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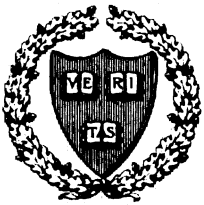

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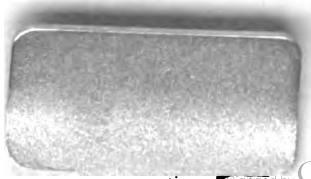

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THE

MILLENNIAL HARBINGER,

CONDUCTED BY

A. CAMPBELL & W. K PENDLETON.

I SAW ANOTHER MESSENGER FLYING THROUGH THE MIDST OF HEAVEN, HAVING EVERLASTING GOOD NEWS TO PROCLAIM TO THE INHABITANTS OF THE EARTH, EVEN TO EVERY NATION, AND TRIBE, AND TONGUE, AND PEOPLE; SAYING WITH A LOUD VOICE,—FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENTS IS COME; AND WORSHIP HIM WHO MADE HEAVEN, AND EARTH, AND SEA, AND THE FOUNTAINS OF WATER.—*John.*

GREAT IS THE TRUTH, AND MIGHTY ABOVE ALL THINGS, AND WILL PREVAIL!

SERIES III.....VOL. III.

BETHANY, VA.:
PRINTED BY A. CAMPBELL.
1846.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. III. BETHANY, *JANUARY*, 1846. No. I.

PREFACE.

OUR horizon enlarges with our years. The field of our labor is amplified beyond all our original anticipations. Every wave of emigration from these United States, as it rolls along, carries in its bosom the elements of reformation. Every new plantation, whether in Texas, Oregon, or California, has already sown in its population the seeds and principles of a great religious and moral revolution.—We little expected, some thirty years ago, that the principles of Christian union and a restoration of primitive Christianity in letter and spirit, in theory and practice, could have been plead with such success, or have taken such deep hold of the consciences and of the hearts of multitudes of all creeds and parties, of all casts and conditions of society, as we have already lived to witness. We must say that it is "the Lord's doing, and marvellous in our eyes." Already the characteristic principles of a great religious reformation, emphatically and peculiarly the *reformation of the 19th century*, have been promulged in some parts of Europe, and throughout almost all our American States and Territories. Nor have they been promulged in vain. They have been received by communities as respectable for their intellectual and moral attainments as for their numbers, compared with other denominations of the past or present century.

Still it would seem that the cause of a thorough evangelical reformation, according to the Holy Scriptures, is yet in its infancy. It needs to be watched over, cherished, and protected with all paternal care and tenderness. Great principles have been elicited, developed, and established. Still there are now, as in all former times of revolution and change in the elements and order of society, a few reckless adventurers, who, like Jannes and Jambres, or Hymeneus and Philetus of old, seek for glory and renown by opposing those who have been instrumental in effecting these great moral revolutions; endea-

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voring to erect for themselves, as monumental of their wisdom and genius, a new institution, founded upon some lofty speculation, some daring assumption, or brilliant discovery of their own. Like the eagles and vultures that hover around the camps of a great army, waiting for the spoils of war and the offall of the camp, these hungry and daring harpies seek their sustenance by seizing the lame and the infirm who halt in their march or are turned out of the way by some fancy or passion of their own. Of these they "make a prey" through "a false philosophy" and an "empty deceit."

These are, no doubt, necessary evils. Had not Paul and his associates been assailed and molested with these, we should not, at this day, have enjoyed several apostolic epistles and lessons on these portions of the Christian system assailed by these presumptuous and heartless innovators and schismatics. Of these we have had but a mere specimen, to remind us of former times, and to put us on our guard. They have been to us a "partial evil," but an "universal good." The weak have been strengthened, the irresolute decided, and the incurable removed. All that was necessary to their exposure and discomfiture was a separation into a visible compaction. Their own assemblies were their own exposition and refutation. The best commentary on this system is the peculiar character of its advocates.

But there are those who still see visions and rehearse their dreams, who imagine that much of Christianity is yet a *terra incognita*—a land unvisited and unknown. These men are seeking for new discoveries, and hold all things in doubt. They admire new things, but are soon tired with the old. Disputation is, with them, piety; opinionism, zeal for the Lord; and churches, debating schools. In all places and at all times their liberty of speech is infringed, their liberty of conscience is taken away if any one inhibits their imposing upon an assembly of worshippers their crude conceptions and misshapen dreams.

Of all such characters we still have specimens in the world and in the church. At present, however, we are not much, if at all, annoyed with them. The good sense of our communities and their experience and observation have relieved them of a few such heady and high-minded aspirants. They have learned to "mark them that cause divisions and offences contrary to the gospel,and to avoid them." At present, so far as known to me, there is a very general peace in all our congregations. Questions of expediency and prudence still exist. Differences of opinion on matters which in other communities

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produce new parties, with us give no offence. We have but one Lord, one faith, and one baptism; but sundry and diverse opinions.

Still we have much to do to perfect that which is begun. There are new converts to be instructed, new families to be educated, new churches to be established, and new evangelists, pastors, and teachers to be raised up. Family and church education and government demand much attention. The present condition of the world—the aspects of the great powers of the earth—the position of public affairs—the attitudes of religious parties—the peculiar spirit of the age—and our personal and social duties with respect to all these, claim much consideration, and suggest to us new fields of labor and new efforts in the cause.

With a reference to these, and especially to the perfecting of some new works on hand, one of which commences in the present volume, we have enlarged this work and called in the aid of an Assistant Editor, as well as secured the contributions of some of our most instructive and gifted writers. These add much to our expenditures in carrying on the work, while they cost our readers nothing.—Promptness on their part in paying their dues, and in all instances of delay beyond the stipulated time, paying the advance in the price of the work; but especially their efforts in increasing the number of our readers, will be essential to our success in contributing to their edification and to the building up of the cause in the manner contemplated.

We desire to give to the work something more of the character of a FAMILY MAGAZINE, to interest and instruct the young members of our churches, and the youth of those families into which we make our monthly visits. This province we shall principally assign to brother W. K. PENDLETON, Assistant Editor, who will, no doubt, combine the useful with the entertaining, and make the work peculiarly acceptable to the rising generation.

My much absence from home during this autumn, and, indeed, during a considerable portion of this year—(I hope not soon again to occur)—has prevented my usual attention to the Harbinger, and especially to the last and present number. We have been at pains and considerable expense to improve the appearance of the work by a font of new type, and in some other respects; all of which will, we confidently anticipate, render the work more acceptable to our old and new patrons, and will secure from them more punctuality and more effort in extending our usefulness by increasing the number of our readers. We have never pressed this matter much upon their attention; and, therefore, hope that every friend to the work will

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make his best endeavor to add one new and responsible subscriber to our list.

It is as easy to instruct and entertain ten thousand readers as five thousand, if our friends and the friends of mankind will only contrive the ways and means of increasing our readers. We regard an occasional hint of this sort, at long intervals, not unseasonable; but do not like often to repeat it. It is expected hereafter to have the contents of the Harbinger better classified and arranged. Meanwhile, that we may not promise too much, we shall take leave of our readers for the present, desiring that to them all this may be the most useful and the most happy year they have yet seen!

A. CAMPBELL.

IMPARTIALITY OF THE EDITOR OF THE HARBINGER.

It is not necessary, and certainly it is not very agreeable to plead innocence, or not guilty, in the absence of any imputation whatever. Still when any patron expresses such dissatisfaction with an editor as to discontinue his patronage, merely because that editor has written, or admitted into his pages, any thing that may be opposed to the views, opinions or associations of that patron, he must either impute to that editor partiality, or he himself must act the despot or pope, and say, Sir, you must not, at the peril of my reprobation, write, publish or print a single opinion, argument or fact, contrary to my party, creed, or opinions. But a few, a very few such patrons have, so far as known to me, ever been inscribed upon our lists. Still there have been a few. And I am glad that some incidents and events have discovered them.

Our editorial career has, if marked for any thing prominent and characteristic, been distinguished for a strict and rigid impartiality, so far as the presentation of both sides of all questions, opinions and partizan tenets, or measures, coming within the range of our pages, is concerned. For more than a quarter of a century have we occupied the position of an editor.—We have uniformly and without a single exception, given to our readers both sides of every question upon religion, morality or expediency, that has appeared upon our pages. As for politics, no one could ever say, from any thing inscribed upon our pages, whether we had any partizan politics at all, or whether we belonged to any political party in our nation. On my late tour in Missouri, I was gravely asked by a constant reader, to what political party I belonged. He confessed he never could decide from the Harbinger whether I was Whig or Democrat. I did not enlighten him very much on the subject. I stated that there were certain principles and policies to which I sometimes gave my suffrage, but that neither parties nor men were worshipped by me with any blind devotion. In local politics and strifes I took no interest. In grand national concerns, I found it my duty to support

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principles and measures involving, as I conceive, the best interests of the community to which I belonged. And hence, if I could not secure such men as desired, I supported those most likely to be the least injurious; and farther than this deponent sai not.

Still such was the political scent of two or three subscribers, that they smelled heresy in my admision of an article on death-bed repentance, touching the claims of one of our greatest men and most distinguished citizens, and ordered the expungement of their names from our list. With great promptness we executed their orders, and relieved their consciences from the burthen of that political guilt that so tormented them in supporting any religious, or moral principle that was not purely and exclusively democratical. For tender consciences I have always cherished and still hope to cherish a very special regard. And when a person is so excessively conscientious and democratical that he would not read his Bible because kings and nobles are spoken of on its pages with some respect, I think his name ought to be expunged from the rolls of contributors to the circulation of so dangerous a volume.

But few masons and odd fellows have as yet requested their names to be erased. A few abolitionists have given way to their first impulses, but very many of them, so far as I am informed, approve of our course. But be the consequences what they may, I hope to die as I have lived, the fearless advocate of hearing and of publishing both sides of all questions of any religious or moral influence. My first essays in the Christian Baptist were conceived and executed with supreme devotion to this principle. I have uniformly and boldly espoused and advocated the propriety and utility of religious editors giving both sides of all important questions to their readers.—I frankly avow to all men that I am resolved to die as I have lived; and while ever I wield a pen or control a press, neither of them shall be so one sided and exclusive as to withhold from my readers or any portion of them, the pro and the con, the arguments for, or the objections to, any doctrine, principle, or measure, religious or moral, that I deem of practical utility and importance. I wish all who are not friends to this faith and practice, to order a discontinuance of my periodical, and if they wish to have stars or asterims affixed to their titles, they may signify it, and their names shall descend ennobled and embalmed to posterity. Till farther advised we place over their respective urns the motto *Stat umbra nominis*.

In giving both sides, or in presenting the arguments for and against any principle, theory or practice, it is not intended, nor, I presume, expected, that we shall admit every piece that may be written, with or without a name or an author—nor that we shall have the same subject perpetually upon our pages. We claim the privilege of all free agents, that of judging how far, and how long, and by whom every subject shall be discussed.

I am happy to say that I have unequivocal evidence that my course is already approved of by enlightened and moral men of all the associations and institutions on which I have animadverted. Some free masons, abolitionists, odd fellows, and methodists, with more or less frankness, candidly

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admit the justness of my remarks on the objectionable features of their respective institutions. And further, some two or three of those institutions admit that if *Christians, as such*, would do their duty, such institutions would be wholly unnecessary and inexpedient. The following communication is just to the subject, and is a well conceived and very plausible defence of masonry and odd fellowship:

Jamestown, O., 20th *Oct.*, 1845.

Dear Brother Campbell:—

Let no Christian man be condemned for being a Free Mason or an Odd Fellow, until the churches have learned to practise charity, until they have fully understood that Scripture which saith, "As we have, therefore, opportunity, let us do good unto all, *especially unto them who are of the household of faith.*"

When a man joins a lodge of Free Masons (as I know) or of Odd Fellows, (as I suppose) he has a guarantee that should he be disabled by accident, or disease, to maintain himself, or family, that help will be promptly afforded him; and should he die poor, the Lodge becomes a husband to his widow, and a father to his children. When and where have the churches *thus practised* brotherly love and charity? I am fully convinced that were the church or churches in the practice of their obligations, that Free Masonry and Odd Fellowship would be useless, at least among Christians, and so would all other benevolent associations. We should need no other pledge or pledges than those of the Christian, to accomplish every good work.—We should then fulfil that Scripture which saith, "Let ours also maintain good works, for necessary uses, that they be not unfruitful."

It is because of the unfruitfulness of the churches, that Free Masonry, Odd Fellowship, and Temperance Societies, flourish. When we shall have fully learned practical Christianity, all good and benevolent men will join us, instead of inviting us to join them.

If each of our churches had in it a treasury box, to enable our Deacons and Deconesses to seek out and relieve the distressed of the poor, and to enable our Bishops to entertain strangers, and to send Evangelists to instruct the ignorant, and to build up churches where there is none, then would Christianity be among the benevolent institutions what the sun is among the light-bearers of the sky—they would all vanish before it.

O that we all understood the practice of Christianity, as well as we do its theory!

Yours, &c.,

M. WINANS.

Our great object in declaring our position on the subject of slavery and the propriety of the discussion of it, has been gained—there will be no division in our ranks on that question. On the broad basis of our Christian profession of allowing differences of opinion, while earnestly contending for one faith, one Lord and one baptism, one body, one spirit and one hope, as there is but one God and Father of all, I presume on this as on other subjects of human opinion and human expediency, we shall be able to maintain unity of spirit in the bonds of Christian peace, amity, love and holy co-operation.—A question of much importance, and bearing on some minds with great weight, will demand a portion of our attention this year. It will have something to do with slavery and other matters regarded by many as both political and moral grievances. It is this: How far ought we to obey and submit to our political institutions and rulers—or what is the extent of our allegiance to civil government?

A. C.

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ADDRESS TO THE READERS OF THE HARBINGER.

For several years past it has been our high privilege to hold communion with you, courteous reader, and to mingle occasionally our common sympathies and exhortations with those of the many scattered, but every where kindred spirits, who look up in humble confidence to the same unchanging and universal Parent, and cherish, with a fixedness of hope, stable as the throne to which it is anchored, the same fond and sustaining anticipations of future joy and bliss. But it has been as a stranger, who almost feared to be recognized, and under the mantle of fictitious names, that we have hitherto ventured before you. A change in the editorial relations of the Harbinger and an enlargement of its volume, render it proper that we should lay aside the disguise, we would even yet most willingly wear, and throw off that covering of our weakness, to which, more than the mantle of public charity, we have trusted hitherto, for the hiding of our faults. But the co-laborers for good are never the censors of one another. The benevolence, which will pour its sympathies over the errors of an enemy, and bend, like a Niobe, over the fallen and fated wreck of estranged humanity, will surely feel more tenderly and fraternally towards their fellow-soldier in their warfare for good—and rather than deride when he stumbles, or scoff should he fall, lift up their voice, as in Rama, and weep. Still if, in the faithful discharge of the part which has been assigned us, there should be found any, who shall deem it pleasurable to themselves or their readers, rudely to find fault or uncharitably to censure, we trust ever to be ready to meet them, not indeed with vials of wrath, or thunderbolts of war, but with a cup full of kindness and "conversation, seasoned with salt."

Eighteen centuries have elapsed since the "mighty working" of the Spirit on Pentecost, proclaimed the energy of the gospel for the healing of the nations—more than three times eighteen generations have risen in life and fallen in death, and the mournful tale of the past is but the stereotype of that which the future must tell, and we are yet, like our fathers and our children, sporting with bubbles, and dazzled by their splendor, till the very precipice over which we totter and are falling, is not seen. The echo of some little trump of fame deafens us, till, though standing on the shores of eternity and in the full swell of its resistless tide, we hear not its roar, and are heedless of its wave. True many are running to and fro and knowledge is increasing in the earth—still it is but a transmission of the past—a revival of the dead—a finding

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of the lost. Our fathers in some things were wiser than we—and the lights of our science are but the phosphorescent rays which start from the tombs of the past, and the discoveries of our arts, the disinterred relics of the long buried and forgotten dead. We deem society progressive, and man pressing on to some glorious goal. Development is the bright phantom we chase, and we find not it is error, till we are engulphed by the delusion. "Man is born for society," is the text of the moralist, and from it he preaches patriotism, glory and renown—yea,

"Dulce et decorum est pro patria mori,"

was the language no less of Horace than of Emmett, and the sweet fascination is drunk in with our mothers' milk, and we forget that, apart from poetry and apart from fame, man is born not to live, but to die—blessed with life that he may be introduced to death, and through *death* to immortality.

This important truth fully realized and the heart-felt conviction that God has been pleased, in operating by means, to select those whom he may bless with a knowledge of himself and his gospel, as the instruments by which others, ignorant and hopeless, may be enlightened and made glad—will tend more, rightly to direct human operations, and set men to work in the field which our merciful taskmaster has allotted, than all the homilies about the purity of states and the development of society, ever preached by the moralist or the statesman. 'Tis a wonderful delusion, which, in the midst of the ruins of fallen fabrics, as solid and deep founded as our own, and as durable as human wisdom and a fallen nature could make them, can still blind us to the only true and necessary result of every earthly system. They all begin in weakness, grow to vigor and strength, and then, in the moment of their greatest glory and fondly fancied triumph, feel at their root, the preying of the canker and the eating of the worm. With the elements of maturity are mingled also those of decline. It is so in nature, mundane nature, universally—and has ever been so in society. The fragile germ, which the tread of the antelope might have crushed forever, springs up with recurring seasons, knitting its strength more and more firmly in every conflict with tempest and storm—interlacing its roots with the stable elements of its foundation, and spreading its broad and well poised limbs in full protection around, till a hundred winters have passed over and left it, the unscathed and still developing monarch of the wood. But the heart has already begun to decay. Energies before obscured, have been gathering strength for the ruin, and this mighty product of so

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many and long applied agents, soon returns to the air and the earth, whence it came.

And so it is with societies—no matter how long they may continue to grow—how deep and broad may be their foundations, how high and wide the superstructure built on them, sooner or later the heart will show disease, and ruin must follow. This all antiquity verifies; and no matter what we may hope, political philosophy must admit it as a law. Any other result would be an exception—a miracle. The most favored and ancient nations are the most illustrious examples. Assyrian, Medo-Persian, Grecian, Roman, and all their policy and prowess, are gone alike. Their names are but signs of ideas existing in the imagination only. They have no reality. The surly, cruel, and brutish Turk drags his clumsy figure over the same scenes that were once graced by the elegant Grecian's step, and ignorance and revenge gloat in triumph over the same realm in which Jesus went about doing good and inculcating the sweet lessons of charity and peace. The people honored first and favored most with the light which cometh from above, have been the first to shut their eyes against it; and now, like the great luminary of day, the Sun of Righteousness has been moving westward, till the place of his rising is left in darkness; and Jerusalem, and Rome, and Ephesus, and Corinth, lie buried in ignorance and crime.

It were idle to enter upon the thousand speculations about the reason of all this. Every historian has his solution,—and they all tell us that *this result* is to be traced to the working of *that principle*,—and *that result*, to the operation of *this principle*,—when the ultimate cause of it all is, the native malignity of the unregenerate human heart. The direful *principles* which work like leaven in the mass of society, and poison it to death, have their origin here—and it is here that they find material whereon and whereby to work—and hence any society whose theory provides not against this, cannot be perpetual. But none can do this perfectly. This is the great work of the gospel peculiarly—and it is only under King Messiah that we can ever have universal and unending peace. All development that leads not man towards this kingdom, is transient as the glow of sunset. It may be bright and in some sense glorious, but it is a borrowed splendor, playing on the surface only. It has not inherent, the element of perpetuity. It has stopt short of Christ and his kingdom, and is "in the region and shadow of death."

These are the shades which our religion throws upon the picture of human society. It represents every human being, who is not a citizen of the kingdom of Christ, no matter how polished and refined

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he may be, "how loved or honored,"—as but a gilded victim of delusion;—and though we boast of the glories of civilization and science, and feel ourselves developed and exalted almost unto gods;—yet it tells us, that without Christ, we are "poor, and blind, and miserable, and naked." Evident is it, that the true glory and dignity of man is in his connexion with Christ. When the King and the Captain shall lie weltering by the side of the common soldier, and the grandees roll their rich purple and fine linen in the clotted gore of their slaughtered hosts—the vulture, and the eagle, and the beast of prey shall know no difference of rank, and the jaws of hades will open as greedy for the great and the proud, as the slave and the serf. Their passwords of earthly honor will fail them here—and none but they, who have been enrolled in the Lamb's Book of Life, can triumph over death.

But these reflections, solemn and awful as they are to the world, are of equal moment to the church. They lead us to the contemplation of society in a light not merely philosophical, but religious. They present to us, man, as estranged from the path of his only true happiness—society, as struggling for an end, that can never be reached, and the world, as chasing a phantom, called *development*, which has always gone out in the moment of its greatest brightness. They discover to us, mighty and conflicting "kingdoms of earth," that ought to be parts of the great and universal "kingdom of heaven"—and display an end and a fate to the children of disobedience and guilt, at mournful variance with the design of their creation. And hereby hang lessons of worth. We believe in a time, come when it may, and differ as we may, as to when it shall come, we all cherish fondly the hope, that there will be a time, when all the kingdoms of the earth shall become the kingdoms of God's dear Son; and we confess ourselves soldiers of the cross. Now how stands the contest! Is the war all ended, the battle over, and the fields all won? Or is there yet labor for the sword, enemies to conquer, kingdoms to gain! More than two-thirds of the world are bowed beneath the grossest idolatry, and a large proportion of the balance is bewildered by the artifices and devices of the devil, till the Lord has but a remnant in the earth to praise him. To enlarge the boundaries of Zion, and strengthen her arms, should be the work of us all. But to proceed intelligibly we must have light; yea, with many of us more light is needed, even to show the necessity of working at all. We have scarcely more than a vague idea of the condition of the world we live in; and with those who are best informed, the little present about us, so ties down to the narrow circle of our personal observa-

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tion, the benevolence which should expand itself to the embrace of our whole kind, that we almost forget that there is any thing else, but what *we see*.

It has been deemed a work of usefulness, to present the world as it is, with all its suffering and oppression, its ignorance, its barbarism, its crime, its idolatry, its deep and damning corruptions, and the blindness, moral and religious, which enshrouds it;—to throw into connected form, such facts and particulars in connexion with the present and past history of its different divisions, as will lead to the development of great moral and religious principles of action, and tend to revert to their proper channels, the diffused and weakened streams of Christian benevolence and enterprise;—to bring things that are afar off, close around us, that we may throw the arms of our charity about them, and in the wide circle of Christianity, forget that the Chinese, the Hindoo, the Brahmin, and the Turk, are any thing else, but our brother immortals—beings of the same type and mould with ourselves, and objects of the expansive and universal efficacy of that blood which was shed for the healing of the nations.

Whilst these are the *ultimate* objects—for which, in a series of papers on the Earth, the World, and some of its more interesting divisions, we shall labor, our purpose *primarily* will be simply to inform,—to elicit light and to fix attention,—to develop facts for reflection, rather than reflections themselves, and to unfold the true relations of the Christian, to man—to society—to the world, rather than to preach him lessons of duty or call him to labors of usefulness. These may be the tasks of others—or of each for himself. We propose only to furnish the text. In the execution of this design, we shall begin with the Earth—the physical creation on which we live. Its more general and interesting features, considered physically, will of course be all that we can deal with. But enough shall be presented to place us in the best lights of science, in reference to the very interesting home we inherit.

From the earth it will be easy and natural to pass into the world of its busy beings—and to enter upon a cursory view of the many-tongued tribes, who make up the mighty mass of its responsible agents. Of these, we shall speak, first, in the general—then, more in detail—till we have brought down, in current epochs, their history to the present day. This, of course, will be the work of much time and of many successive numbers. Still we hope it may prove not only interesting and instructive, but useful. Many of the most valuable readers of the Harbinger desire that it may be made, in some sort, a family instructor, not only in religion, but in general useful, popular education. Children and men—male and female, desire intellectual, as well as moral and religious food—and many would gladly find a little more of the former, within the pages of the Harbinger. This, it is proposed, as far as practicable, to furnish, by increasing its pages, about one-fourth the present number, and without

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any additional expense to the subscriber. In meeting thus, this public want, by superadding to it what has heretofore distinguished the Harbinger, it is hoped, not only that good may be done, but that there will be secured also, an increased amount of public approbation.

Our attention, then, though not always confined exclusively to any one department of editorial usefulness, will be in the main, turned to such topics as may render the Harbinger more interesting to the general reader, and combine with its heretofore more restricted religious aspects, others which, though less important, are nevertheless of much utility and great general interest. The current ecclesiastical history of the day, and, so far as they may have a moral or religious bearing, the more prominent changes which may be effected in the great political relations of the various nations of the earth, will all be legitimate subjects for our notice, and shall fill a reasonable portion of our space. Much that is passing in the rapid development and wide-spread prevalence of the present reformation, should be carefully noted and preserved,—and much that has already transpired and is likely to be lost or forgotten, should be treasured up and remembered. All will be useful and needed whenever the public shall ask for the history of the reformation of the 19th century. To gather together these things and place them upon a permanent basis, where subsequent generations may find them, and where, indeed, a historian will be most likely to look for them, is a work for which many are calling, and the value of which, we doubt not, will be seen and appreciated by all. We are anxious to know our history even now. The events which happened before many of us united ourselves as co-laborers in the reformation, and the things which are transpiring now in remote portions of the union and the globe, in connexion with it—are all matters of curious interest to us, and we should like, if only for our own gratification, to have some fountain to which we could turn for information. To meet all these ends, therefore, we shall feel ourselves under obligation to devote a careful consideration to all that is going on among us, and such attention to the past, as to be able to satisfy any lawful and laudable curiosity, which may in any way be discovered to us. In regard to other matters which may be presented, it would be in vain to attempt to speak definitely. Miscellaneous topics can never be anticipated in detail, and therefore they can only be promised *miscellaneously*. The arts and sciences, however, we may specify as particularly worthy of notice—as well, perhaps, as an occasional glance at the merits and demerits of such works as may come within the purview of our chart. All else must be anticipated on trust.

In conclusion, we would only promise further, a most unwavering faithfulness, in whatever we undertake. We shall do our best, and do it in all affection and all honesty,—so that come what may, we can be able to turn in upon ourselves, without reproach and without remorse. An adequate conviction of the difficulties we are venturing to encounter, will, I trust, prove, if not our strength, at least our wisdom; and the sustaining consciousness, that our aim shall be, the glory of God and the happiness of man, will, we trust, prove, if not the means of our success, at least the source of our reward.

W. K. PENDLETON.

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TRACTS FOR THE PEOPLE.—*No. III.*

THE BIBLE—PRINCIPLES OF INTERPRETATION.

THE whole Christian religion, in its facts, its precepts, its promises, its doctrine, its institutions, is presented to the world in a *written* record. The *writings* of Prophets and Apostles contain all the divine and supernatural knowledge in the world. Now, unless these sacred *writings* can be certainly interpreted, the Christian religion never can be certainly understood. Every argument that demonstrates the necessity of such a written document as the Bible, equally demonstrates the necessity of fixed and certain principles or rules of interpretation: for without the latter, the former is of no value whatever to the world.

All the differences in religious faith, opinion, and sentiment, amongst those who acknowledge the Bible, are occasioned by false principles of interpretation, or by a misapplication of the true principles. There is no law, nor standard,—literary, moral, or religious, —that can coerce human thought or action, by only promulging or acknowledging it. If a law can effect any thing, our actions must be conformed to it. Were all students of the Bible taught to apply the same rules of interpretation to its pages, there would be a greater uniformity in opinion and sentiment than ever resulted from the simple adoption of any written creed.

Great unanimity has obtained in most of the sciences in consequence of the adoption of certain rules of analysis and synthesis: for all who work by the same rules, come to the same conclusions.— And may it not be possible, that in this divine science of religion, there may yet be a very great degree of unanimity of sentiment and uniformity of practice amongst all who acknowledge its divine authority? Is the school of Christ the only school in which there can be no unanimity—no proficiency in knowledge? Is the Book of God the only volume which can never be understood alike by those who read and study it? It cannot be supposed, but by dishonoring God: for as all the children of God are taught by God, if they are necessarily unintelligent in his oracles and discordant in their views, the deficiencies must rather be imputed to the teacher than to the taught; for the pupils in this school can be taught other sciences in other schools, with such uniformity and harmony of views, as to make it manifest to all that they are the disciples of one teacher.

God's Book is, however, put into the hands of men as it was first spoken to men; but they have, in some cases, been taught not to

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receive it from God, but from men. They do not consider that the *written book*, as well as the *spoken word*, is tendered to us under the stipulations of human language—according to the contract between man and man, touching the value or meaning of the currency of thought:—that every word and sentence is to be weighed and tested by the constitutional laws and standards of the currency of ideas.

When one person addresses another, he supposes the person addressed competent to interpret his words; and, therefore, all wise and benevolent men select such words and phrases as, in their judgment, can be interpreted by those addressed. Every speaker proceeds, in all his communications, upon the principle that his hearer is an interpreter—that he has not first to be taught the science of interpretation; and that he is bound so to express himself, that his hearer may interpret and understand his words by an art which is supposed to be *native*—which is indeed universal—common to all nations, barbarous as well as civilized.

Now, as God is infinitely wise and benevolent in all his oral communications to men, he proceeded upon the principle that they were, by this native art, competent interpreters of his expressions; for otherwise, his addresses could be of no value. He could not even begin to teach them a new art of interpretation, as respected his communications, but by using their own words in the stipulated sense, unless we imagine a miracle in every case, and suppose that all his words were to be understood by a miraculous interposition.—And this idea, if carried out, would make a verbal revelation of no value whatever to the children of men.

If human language had never been confounded—if a multitude of different dialects had not been introduced—no occasion for translating language, as a matter of course, would ever have existed. Again, if words and phrases, and the manners and customs of mankind were unchangeably fixed, or universally the same at all times and in all countries, the art of interpreting would have been still more simple than it is; for so far as it is *artificial*, it is owing to different dialects, idioms, manners, customs, and all the varieties which the ever changing conditions of society have originated and are still originating.

At present, however, we would only impress upon the mind of the reader, that the very fact that we have a *written* revelation—that this revelation was first *spoken*, then written—supposes that there is somewhere a native or an acquired art of interpretation; that the persons addressed were already in possession of that art: for without such an understanding, there would have been neither wisdom

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nor benevolence in giving to mankind any verbal communication from God.

In the present essay we shall offer a very few remarks upon, first, the inspiration of the Bible; second, the language of the Bible; third, the distribution of the Bible into chapters and verses; fourth, the different dispensations of redemption; and fifth, offer seven cardinal rules of interpretation:—

Revelation and inspiration, properly so called, have to do only with such subjects as are supernatural, or beyond the reach of human intellect, in its most cultivated and elevated state. In this sense "holy men of God spoke as they were moved by the Holy Spirit."—But besides this inspiration of original and supernatural ideas, there was another species of supernatural aid afforded the saints who wrote the historical parts of the sacred scriptures. There was a revival in their minds of what they themselves had seen and heard; and in reference to traditions handed down, such a superintendency of the Spirit of wisdom and knowledge as excluded the possibility of mistake in the matters of fact which they recorded. The promise of "leading into all truth," and the promise of "bringing all things before known to remembrance," by the Holy Spirit, include all that we understand by inspiration in its primary and secondary import.

But while this inspiration precluded the selection of incorrect or unsuitable words and sentences, the inspired men delivered supernatural communications in their own peculiar modes of expressing themselves. To illustrate my meaning by another reference to the gift of tongues, the subjects of that splendid gift in a moment understood those foreign languages as well at least as they knew their own; and in expressing themselves selected such terms as, in their judgment, most fitly and intelligibly communicated their ideas. In other words, their own judgment or taste in the selection of terms was not suspended by the new language. They used the terms of the new dialect as they used the terms of their native tongue;—chose such as, in their judgment, would most clearly and forcibly reveal the mind of the Spirit to their hearers.

We regard the Apostles of Jesus Christ as gifted with a full and perfect knowledge of the Christian institution; which entitled them, without the possibility of error, to open to mankind the whole will of their Master, whether in the form of fact, precept, promise, or threatening; and as furnished with such a knowledge of the signs of those ideas in human language as to express this knowledge clearly, accurately, and infallibly to mankind. But from what they have spoken and written, we are authorized to think that they were as free in the

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selection of words and phrases as I am in endeavoring to communicate my views of their inspiration.

My reasons for this opinion are, that neither the Prophets nor the Apostles exhibit any sort of solicitude in always expressing themselves in the same words upon the same subject. Nor does any one of them seem at all concerned to be consistent with himself on all occasions, in using the same words; either in delivering precepts, uttering promises, or in giving a narrative of any of the incidents of his own life or those of his companions. We have no less than three accounts of Paul's conversion and mission to the Gentiles—one from Luke, and two from himself; one delivered to the Jews in Jerusalem, and one before Agrippa; yet no two of them agree in *word*, though in sense they are uniformly the same.* We have two accounts of the conversion of the Gentiles—one by Luke, and one by Peter;† and these are as diverse in words, though as accordant in sense, as the narratives of Paul's conversion. We have four memoirs of Jesus Christ, brief records of his sayings and doings; and yet no two of them agree in words, in narrating a single speech, or in describing a single incident in his life; though there is, as far as they severally relate, a most perfect harmony in sense.

Peter's allusion to the epistles of Paul fully expresses all that we desire to teach on this subject. "Paul wrote," says he," "*according to the wisdom given him.*" Paul's epistles are, then, the development and application of that wisdom given to him, expressed in his own style. It may, indeed, be said that, guided by wisdom, it was impossible for him to select, on any occasion, words or phrases inaccurate, or not clearly and fully expressive of the ideas suggested; so that as Paul himself says, he explained *spiritual things* in spiritual words, or in words taught by the Spirit. We must, therefore, regard these words as the words of the Spirit. It was God's Spirit speaking in them, through such words as were natural to them from education and habit. According to these views, the English, or German, or French New Testament, is as much the word of the Spirit as the Greek original, if that original is faithfully translated; but in any other view of inspiration, we have not the word of God, nor the teachings of the Spirit, only in the Hebrew and Greek originals of the two covenants.

Before we dismiss this subject it may be observed that we find many things in these writings which are quite natural and common, for which inspiration is neither claimed nor pretended; many speci-

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* Acts, chaps. ix. xxii. xxiv. † Acts, chaps. x. xi.

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mens of which will occur to the reader, when one is fairly examined. "Make haste to come to me soon; for Demas having loved the present world has forsaken me, and is gone into Thessalonica, Crescens into Galatia, and Titus into Dalmatia. Only Luke is with me. Take Mark and bring him with you, for he is very useful to me in the ministry. But Tychycus I have sent to Ephesus. The cloak which I left at Troas with Carpus bring with you, and the books, but especially the parchments."*

The Apostles, acting under the high authority and commission of Jesus Christ, and inspired with all divine and supernatural knowledge, exhibited in doctrine, in precepts, ordinances, promises, threatenings, and developments of things spiritual, celestial, eternal, are, in consequence of these endowments and authority, worthy of all respect and regard, even when writing upon the most common matters; and these apparently uninteresting things are, to the student of the Living Oracles, of great value and of indispensable importance in giving a full development of the religion of Christianity, in all its condescensions and adaptations to the most minute and common concerns and business of this life.

God has spoken by men, to men, for men. The language of the Bible is, then, *human* language. It is, therefore, to be examined by the same rules which are applicable to the language of any other book, and to be understood according to the true and proper meaning of the words, in their current acceptation, at the times and in the places in which they were originally written or translated.

If we have a *revelation* from God in human language, the words of that volume must be intelligible by the common usage of language; they must be precise and determinate in signification, and that signification must be philologically ascertained—that is, as the words and sentences of other books are ascertained, by the use of the dictionary and grammar. Were it otherwise, and did men require a new dictionary and grammar to understand the Book of God,—then, without that divine dictionary and grammar, we could have no *revelation* from God; or a revelation that needs to be revealed is no revelation at all.

Again, if any *special rules* are to be sought for the interpretation of the sacred writings, unless these rules have been given in the volume, as a part of the revelation, and are of divine authority;—without such rules, the Book is sealed; and I know of no greater abuse of language than to call a *sealed book* a Revelation.

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* 2 Timothy, iv. 8—12.

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But the fact that God has clothed his communications in human language, and that he has spoken by men, to men, in their own language, is decisive evidence that he is to be understood as one man conversing with another. Righteousness, or what we sometimes call *honesty*, requires this; for unless he first made a special stipulation when he began to speak, his words were, in all candor, to be taken at the current value; for he that would contract with a man for any thing, stipulating his contract in the currency of the country, without any explanation, and should afterwards intimate that a *Dollar* with him meant only *three Franks*, would be regarded as a dishonest and unjust man. And shall we impute to the God of truth and justice what would blast the reputation of a fellow-citizen at the tribunal of political justice and public opinion!

As, then, there is no divine dictionary, grammar, or special rules of interpretation for the Bible, then that Book, to be understood, must be submitted to the common dictionary, grammar, and rules of the language in which it was written; and as a living language is constantly fluctuating, the true and proper meaning of the words and sentences of the Bible must be learned from the acceptation of those words and phrases in the times and countries in which it was written. In all this there is nothing special; for Diodorus, Herodotus, Josephus, Philo, Tacitus, Sallust, &c., and all the writers of all languages, ages, and nations, are translated and understood in the same manner.

Enthusiasts and fanatics of all ages determine the meaning of words from that knowledge of things which they imagine themselves to possess, rather than from the words of the author: "they decide by what they suppose he ought to mean, rather than by what he says."

To adopt any other course, or to apply any other rules, would necessarily divest the sacred writings of every attribute that belongs to the idea of revelation. It must never be forgotten in perusing the Bible, that in the structure of sentences, in the figures of speech, in the arrangement and use of words, it differs not at all from other writings; and must, therefore, be understood and interpreted as they are.

How, then, is the meaning of its words to be acquired! Every word in the scriptures has some idea attached to it, which we call its sense, or meaning. But this meaning is not natural, but conventional. It is agreement, usage, or custom, that has constituted a connexion between words and the ideas represented by them; and

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this connexion between words and ideas has become necessary by usage.

How this originated is not the question before us: the fact is all that now interests us. We are not at liberty to affix what meaning we please to words, nor to use them arbitrarily; inasmuch as custom has affixed, by common consent, a meaning to them.

The meaning of words is, therefore, now to be ascertained by *testimony;* and that testimony we have collected in those books called Dictionaries, which, by the consent of those who spoke that language faithfully, represent the meaning attached to those terms, or the ideas of which those words were the signs. "The fact," says Professor Stuart, "that usage has attached any particular meaning to a word, like any other historical fact, is to be proved by adequate testimony. That testimony may be drawn from books in which the word is employed, or from daily use in conversation. But the fact of a particular meaning being attached to a word when once established, can no more be changed or denied than any historical event whatever. Of course, an *arbitrary* sense can never with propriety be substituted for a *real* one. All men in their daily conversation and writings *attach but one sense to a word at the same time, and in the same passage,* unless they design to speak in enigmas. Of course, it would be in opposition to the universal custom of language, if more than one meaning should be attached to any word in scripture, in such a case"—that is, in the same passage, and at the same time.

But, although a word has but one meaning at the same time and in the same passage, it may, at another time and in another passage, have a different meaning; for many words have, by common consent, more meanings than one. This is what has caused so much ambiguity in language, and so much difficulty in ascertaining the meaning of some sentences and passages in all authors, and in the sacred writings.

Every word, indeed, had but one meaning at first; but to prevent the multiplication of words to an indefinite extent, and to obviate the difficulties that would thence arise in the acquisition of the knowledge of a language, words, in process of time, were used to represent different meanings. A question then arises, *How shall we always ascertain the meaning of any particular word?* If it have but one meaning, testimony or the dictionary decides it at once; but if it have more meanings than one, the proximate words used in construction with it, usually called the context, together with the design of the speaker or writer, must decide its meaning. Usage and the context will generallly decide. If these fail, the design of the

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speaker and parallel passages must be summoned. These are the aids which the canons of interpretation authorize in such cases.

That there is, generally, perfect certainty in the proper interpretation of a word—that is, in ascertaining or communicating its meaning, (for this is what is properly called the *act* of interpretation,) is felt and acknowledged on all hands. But the foundation, or reason of this certainty, is a matter which should be evident to all.

Now, unless we are compelled by necessity, arising from the laws of language, to any particular meaning, there can be no certainty. Therefore, this compulsion is the very cause of certainty. Philological necessity, or that necessity which the *common usage* of a word, *the context, the design of the writer* create, in giving a particular meaning to a word in a sentence, is the ground of that complete certainty, which, whether it can or cannot explain, every one feels in the meaning of the language. And as a very eminent critic has said, "If any one should deny that the above precepts lead to certainty, when strictly observed, he would deny the possibility of finding the meaning of language with certainty." These remarks would be sufficient to guide us in acquiring the meaning of words, if they had any one class of meanings. But there is the *literal* and the *tropical* or figurative meaning of words, which must be distinguished before we can feel ourselves competent to decide, with perfect certainty, the true and proper meaning of any composition.

And, first, of the *literal meaning of words.* As has been observed, every word originally had but one meaning; and this, of course, which was first, was the natural, or the literal meaning. Some of our most approved philologists and grammarians define the literal sense of words to be, "The sense which is so connected with them, that it is first in order, and is spontaneously presented to the mind, as soon as the sound of the word is heard." "The *literal sense* does not differ," says the celebrated Ernesti, "among the older and valuable writers, from the *sense of the letter.*" But better defined by Professor Stuart, of Andover:—"The literal sense is the same as the *primitive* or original sense; or, at least, it is equivalent to that sense which has usurped the place of the original one: for example, the original sense of the word *tragedy* has long ceased to be current; and the literal sense of this word, now, is that which has taken the place of the original one." Popular writers, in speaking of the sense of words, are wont to substitute grammatical for literal, as equivalent; because *literal*, in its Latin extraction, and *grammatical*, in its Greek extraction, exactly represent the same thing. But in a shade differing from these they use the word *historical* in reference to the inter-

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pretation of the scriptures. "Since," says T. H. Horne, in his Introduction, "it is not sufficient to know *grammatically* the different expressions employed by writers to interpret ancient works, so it is necessary that we add *historical interpretation* to our grammatical or literal knowledge. By historical interpretation, we are to understand that we give to the words of the sacred author the sense which they bore in the age when he lived, and which is agreeable to the degree of knowledge which he possessed, as well as conformable to the religion professed by him, and to the sacred and civil rights or customs that obtained when he flourished."

When, however, we speak of the *literal* or *grammatical* sense of a word, we mean no more than its primitive meaning. And when we speak of the *historical* meaning of a word, we mean its meaning at any given time. The *figurative* meaning of words belongs to another chapter.

In no book in the world is the literal sense of words the only sense; and still less in the Bible. But no book in the world, either among the ancients or the moderns, has been interpreted, quoted, and applied so licentiously as the Bible. Learned and unlearned have quoted and applied its words, as if its authors were outlaws and rebels in the commonwealth of letters. Some of the ancient Jews said that every letter in a word in the Old Testament had a special meaning, and the very openings of the mouth to pronounce them was significant of something sacred. The rabbinic maxim used to be, and perhaps still is, "On every point of the scriptures hang suspended mountains of sense." The Talmud says, "God so gave the law to Moses, that a thing can be shown to be clean and unclean forty-nine different ways." Little more than a century ago, Cocceius, of Leyden, maintained that "all the possible meanings of a word are to be united." He raised a considerable party upon this principle.

But an opposite extreme, and quite as dangerous, into which some have run, is, that "some passages of the scriptures have no literal meaning at all." If by this it were understood that some passages have only a tropical or figurative meaning, it might be admitted without detriment to our knowledge of the will of Heaven; but as it is understood by many, a license is taken to allegorize, not only the historical part of both Testaments, but also the miracles of Moses, of Christ, and of the Apostles—the paradisaical state, the flood, and even the precepts and promises of the gospel institution; so that the whole revelation of God is thrown into the laboratory of every man's imagination, and the key of knowledge forever taken from the people. That the words of the sacred writings are taken

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both literally and figuratively, as the words of all other books, is now almost universally conceded; and that the true sense of the words is the true doctrine of the Bible, is daily gaining ground amongst the most learned and skilful interpreters: in one word, that the Bible is not to be interpreted arbitrarily, is the most valuable discovery or concession of this generation. This, indeed, was confessed by our most distinguished reformers. Melancthon said, "The scripture cannot be understood *theologically* until it is understood *grammatically*." And Luther affirmed that "a *certain* knowledge of scripture depends only upon a knowledge of its words."

The various divisions and subdivisions of the sacred scriptures into chapters, verses, and members of sentences, are of human authority, and to be regulated as such. Anciently all the books of the sacred scriptures were written in one continuous manner—without a break, a chapter, or a verse. The division into chapters that now universally obtains in Europe, derived its origin from Cardinal Cairo, who lived in the twelfth century. The subdivision into verses is of no older date than the middle of the sixteenth century, and was the invention of Robert Stevens. Whatever advantages these divisions may have been in the way of facilitating references, they have so dislocated and broken to pieces the connexion, as not only to have given to the scriptures the appearance of a book of proverbs, but have thrown great difficulties in the way of an easy intelligence of them. The punctuation, too, being necessarily dependent on these divisions, is far from accurate; and, taken altogether, it affords a demonstration that there is no more divinity in the chapters, verses, commas, semicolons, colons, and periods of the inspired writings, than there is in the paper on which they are inscribed, or in the ink by which they are depicted to our view.

From all of which facts, the following rule is of essential importance:—

In reading the historical and epistolary parts of the sacred writings, begin at the beginning and follow the writer in the train of his own thoughts and reasonings to the end of the subject on which he writes, irrespective of chapters and verses.

This rule must be observed in all cases when we read for the sake of understanding any of the sacred books or letters.

It must always be remembered by him who would be a scribe, well instructed in the kingdom of heaven, that the whole Bible comprehends *three* distinct dispensations of religion, or three different administrations of mercy to the human race. These are the Patriarchal, Jewish, and Christian ages of the world.

There are three high priesthoods, viz.—that of Melchizedek, that of Aaron, and that of Jesus the Messiah; and under each of these there will be found a different economy of things. A knowledge of the leading peculiarities of each is essential to an accurate knowledge of any one of them and the right interpretation of the Bible.

It is a standing maxim in religion, that, the priesthood being changed, *there is of necessity* a change of the law pertaining to *acceptable* worship.

After the close of one dispensation and the commencement of a new one, no man could be accepted in his approaches to God by the

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preceding economy. Moses, nor Aaron, nor the people of the Jews, after they departed from Sinai, dare approach God by sacrifice—as Abraham, Isaac, and Jacob were wont to do.

The sovereignty and wisdom of God is most conspicuous in these arrangements. But it is our present duty only to say, that before we can feel any confidence in our interpretations of any law, commandment, or institution of religion, a previous question must always be decided—viz. *To what dispensation did it belong?*

We shall now conclude this summary view of the principles of interpretation, by stating in order seven general rules of interpretation of primary importance, deduced from the preceding reflections:—

Rule I. On opening any book in the sacred scriptures, consider first the historical circumstances of the book. These are the order, the title, the author, the date, the place, and the occasion of it.

II. In examining the contents of any book, as respects precepts, promises, exhortations, &c. observe who it is that speaks, and under what dispensation he officiates. Is he a Patriarch, a Jew, or a Christian? Consider also the persons addressed—their prejudices, characters, and religious relations. Are they Jews or Christians—believers or unbelievers—approved or disapproved? This rule is essential to the proper application of every command, promise, threatening, admonition, or exhortation, in Old Testament or New.

III. To understand the meaning of what is commanded, promised, taught, &c., the same philological principles, deduced from the nature of language, or the same laws of interpretation which are applied to the language of other books, are to be applied to the language of the Bible.

IV. Common usage, which can only be ascertained by testimony, must always decide the meaning of any word which has but one signification; but when words have according to testimony,—(i. e. the Dictionary)—more meanings than one, whether literal or figurative, the scope, the context, or parallel passages must decide the meaning; for if common usage, the design of the writer, the context, and parallel passages fail, there can be no certainty in the interpretation of language.

V. In all tropical language ascertain the point of resemblance, and judge of the nature of the trope, and its kind, from the point of resemblance.

VI. In the interpretation of symbols, types, allegories, and parables, this rule is supreme. Ascertain the point to be illustrated; for comparison is never to be extended beyond that point—to all the attributes, qualities, or circumstances of the symbol, type, allegory, or parable.

VII. For the salutary and sanctifying intelligence of the oracles of God, the following rule is indispensable:—*We must come within the understanding distance.*

There is a distance which is properly called *the speaking distance*, or *the hearing distance*, beyond which the voice reaches not, and the ear hears not. To hear another, we must come within that circle which the voice audibly fills.

Now we may with propriety say, that as it respects God, there is an understanding distance. All beyond that distance cannot understand God; all within it can easily understand him in all matters of piety and morality. God himself is the centre of that circle, and humility is its circumference.

The wisdom of God is as evident in adapting the light of the Sun of Righteousness to our spiritual vision, as in adjusting the light of day to our eyes. The light reaches us without an effort of our own;

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but we must open our eyes; and if our eyes be sound, we enjoy the natural light of heaven. There is a sound eye in reference to spiritual, as well as in reference to material light. Now, while the philological principles and rules of interpretation enable many men to be skilful in biblical criticism, and in the interpretation of words and sentences, who neither perceive nor admire the *things* represented by those words, the sound eye contemplates the things themselves, and is ravished with the spiritual and divine scenes which the Bible unfolds.

The moral *soundness* of vision consists in having the eyes of the understanding fixed solely on God himself, his approbation, and complacent affection for us. It is sometimes called a *single eye*, because it looks for one thing supremely. Every one, then, who opens the Book of God with *one aim*, with one ardent desire, intent only to know the will of God—to such a person the knowledge of God is easy; for the Bible is framed to illuminate such, and only such, with the salutary knowledge of things spiritual and divine.

Humility of mind, or what is in effect the same, contempt for all earth-born pre-eminence, prepares the mind for the reception of this light, or what is virtually the same, opens the ears to hear the voice of God. Amidst the din of all the arguments of the flesh, the world, and Satan, a person is so deaf that he cannot hear the still small voice of God's philanthropy. But receding from pride, covetousness, and false ambition—from the love of the world—and in coming within that circle, the circumference of which is unfeigned humility, and the centre of which is God himself,—the voice of God is distinctly heard and clearly understood. All within this circle are taught by God—all without it are under the influence of the wicked one. "God resisteth the proud, but he giveth grace to the humble."

He, then, that would interpret the oracles of God to the salvation of his soul, must approach this volume with the humility and docility of a child, and meditate upon it day and night. Like Mary, he must sit at the Master's feet, and listen to the words which fall from his lips. To such a one there is an assurance of understanding, a certainty of dnowledge, to which the man of letters alone never attained, and which the mere critic never felt.

☞ The materials of the preceding essay are principally collected from a treatise which I published in 1835, titled "A Concise View of the Principles and Rules by which the Living Oracles may be intelligibly and certainly interpreted." To that treatise, as prefixed to our Extras, published in one volume, titled Christianity Restored, we refer those desirous of a more full development of the principles and rules sketched in *Tract No. III.* This essay never having appeared in the Millennial Harbinger, and known to but few of our present readers, we have spread upon its pages in a new form, as the conclusion of our Tracts on the Bible. FAITH will be the subject of our *Tract No. IV.* A. C.

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PERFECTION OF THE SAINTS.

[Continued from page 535]

We might take up each one of these works of the flesh, and show how narrow the way is that leads to life eternal; but one or two must suffice.

Heresies are placed upon this list as among the works of the flesh. Paul to Titus says, "A man that is a heretic, after the first and second admonition reject; knowing that he that is such, subverteth and sinneth, being condemned of himself." A heretic, then, is a "subverter," one who makes divisions, and sects, and parties in Christ's kingdom. A more thoroughly obnoxious character than a heretic in the church of Christ, cannot well be conceived. Without being *openly* immoral himself, he is more the cause of sin being committed,—aye, a thousand fold,—than they who are grossly licentious. All persons naturally avoid a drunkard, a glutton, a thief, or a murderer. We shrink from them with instinctive horror. But these heretics are apparently great reasoners—in logic eminent critics—"profoundly skilled in analytic." You may know them by one almost infallible sign—and that is by an uproarious appeal to *the Book* on every trifling occasion. They are proverbial *grumblers*, and seem to think that *spirituality* consists in disagreeing with every body about every thing. They are men who *talk* about all matters, and *do* nothing, always finding some isolated and garbled text which covers their retreat from any active duty. They seem to think their brethren should succumb to them in all matters; but never think of sacrificing any thing themselves. They use the *Book* as a cloak for their selfishness, and in a thousand ways insult its majesty and purity by a very loose and unholy use of its sacred oracles. If you appeal to them for a part of the increase which God has entrusted to them for the furtherance of his holy cause on the earth, they triumphantly point to the *Book* where Paul labored with his own hands, and preached all the time too, rather than burthen his brethren; at the same time they quote a text very popular among the whole class, "Whoso provideth not for *his own family*, the same is an infidel and hath denied the faith." When the church has energy enough to throw these men back, and decide correctly notwithstanding their logic or their threats, they never think of being silenced by the decision of their brethren, and talk loudly about "liberty" and "equality," and in private slanders, which they call proving from the *Book* that the church was wrong, they generally contrive to undo all that has been done; and when, through their wickedness, every thing goes wrong, they triumph in the dissolution of the church, and jeeringly exclaim, 'Did I not tell you so!' Such men are "spots in your feasts of love when they feast with you, feeding themselves without fear—clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever. Remember, then, the command is, "Mark them which cause divisions (heresies) and offences, contrary to the doctrine which ye have learned and avoid

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them; for they are such as serve not our Lord Jesus Christ, but their own lusts; and by good words and fair speeches deceive the hearts of the simple."

The last of these works of the flesh which I shall notice, are "revellings" and "drunkenness." Of frequenting the licentious carnival, and indulging in the drunken frolic, the church, I believe, is comparatively free, at least in the grosser forms of these shameful excesses; but of countenancing both, I do most conscientiously accuse many of her adherents. According to the standard which Christ gave his disciples, he who entertains the passion which would induce the crime, is guilty of the crime. Now the same standard would teach that he who indulges in any practice, no matter how innocent in itself, which in general might lead to crime in himself or others, is, more or less. guilty of the crime. Thus the Apostle reasons about those strong brethren, who eat of the meats which have been offered to idols. He admits that the meats may not hurt them—that the very offerings made to the heathen gods may be used by the strong without any deleterious consequences; but the practice is positively forbidden, if there be any danger of the example inducing others less strong to eat of those meats as offered to idols, thereby tempting them to depart from the worship of the true God. Now the sin, in this instance, consists in performing an action, which is in itself innocent; but which, by being indulged in by the weak-minded, or those not sufficiently strong to resist temptation, might lead to their ruin. Thus, to do any thing not necessary to the life of body or spirit, which may make our brethren stumble, is, in the sight of Heaven, a crime. If, then, we bring to this standard all those *very strong* minded brethren who openly advocate the right of Christians to appear at the gay carnival of the sons and daughters of pleasure—to be spectators of the licentious waltz—the gay quadrille—the wild gallopade—to be seen in the theatre—the circus—the grog-shop—to hang over the card-table or the chess-board—to bedeck themselves in the latest fashion, and appear gaudily habited, glittering in silks and jewels: I say, if you bring those who practise those things to the standard of the Apostle, to the searching morality of the Bible, they will assuredly be found wanting; and why! Simply because the example of Christians seen at such places, even admitting for the sake of the argument that all the rest is perfectly innocent, all correct thinkers know to be decidedly deleterious both to the man of pleasure and the man of God. If this all be true, the moderate dram-drinker is guilty before Heaven of upholding drunkenness; for his moderate dram induces the weaker brother to indulge in one likewise, and not having the strength of the unconscious tempter to keep him in the bounds of moderation, he falls, through this influence, a prey to the wiles of the adversary, and may ultimately lose his soul. So, likewise, of those who *appear* at the revel, without actively partaking of its dissipation—who ease their consciences in *surveying* the voluptuous windings of the dance, by not actually engaging in it—who can mix with brawling politicians, and fiercely contend for a favorite candidate as the most worldly spirit in the crowd—who can train up horses for the race-course, add send them there for *others* to bet upon—who can trade in things forbidden by the Spirit of God—things that

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minister to the lust of the flesh, the lust of the eye, and the pride of life—all who practise such things cannot be living according to the Spirit; therefore they are living according to the flesh; and if they repent not, they must *die*.

Thus have we shown some of the works of the flesh as displayed in the mirror of divine truth. Let no man deceive himself: for the plain teachings of the Spirit of God are, that he who indulges the wish to commit the crime, is guilty of it—and he who, by his example, or who, by placing the means in the way of others, induces them to break the commands of God, will have to answer for the crime of which he has been the cause.

The second proposition in the text is, "But if ye, through the Spirit, do mortify the deeds of the body, ye shall live."

The love of *life* is the strongest passion of the soul of man. The miser hugs it more closely to his heart even than his darling gold; the belle loves it more than flattery; the statesman, more than fame. Every passion, feeling, and emotion, will be sacrificed, and all that a man hath will he give for his life. This love of life which has been so deeply implanted in our bosoms by our Maker, has for its object not only to make us guard with watchful care our present existence, but to make us long for an immortality beyond the skies and beyond the tomb. There is no thought that swells the human heart with such exalted hopes as the thought of immortality. There is no feeling that brings such unspeakable rapture to the spirit of man as the belief that he is to live eternally. Eternity! Eternity! Oh! with what yearning do we long for thee! What elevated hopes are connected with thee—what rapturous images of future bliss—what gorgeous pictures of future glory! Who can be sad who feels himself immortal! Can any mourn over the disappointments of earth, the sorrows, the tears, the groans, who knows that he is to live forever in the garden of heavenly delights, where God himself will wipe away forever every tear?! A knowledge of the immortality of the soul is sufficient to elevate the spirit of man far above all the variations of time—far above the partial miseries of earth, or the temptations of the world.

The possession of *life*, then, *eternal life*, is the grand central thought of man; and the text says that the way to obtain it is "through the Spirit to mortify the deeds of the body." Now you will observe that all is to be done "through the Spirit," or according to the Spirit, or by the command of the Spirit; for those offerings and sacrifices which come without a command of the Spirit of Grace, will never be accepted. But how are we to show that the deeds of the body are mortified! By bringing forth the fruits of the Spirit. And what are the fruits of the Spirit! Paul to the Galatians says, "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law."—One of the first fruits of the Spirit is *love*. But what is love? The same Apostle to the Corinthians lays great stress on *love*. He places almost every thing else beneath it, and gives a definition of it which as far exceeds the gross conceptions which mere earth-borns have of this divine feeling, as the heavens exceed the earth. He places it far above mere knowledge of every kind—the tongues of men and

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of angels—the gift of prophecy—the understanding of all mysteries, and all knowledge, and even the faith that could remove mountains—he elevates it above the charity which could sacrifice every thing for the poor, and the zeal that could go untrembling to the stake; and in truth when he tells us what it is, there seem to be just grounds for the high position in which he has placed it. He says, "Love suffereth long and is kind—love envieth not—love vaunteth not itself—is not puffed up—doth not behave itself uncomely—seeketh not her own—is not easily provoked—thinketh no evil—rejoiceth not in iniquity, but rejoiceth in the truth—beareth all things, believeth all things, hopeth all things, endureth all things." And he closes this beautiful portion of holy writ by saying, "Now abideth faith, hope, and love; but the greatest of these is love." Here, then, is the standard to which every human being must bring himself, who would have a well grounded hope of inheriting that life spoken of in the gospel. The second fruit of the Spirit is *joy*. The Christian is not a miserable creature, as worldlings wrongfully suppose. He carries with him a well of joy which no other man possesses. He has none of the *fears* that distract the world, because he trusts not in its *hopes*. The riches of earth tempt him not—the loss of them affect him not; for he knows that he is joint heir with the heir of all things. He mourns not over the loss of loved ones, as those who have no hope; but he looks into the silent tomb where the dear departed is quietly reposing, and he feels that there is one more bond to attach him to heaven. Oh! no, the Christian must be a joyous man, for he is in possession of every thing that can give him "*joy*." When at "*peace*" with God, what is there that can disquiet the soul of man! The Christian then has this third mark of the Spirit. He has "peace" within him, and consequently is a peace-maker wherever he goes. A man of "peace" must be a man of "long suffering"—he must forbear to resent every insult or injury he receives for Christ's sake as he journeys along this vale of tears. He must be "gentle," and "good," and "faithful." Gentle to those who are his enemies—returning good for evil, and faithful to God, who has promised to deliver him from all his troubles. Against such a man as this "there is no law."

My courteous reader, you wish to realize the brilliant hopes of the gospel. You are waiting for your change to the world of spirits. You are "longing after immortality." Now, as you value all these things, put not off that vigorous preparation for eternity, which can alone insure it to you. Depend upon it, mere profession will not do. You must become *spiritual men* in order to enjoy that spiritual state. Heaven would be a hell to you, if you were not prepared to enjoy its peculiar bliss. Remember that the joys so well beloved by the world—the joys of rank and wealth—of dress and fashion—of laugh and song, enter not into the happiness of heaven. The blessedness of the skies is so unutterably superior—so infinitely beyond the conception of the mere creatures of earth. It is the love of God that will constitute the chief joy of heaven. And will he deny any thing to those whom he has honored with his love!! It will take eternity to study God! Years of toil have been spent in ascertaining a single law of this glorious universe. And, oh! how infinite are

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the works of Jehovah! And what mighty and transcendent powers will the glorified spirit bring to the contemplation of them! How full of rapturous joy will be the shout of "glory to God in the highest" as every fresh manifestation of creative power bursts upon his astonished vision!—as he fully perceives the grand design of every magnificent effect! Surely eternity will fail sooner than God, and who is there afraid to put his trust in him! Go on triumphantly in him, bringing forth "the fruit of the Spirit," "and the God of hope fill you with all joy and peace in believing that you may abound in hope through the power of the Holy Spirit."

E.

SOURCES OF SCEPTICISM.

(Continued from page 550.)

It must be conceded, however, that these men of talents and intelligence, who are sceptical, but who have never given the subject of Christianity a serious and candid examination, however learned they may be on other subjects, are wofully ignorant of the scriptures—on the entire subject of religion, they are much inferior to the generality of Christians whom they despise for their ignorance. Their reading has been of a different character. Hence the most they know of the scriptures is, that they relate some things to them strange and unaccountable; and thus they venture to decide upon the most sublime and solemn of all questions, without ever having read, much less studied the subject. Even some of those who have written against the Bible, have acknowledged—perhaps as an apology for their blunders—that ignorance of its contents; and all of them evince an entire want of acquaintance with the subject. Paine, in the first part of his misnamed "Age of Reason," admits that he had not read the Bible since his school-boy days! A very competent person, truly, to write against the Bible!! Throughout his book, there are the grossest blunders, the clumsiest perversions, and most palpable misstatements of historical facts. There is recklessness of principle and utter disregard of truth plainly manifest, which show the deep depravity of his heart. His life was an explicit commentary on his principles. He holds out the idea in his book, that the Bible represents that God flew into a passion, from some cause or other, and finding no one else on whom to wreak his vengeance, fell upon his unoffending Son, and slew him! He was so ignorant as to suppose that the vernacular language of Christ was the Hebrew!—and calls Luke an Apostle!! Similar blunders make up the greater part of his book.

Voltaire was equally unacquainted with the scriptures, though not quite so clumsy in his statements. He has many palpable contradictions, of a number of which, certain Jews in their letters have convicted them. The same may be said of Volney and Hume.—However conversant they may have been with other subjects, they were utterly unacquainted with the Christian religion.

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The great majority of sceptics at the present day, as before remarked, have never read the Bible. They very early in life contracted an aversion against it, as already shown, from a wicked and corrupt heart; and for the purpose of strengthening their doubts, have read the works of the above-named authors. They are, some of them, men of wit, and suppose every thing not sparkling or brilliant to be insipid and dull. It is thus they have acquired the reputation of possessing superior wisdom, while they are ignorant of what they despise. They are alive only to objections, and insensible only to proofs. Were the punishment of such men to consist in reading the sacred scriptures, and ascertaining, by that means, either the truth or falsehood of Christianity, they would be no longer sceptics. They would not purchase at so dear a rate the pleasure of doubting. Few, indeed, would be capable of the task.

III. Vanity is another source of scepticism. As such, it is closely connected with those which we have already mentioned.

It doubtless appears strange to many that persons should be vain of that which degrades their nature to a level with the brutes that perish. It is nevertheless true. Scepticism robs man of the blessed hope of immortality, the sublime and pleasing thought of living forever. It tells him that death is the entrance to eternal and oblivious sleep, and that the grave is the precipice down which existence tumbles. Still multitudes adhere to it!

1. There is a vanity which sceptics possess, that makes them desire the admiration of the world as reasoners and close thinkers.—This they fancy they can secure by giving out that they are sceptics. A *sceptic* is a *doubter*. To doubt implies previous *reasoning*. If they can persuade the world that they possess minds capable of looking narrowly into subjects, and detecting errors and absurdities, and perceiving truths which elude the search of others, why then, they have accomplished their object. This is the method they take to effect their purpose, because they can adopt no other expedient. They have mistaken singularity for originality; and by possessing the former, they vainly imagine that they will have credit for the latter.

By rejecting revelation, which the rest of mankind acknowledge, they would intimate that their unaided reason is a sufficient guide.—The very idea of a revelation implies the imbecility of human reason—its inability to discover the truths which the Bible discloses.—This weakness sceptics are unwilling to confess; and for the purpose of exalting reason, *their* reason, they reject revelation.

The first principle of Christianity is humility. The man who embraces it, acknowledges his dependence, and to some extent is humble. But the sceptic is too proud to confess his ignorance; and, therefore, denies the utility of a revelation.

2. Some persons are so weak as to make a merit of differing from the rest of mankind. Thus the spirit of scepticism originates in pride.

The mass of the people in this country believe the Bible. The law of devotion, the sentiments of piety are written on the heart, and nothing but extreme vice, or false refinements of speculation, can efface it. Some men wish to obliterate this law, if for no other reason, because it is common. Whatever is common has, in their

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judgment, an air of vulgarity. Because mankind in general believe in a future existence, and dread the effects of vice, they deny the one and laugh at the thought of the other. They pretend to feel no apprehension of future misery. They call it a vulgar weakness, and value themselves in proportion as they can persuade others that they are raised above these fears, and contemn those who appear still to dread.

3. The air of gentility which some conceited youth imagine scepticism to display, is another reason of their inveighing against Christianity. They boast of their scepticism until, by the dint of boasting, they almost persuade themselves that they are sceptics. Like certain braggarts, who boast of their bravery until they think themselves brave, at least, while danger is out of sight.

4. Others affect to disbelieve the scriptures because of the fancied resemblance they will bear to certain men of talents, who have been sceptics. By embracing the same sentiments and adopting their language, they vainly suppose they will acquire, or, at least, be thought to possess their talents. Many of this class, by oft repeating over the titles of books they have never read, acquire a reputation for extensive reading. But,—parrot-like,—they prate about matters which they do not understand, and talk of books they have never read, and discuss subjects which they do not comprehend. By adopting, undigested, the sentiments of others, they betray the shallowness of their own intellect, prove their destitution of originality, and expose the very weakness they are carefully endeavoring to conceal. Almost any one could learn to use, with some degree of fluency, the arguments and objections of others on any subject. The greatest fool at the table with Columbus could make an egg stand on its end after that great man had taught him how to do it. Any school-boy now can explain the revolutions of the planets and tell by what laws they are governed; but it required a Newton to make the wonderful discovery. How unlike to Newton, the illustrious Newton, are these retailers of the cold philosophy of Hume, the wit of Voltaire, the bitter irony of Godwin, the sophistry of Rousseau, and the ribaldry of Paine! Newton, after having explored the heavens and numbered and measured the burning orbs that roll their ceaseless course, returned from his lofty flight, and seating himself at the feet of Jesus, counted it his greatest honor and highest privilege to learn of him who is meek and lowly in heart; who was cradled in a manger, and suffered death upon a cross. And after all the illuminations of science, and the strong, steady light of reason, he so abundantly enjoyed; he wisely chose the Bible to be a lamp to his feet and a light to his path. God's ever blessed word illumines the pathway of life; it radiates the chamber of the tomb, and reveals the golden continent of eternal life, whose sun-lit coast is visible to the eye of faith from the dark valley of the shadow of death.—'But he that doeth evil, hateth the light; neither cometh to the light, lest his deeds be reproved.'

May we duly appreciate the word of God, and enjoy the benefit of its light throughout the journey of life, in death, and up the hill of heaven. Amen!

B. F. H.

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NEW TESTAMENT.

A Literary, Critical, and Practical Exposition of the Apostolic Writings, preceded by Preliminary Dissertations one ach several Treatise which constitutes a part of the Christian Oracles.

GENERAL PREFACE.

THE Patriarchal, Jewish, and Christian Scriptures have been our principal study for the last thirty years. Supremely devoted to an accurate and comprehensive knowledge of these LIVING ORACLES, we have spent much time in the perusal of them, in different tongues, and in various versions, ancient and modern. We have published several editions of a new version, composed chiefly of the learned labors of Campbell, McNight and Doddridge. Being fully persuaded that there is not extant a translation or exposition of the Jewish or Christian Scriptures not susceptible of numerous and important emendations and improvements, and that we have made some proficiency in advance of some of them, we feel it a duty we owe to God, the church, and the world, to contribute our mite to the furtherance and perfection of an English New Testament, more faithful to the original, more modern, and more intelligible in its style, accompanied with documentary explanations of idiomatic phrases, manners and customs, geographical and chronological allusions, with such references to Jewish and Gentile antiquities, as may be necessary to make the apostolic writings altogether intelligible to any person of good common sense and a good common education.

While we aim at perfection, we do not vainly imagine that we shall arrive at it. But we expect to advance a little in some particulars, and thus to aid others who may succeed us in their endeavors to give to an English community an English Testament as intelligible to them as was the original Greek to those who lived in the age next to the apostles.

Again, we design not merely to obviate the cavils of a supercilious scepticism, and to expose the false glosses of partizan expositors, but to present with the text such notes and expositions as will tend to produce faith where it is not, and to confirm it where it is. In attempting this, we shall studiously endeavor to avoid all speculative opinions upon subjects not revealed, and every dogma and inference incompatible with the faith of the truly catholic and apostolic church, instituted by the Lord Jesus Christ.

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In the version which we shall give, we propose not serviley to follow any translator ancient or modern. We shall avail ourselves of the labors of all, and when we materially differ from those of established reputation, we shall give our reasons for so doing. The commonly received Greek text shall be our standard; all departures from it shall be carefully noted and in matters of any consequence reasons for a preference shall be assigned.

We shall give, if not the whole work, full specimens of it in the Millennial Harbinger. Probably we may give it all first in this work, that before it is stereotyped in one volume, it may pass through the ordeal of our own revision, and through the fiery furnace of the criticism of all who may take any interest in the matter. We intend to challenge the criticism of our contemporaries, and shall therefore occasionally forward files of the Harbinger to our American critics of reputation in their respective communities.

We shall commence with the ACTS OF THE APOSTLES in the present volume, and proceed through the Epistles in their chronological order. The Acts of the Apostles are a general key to the apostolic epistles, and ought always to be examined with special reference to every church and community to which an apostolic letter is addressed. Besides, this inestimable document has been too much neglected by critics, translators and commentators. We have many treatises on the Gospels and Epistles, and comparatively few on the Acts of the Apostles.

We have a long cherished disgust against prosing commentators, who comment upon every verse, and fatigue the reader with dissertations upon matters which a child might understand, much better without their comments than with them. Some expositors have fallen into our hands whose peculiar talent it seems to me was rather to obscure the clear, than to clear the obscure passages of an author. They have a rare art of saying much where nothing ought to be said, and of saying nothing where something ought to be said. We shall endeavor to avoid these extremes. But we shall leave the reader to judge for himself; and that we may not be chargeable with the violation of numerous pledges or promises, we shall add no more. Those intimations which I have given are intended to apprize the reader of my intended method, and to be a covenant between him and me in such matters as are of special importance. We commend our endeavors to the direction and blessing of the great Shepherd and Bishop of our souls.

A. C.

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PRELIMINARY DISSERTATIONS ON THE ACTS OF THE APOSTLES.

I. THE AUTHOR OF THIS BOOK.

ALL antiquity assigns to Luke, the Evangelist, the companion and fellow-laborer of Paul, the authorship of this invaluable and admirable narrative. Whether this Luke was one of the seventy disciples, commissioned by the Lord in person, to announce his approaching reign; whether he was the companion of Cleopas, to whom the Lord appeared on the way to Emmaus, on the day of his resurrection; whether he was a Jew or a Gentile by birth; whether he was the same with Lucius of Cyrene, a prophet of the church of Antioch; whether he was the "beloved physician" saluted by Paul in his letter to the Colossians; or that Lucius, the kinsman of Paul, at Rome, named in the conclusion of Paul's letter to the Roman saints, I shall not now take time to debate.* The learned Lardner, Michaelis, Horne, and other critics and antiquarians familiar to many of us, differ on some of these points, and have collated ancient traditions, opinions, and inferences concerning them. Such disquisitions are foreign to our purpose. It is enough for us that while some learned men differ on these matters, they all agree that the author of this book was that Luke, who, for several years, was the travelling companion of Paul, and whom Paul commends to Philemon as one of his "*fellow-laborers*" in the work of the Lord. Still more satisfactory the fact, that this "Book of the Acts has been uniformly and universally received by the whole Christian church in all places and in all ages. It is mentioned and quoted by almost every Christian writer, and its authenticity and authority universally admitted."

II. ITS TITLE.

Like most of the books of the Bible, this treatise has no divinely inspired title. It has, therefore, been sometimes called "THE GOSPEL OF THE HOLY SPIRIT;" because it reveals the descent of that divine guest of the church, monitor of the saints, and advocate of the Christian cause. Chrysostom called it "THE BOOK, THE DEMONSTRATION OF THE RESURRECTION," because it infallibly proves the resurrection of the Lord Jesus Christ from the dead. It is usually called "THE ACTS OF THE APOSTLES;" but this, though a popular, is not a correct title. It is not strictly true. It is not THE ACTS OF THE APOSTLES; for only two of the Apostles occupy the particular attention of its author; nor is it THE ACTS of even two of them. It

* Col. iv. 14; Rom. xvi. 21; Acts xiii. 1; 2 Tim. iv. 11; Philemon 24.

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might with more propriety have been designated ACTS OF APOSTLES. This, indeed, though correct, is but a meagre title. With more easy intelligence, and with as much authority, it might have been called THE COMMENCEMENT OF THE CHRISTIAN CHURCH. Still, when a name has been consecrated for ages, however inapposite or improper, it will reign for a long time despite of every remonstrance. We must then speak of it, allude to it, and quote from it under the appellation of ACTS OF APOSTLES. But in strict propriety no one can justly call it *The Acts of the Apostles.*

III. ITS OBJECT.

That Luke intended in this book to set forth in order a narrative of all the prominent facts and events connected with the commencement and progress of the Christian Institution under the immediate influence of the Holy Spirit, and administration of those special Apostles to whom the Lord exclusively committed the beginning of things, is unquestionably evident; not merely from an inspection and analysis of the book itself, but also from his manner in his first treatise as declared in the beautiful, clear, and concise preface to his memoirs of the author and founder of the Christian system.—But if the drift and details of a volume can demonstrate the object of its author, then may we infer that the mission of the Holy Spirit and the calling of all nations into one new association under the government of the Apostles, divinely commissioned for that purpose, constitute the peculiar design and effort of the author of this most authentic history of the prominent proceedings of the two great Apostles Peter and Paul.

It is, indeed, a continuation of the scheme formed by its author, and expressed to the honorable and excellent Theophilus in the introduction to his first book, in the following words:—"It seemed good to me also, having had a perfect understanding of all things from the very first, to write to you, in order, most excellent Theophilus, that you might know the certainty of those things in which you have been instructed." Now as his memoirs of the Messiah consisted of those things which "Jesus "*began* both to *do* and to *teach;*" so his history of the incipiency of the Christian church consists of the things which the Apostles "*began to do and teach*" under the plenary inspiration and direction of the Holy Spirit.

This book of apostolic acts and proceedings is therefore second in importance only to the book of the sayings and doings of the Lord himself. It is the only infallible document on earth explanatory of the meaning and importance of the commission given to the Apostles

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with reference to the erection of a new association composed of persons of all nations, kindreds, tongues, and people. It is the record of the ministration of the Spirit from Mount Zion in Jerusalem, as is the *Exodus of Moses* a record of the ministration of the Letter from Mount Sinai in Arabia. It is the only authentic and infallible ecclesiastic history of the commencement of the Christian church, and a perfect development and demonstration of what the gospel is, as ministered by the Holy Spirit sent down from heaven. In this point of view its importance cannot easily be exaggerated.

IV. ITS DATE AND PLACE OF PUBLICATION.

This volume, containing the history of only thirty years of the church, or of the labors of the two most prominent Apostles, must have been written in the year 63 or 64 of the Christian era. It could not have been written before Paul was a prisoner in Rome, for that event is a portion of the history; and it could not have been written after the two years spent in Rome, for then Paul's history would have been continued to a later period, and the event of his imprisonment would have been stated, as Luke was his companion during these two years. This history of the commencement of the Christian church commences with the twenty-ninth year of the Christian era,* and ends most probably with the sixty-third or fourth. As Luke seems to have continued with Paul in Rome during his imprisonment, Rome most probably was the place in which his narrative was written.

V. ITS PLAN.

The development of the mission of the Holy Spirit in the erection and organization of a Christian community, in pursuance of the promises of the Messiah, engrossed in the commission given to the Apostles, and the order in which that commission was to be executed, being the chief designs of this narrative, must have suggested to its author a plan of operation in all the details of his volume. That plan is both natural and perspicuous. After a very natural exordium and retrospect of the interval between the resurrection and the ascension of the Messiah, he introduces the scenes of the first Pentecost, and details the descent of the Holy Spirit. The achievements of that day and the commencement of the new administration, with the transactions of the Apostles in Jerusalem, down to the martyrdom of Stephen, prepare the way for a general diffusion of the gospel throughout Judea and Samaria. After noting these, his plan is to

* The 29th year of the Christian era is the 34th of the life of Jesus Christ.

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give special conspicuity to all persons and events connected with the extension of Christianity beyond the narrow compass of the Jewish nation and people. The conversion of the Ethiopian officer, and of Saul of Tarsus, and the mission of Peter to Cesarea, are specially noted because of the opening of the Christian kingdom to all nations on the same continent. After the martyrdom of James, the son of Zebedee and brother of John, by Herod Agrippa, he prepares to give the travels of Paul as the Apostle to the Gentiles, and makes his travels and labors in Asia and Europe the main burthen of his narrative. In the whole book of the Acts the descent of the Holy Spirit, the erection of the mother church in Jerusalem, and after this the labors of Peter and Paul, with special reference to organizing the church and putting things in order, and in extending the gospel throughout all nations, seem so fully to have occupied the mind of Luke as to have dictated not only the plan of the narrative, but to have confined his attention to the chief of the Apostles to an almost entire exclusion of all other persons or events not connected with these developments. But of these matters we shall have occasion to speak more in detail as we proceed in our notes on this book.—Meanwhile we can only commend the importance of the study of this book to all who desire a perfect understanding of the origin and character of the Christian Institution.

Of the New Testament historians Luke is the most eminent.—He gives us one continued history from the commencement of the Christian era down to A. D. 63 or 64. He records in his testimony concerning Jesus, and in his Acts of the Apostles, all the grand and important events and transactions connected with the establishment of the Christian religion in Asia, Africa, and Europe. This book is the grand link which connects the previous histories with the apostolic epistles, and constitutes a key to the right interpretation of them, without which they would have been, in many particulars, unintelligible. An accurate acquaintance with the history of the people which composed most of the congregations to which the Apostles addressed letters, with the time and circumstances of their conversion, and with their customs and questions found in this book, greatly facilitates our proficiency in the knowledge of those letters which explain the meaning and bearings of that one glorious fact on which the Christian superstructure is reared.

From it alone we learn by what means that great moral and religious revolution was accomplished in the world, which eventuated in the destruction of polytheism and idolatry in the best portions of the world; which desolated so many Pagan temples and caused millions

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of altars to moulder down to dust, notwithstanding the wisdom and learning of philosophers, the sword of the civil magistrate, and the superstition of the common people, were allied in maintaining them, and in suppressing this 'wicked and odious heresy,' as the Romans call it.

From it we also learn what true Christianity is, and how far the modern exhibitions of it have degenerated from the ancient and apostolic order of things; we discover what was the spirit and temper of the first Christians, and the character and design of their religious meetings. In a word, as Dr. *Adam Clarke* observes, "in the book of the Acts we see how the church of Christ was formed and settled.—The Apostles simply proclaim the truth of God relative to the passion, death, resurrection, and ascension of Christ; and God accompanies their testimony with the demonstrations of the Spirit. What was the consequence? Thousands acknowledge the truth, embrace Christianity, and openly profess it at the most imminent risk of their lives. The change is not a change of merely one religious sentiment or mode of worship for another, but a change of *tempers, passions, prospects* and *moral conduct*. All before was *earthly*, or *animal*, or *devilish*, or all these together: but now all is *holy, spiritual*, and *divine*—the heavenly influence becomes extended, and *nations* are born unto God. And how was all this brought about? Not by might nor power; not by the sword, nor by secular authority; not through worldly motives and prospects; not by pious frauds or cunning craftiness; not by the force of persuasive eloquence: in a word, by nothing but the sole influence of truth itself, attested to the heart by the power of the Holy Spirit. Wherever religious frauds and secular influence have been used to found or support a church, professing itself to be *Christian, there*, we may rest assured, is the fullest evidence that that church is wholly *antichristian:* and where such a church, possessing *secular* power, has endeavored to support itself by *persecution*, and persecution unto privation of *goods*, of *liberty*, and of *life*, it not only shows itself to be *antichristian*, but also *diabolic*. The religion of Christ stands in no need either of human cunning or power. It is the religion of God, and is to be propagated by *his* power: this the book of the Acts fully shows; and in it we find the true model, after which every church should be builded. As far as any church can show that it has followed this model, so far it is holy and apostolic. And when *all* churches or congregations of people, professing Christianity, shall be founded and regulated according to the *doctrine* and *discipline* laid down in the book of the Acts of the Apostles, then the *aggregate body* may be justly called *'The Holy, Apostolic and Catholic Church.'*

A. C.

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ACTS OF APOSTLES.

PREFACE.

Luke's Recapitulation of the close of his former Narrative.

1 The former narrative I composed, O Theophilus, concerning all things
2 which Jesus began both to do and to teach, even to the day in which he was
taken up, after he had, by the Holy Spirit, given charge to the Apostles,
3 whom he had chosen. To whom, also, he presented himself alive, after
his sufferings, by many infallible proofs; being seen by them forty days,
4 and speaking of the things concerning the kingdom of God. And having
assembled them together, he charged them not to depart from Jerusalem,
but to wait for the promise of the Father, which, *said he*, you have heard
5 from me. For John, indeed, immersed in water, but you shall be immers

NOTES.

1. Theophilus, saluted "*Most Excellent*" in the "former narrative" of Jesus Christ, by this historian, was a nobleman of rank, converted to the Christian faith. The epithet κρατιστε, applied to his name, indicates this.—The same word is twice used by Paul, applied to the governors Felix and Festus.

Claudius Lysias, in addressing Felix,* uses the same title. It was a title given to persons in authority, given more to the officer than the officer; for this "most noble Felix" had once been a slave. He was the freedman of the emperor Claudius. Tacitus, calling him Antonius Felix, says he governed with the insolence of a quondam slave, but with the authority of a king.

"The former *treatise*"—we prefer *narrative*. The original authorizes this: for λογος is so used by Greek authors. The several parts of the histories of Herodotus, Herodian, and others are called λογοι, narratives. Wetstein, Kype, and others, adduce instances of this sort from other Greek historians.

2. It was *by the Holy Spirit* that the Lord gave those orders to the Apostles. He had not yet himself received the Holy Spirit as the dispenser of it; but he promised it to them so soon as he should receive the dispensation of it. Acts ii. 33.

3. Infallible proofs—Τεκμηριοις differs from Σημειοις—the first having a physical, the second a moral signification. Aristotle, in his Rhetoric, explains Τεκμηριον by σημειον αναγκαιον, necessary or important proofs or signs. And so Quintillian, Or. 5, 9. They are not, however, always strictly distinguished.

The infallible proofs here alluded to were, his frequent interviews with the Apostles and others; his eating and drinking with them; his submitting his person to be handled; his assignations to meet with them in Galilee; his being seen of about five hundred brethren at one time, and his continuance with his followers during forty days, speaking of the affairs of the kingdom of God now being set up.

4. The promise of the Father."—This was the gift of the Holy Spirit, concerning which he spake to them, John, ch. xv. xvi., and on other occasions, called a "*power from on high*," Luke xxiv. 49. This was not an ordinary or private blessing, but an extraordinary one.

5. It is called a *baptism of the Holy Spirit*. The episcopal Bloomfield, of Cambridge, in his Critical Digest, says, "Βαπτιζειν is figuratively used for *plentifully imbue with*." All the special gifts and influence of the Holy Spirit hitherto vouchsafed to the Apostles, did not, it seems, amount to a baptism by, or in, the Spirit.

* Acts xxiii. 26.

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6 ed in the Holy Spirit, within a few days. They, therefore, being assem-
bled together, asked him, saying, Lord, wilt thou, at this time, restore the
7 kingdom to Israel? But he said to them, It is not for you to know the
8 times or seasons which the Father has reserved to himself. But you shall
receive power by the Holy Spirit coming upon you, and shall be my wit-
nesses in Jerusalem, and in all Judea, and in Samaria, and even to the
9 remotest parts of the earth. And, having said these things, while they be-
10 held, he was lifted up, and a cloud received him out of their sight. And
while they were steadfastly looking up to heaven, as he ascended, behold
11 two men in white raiment stood near them; who also said, Galileans, why
do you stand gazing up to heaven? This Jesus, who is taken up from you
into heaven, shall also come in the same manner as you have seen him
12 going to heaven.—Then they returned to Jerusalem, from the Mount
called Olivet, which is from Jerusalem a Sabbath day's journey.

They were to *wait* in Jerusalem for this "baptism of the Spirit"—for this "power from on high." The Saviour was dishonored there, publicly insulted, condemned, and crucified there. The Apostles were confounded, abashed, and humbled there. There, then, must the Lord be glorified first, and the Apostles strengthened. And as a great concourse witnessed the one, a great concourse must witness the other. Jerusalem must be the radiating centre of the Christian Institution. The public documents and the most critical judges were there. The strongest enemies were there. There only could the gospel be subjected to a proper ordeal. Thence only could it emanate with power. Jerusalem, and not Rome, nor Constantinople, must be the seat of the mother church. Isai. ii. 2; Micah v. 2.

"And having assembled them."—This phrase indicates that this was a meeting called by the Lord himself: probably it was that in Galilee, referred to, Mark xvi.

The restoration of the Jewish kingdom to her primeval power and glory, seems not only to have possessed the Jewish nation, but as yet even the disciples themselves. How unfit, then, to preach the gospel to all the world!

7. "Prophetic times and seasons" are, as a general rule, confined to the bosom of the Father. He does not often communicate them even to his best friends.

8. The Apostles are commissioned to be witnesses for the Lord—witnesses of his death, resurrection, and ascension. Their line of march is prescribed—'Beginning at Jerusalem;' proceeding through Judea; thence to Samaria, the ancient capital of the kings of Israel, and thence to the most distant parts of the earth.

12. "From Mount Olivet, which is from Jerusalem a Sabbath day's journey." In his testimony concernng Jesus of Nazareth, Luke affirms, chap. xxiv. 50, that Jesus led them out to Bethany, and was thence carried up into heaven. Here it would appear he ascended from Mount Olivet. But if he ascended from the village of Bethany, another difficulty occurs. That was two Sabbath day's journeys from Jerusalem, being fifteen furlongs distant. Again, the villages of Bethany and Bethphage are mentioned as being almost together, or equally near to Jerusalem. Matth. xxi. 1; Mark xi. 1. These apparent incongruities are easily explained and reconciled.—According to Josephus, Bethany was fifteen furlongs from Jerusalem; Mount Olivet was but five furlongs distant. On the way from Jericho to Jerusalem the road passed over Mount Olivet, almost equidistant from Bethany and Bethphage. Bethphage was next to Jerusalem. But the lands on

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13 Now when they were come *into the city*, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip and Thomas, Bartholomew and Matthew, James, *son* of Alpheus, and

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Mount Olivet were partioned into districts, and a portion of the Mount on the east section was called the district of Bethany. Now it was on the eastern side of that Mount, some seven and a half furlongs distant from Bethany and from Jerusalem, whence our Lord ascended. So that Mount Olivet and the district of Bethany, distant from Jerusalem one Sabbath day's journey, being but two names for the same spot, were equally the theatre of this transcendently sublime and interesting event. It may be added that Bethphage, properly interpreted, means *the house* or *district of figs*—Bethany, *the house of song*—and Olivet, *the region of olives*.

"With prayer and supplication." Griesbach rejects from the Greek text, we think on insufficient grounds, the words *καὶ δεήσει*, with prayer and supplication. This pleonastic idiom is not uncommon; and the mere omission of this clause in the Syriac, Coptic, Ethiopic, Armenian, and Vulgate versions, with a few old ecclesiastic fathers, is not sufficient authority for its repudiation.

13. Luke, as in duty bound, gives us a list of the Apostles after the defection of Judas Iscariot. The arrangement of the names in this last catalogue of the whole apostolic college differs in some respects from those catalogues given in the Testimony of Matthew, Mark, Luke, and in the book of Apostolic Acts.

The whole *dramatis personæ* of the Christian Institution, as reported in its five historical books, are—

1. John the Harbinger.
2. Jesus the Messiah.
3. Twelve Apostles.
4. Seventy Heralds.
5. Evangelists, Bishops, and Deacons.

The following tabular view of the order in which these names are reported in the four following catalogues is not without instruction:—

MATTHEW.	MARK.	LUKE.	ACTS OF APOSTLS.
1. Peter.	1. Peter.	1. Peter.	1. Peter.
Andrew.	James.	Andrew.	James.
James.	John.	James.	John.
John.	Andrew.	John.	Andrew.
5. Philip.	5. Philip.	5. Philip.	5. Philip.
Bartholomew.	Bartholomew.	Bartholomew.	Thomas.
Thomas.	Matthew.	Matthew.	Bartholm'w.
Matthew.	Thomas.	Thomas.	Matthew.
9. James, son of Alpheus.	9. James, of A.	9. James, of A.	9. Jas. of A.
Lebbeus, Thaddeus, or Judas,	Judas,	Simon Zelotes.	Sim. Zelotes.
Simon the Cananite.	Simon the C.	Judas.	Judas.
12. Judas Iscariot.	12. Judas Iscariot.	12. Judas Iscariot.	Judas Is.

On this table observe—

1. But four of the twelve always retain the same rank.

2. Peter is always first, Judas is always last, Philip is always fifth, and James, the eldest son of Alpheus, is always ninth.

3. Alpheus and Cleopas or Clopas, married to Mary the sister of the mother of Jesus, are but two names for the same person.

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14 Simon, the Zealot, and Judas, *brother* of James. These all unanimously persevered in prayer and supplication, with the women, and with Mary, the mother of Jesus, and with his brethren.

SECTION I.

The Appointment of an Apostle in room of Judas.

15 AND in these days, Peter, rising up in the midst of the disciples, (now the number of persons assembled was about a hun-
16 dred and twenty,) said, Brethren, it was necessary this scripture should be fulfilled, which the Holy Spirit formerly spoke, by the mouth of David, with respect to Judas, who became the guide of
17 those who apprehended Jesus: for he was numbered with us, and
18 had obtained a part of this ministry: (Now this man, therefore purchased a field with the reward of iniquity, and falling down on his face, he burst asunder in the middle, and all his bowels
19 gushed out: and it was known to all the inhabitants of Jerusalem, so that that field is called, in their language, Aceldama: that is,
20 The Field of Blood.) For it is written in the book of Psalms, "Let his habitation be desolate, and let no man dwell in it:" and,
21 "Let another take his office." It is necessary, therefore, that

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4. James, son of Alpheus, is sometimes called James the Less, in contrast with James the brother of John, who was senior. James the elder was beheaded by Herod Agrippa. Acts xii.

5. Thaddeus, Lebbeus, and Judas, brother of James, are three names for the same Apostle.

6. Simon the Canaanite, and Simon the Zealot, are also two names for the same person. *Kana* in Hebrew signifies *zealous*. He was the third son of Alpheus, and the brother of Jude, author of the short epistle which bears his name.

7. Thomas and Dydimus are but two names indicative of a *twin*.—Thomas in Hebrew, and Dydimus in Greek, and *twin* in English, are but three names for the same person. Nathaniel having been the son of Talmai, is, we presume, the same as Bartholomew. Bartholomai, or Bartholomew, indicating simply *the son of Tholomew*.

None of these four ranks seem to be governed by mere seniority of birth or seniority of calling. Merit of some sort, or reputation, seems to have given them rank. Peter, James, and John were pillars; Philip stood high; and all bear witness to the standing of James the Less, and to Judas, authors of the epistles that bear their names.

18. "Purchased a field."—Persons are sometimes said to do that which they became the occasion of being done. This, it is probable, was the case of Judas as respects the purchase of a public burying ground for the interment of strangers.

Psalms lxix. 28, and cix. 8, are supposed to be here alluded to. Judas' charge was not that of a *bishopric*, as the common version intimates. An office, indeed, he had; but it was neither that of a diocesean nor that of a metropolitan in the usual sense.

"*In their proper tongue*"—common version—rather *in their language*; for the Hebrew tongue had long ceased to be spoken in Judea. The language of those times was the Chaldaic-Syriac.

22. "*Must one be ordained*"—common version. There is no word for *ordained* in the original. It is γενεσθαι, *be made* or *constituted*.

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one of the men who have continued with us all the time the Lord
22 Jesus was conversant among us, commencing from his immersion
by John, until the day of his ascension, should be constituted a
23 witness with us, of his resurrection. And they set up two men,
Joseph, called Barsabas, who was surnamed Justus, and Matthias.
24 And they prayed, saying,—Thou, Lord, who knowest the hearts
25 of all, show which of these two thou hast chosen, that he may
take part of the ministry and apostleship, from which Judas fell
26 by transgression, that he might go to his own place. And they
cast lots, and the lot fell upon Matthias, and he was numbered
with the eleven Apostles.

"*From the baptism of John until his ascension.*" The period here defined is the full period of the personal ministry of our Lord while on earth. Not from his baptism to his death, nor from his baptism to his resurrection; but from his baptism to his ascension. Consequently the period embraced in this chapter, or the interval from his resurrection to his ascension, is deemed worthy of the fullest attestation by the same number of divinely authorized witnesses who attest his public ministry. But their whole testimony is to terminate on one point—viz. *the resurrection of the Lord Jesus.* This proved, all is proved.

The mode of election in this case was quite popular. The whole congregation of one hundred and twenty persons acted in concert on the proposition. They selected or nominated two persons by their own suffrage, some way expressed. They then probably represented them by two pebbles, as the ancient custom was, put into an urn, on which either the name or some sign was inscribed. Some person being appointed, after prayer drew out one of these *calculi*, and from it *calculated* the divine will; for, indeed, the word *calculate* is derived from *calculus*, a *pebble*, by which doubtful matters were anciently decided. The lot fell on Matthias, and he was added to the eleven.

The phrase that Judas "should go to his own place" has been by partizans subjected to a severe criticism. It cannot, indeed, without a very perverse ingenuity, be rendered ambiguous. Every one's "own place," or "own reward," is that place or reward to which his own character or his own works may have entitled him. The place for traitors was Judas' own place. He was a hypocrite, a traitor, and a thief. His own place was that prepared for such characters: a strong argument in proof that wicked men after death go to their own place. And certainly heaven is not their own place, nor is the grave. The latter is a common receptacle for all men, and the former is the place of none but the righteous. Therefore, their *own place* is neither heaven nor the grave.

To the Pope of Rome it is, or ought to be, a startling fact, that Judas, the traitor, is the only Apostle that ever had, by a divine authority, a successor. When James, the Apostle next to Peter, was beheaded, no successor was appointed. The use of apostolic succession continued only to the first church was founded in Jerusalem. The one hundred and twenty Cardinals who elected him, although the "Holy Virgin" was one of them, did not make sex, age, or office a qualification of suffrage in electing a successor to Judas Iscariot. And as for Peter, who stands foremost in this catalogue, because of his zeal and promptitude of action, being a man of family, and the person to whom the Lord gave the keys of the kingdom of heaven, he was not qualified to have the supremacy of a bachelor Pope; for which cause neither he, nor James, nor any other save Judas, had a successor.

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PRACTICAL THOUGHTS AND REFLECTIONS.

The interval from the resurrection of the Messiah to the descent of the Holy Spirit, embraced in the first section of this narrative, is an interval of great significance and importance to the Christian church. This period of sacred history abounds with momentous events and transactions. It is but the history of seven weeks; but seven such weeks as these never were, nor ever will be again. The Messiah died, was buried, rose again, ascended into heaven, and the Holy Spirit descended from heaven, inspired, animated, and consoled the faithful few, while it filled with anguish and dismay the enemies of the Lord. Indeed, the three most sublime events inscribed upon the rolls of time, occur within fifty days. The resurrection of the Lord—his personal ascent to heaven—and the personal descent from heaven to earth of the Holy Spirit: the resurrection of the Lord is the beginning, and the descent of the Holy Spirit the ending, of a most eventful period of time. During this sabbatical week of weeks, there was not one divinely licensed public herald of religion in the world. Moses and the Prophets were dead. The Apostles were silenced. Jesus had died and was buried under the false accusations of blasphemy against God, and treason against Cesar. His last supper was the last passover, his death the last sacrifice; and the day of his confinement in the grave the last of the Jewish Sabbaths. The Jewish priesthood was abolished, its altars were desecrated, its victims unavailing, and its temple deserted and devoted to ruin. The ministry of the Harbinger had attained its consummation. The seventy heralds had performed their mission and were dismissed. The Messiah himself had wrought his last miracle and preached his last sermon; and the Holy Twelve were inhibited from going abroad, and from addressing the world. What a full period marks the termination of the Jewish age, and intimates the commencement of a new order of things.

Before his ascension, and while yet amongst his friends and Apostles, he converses on the approaching kingdom, and opens to them the yet sealed portions of the ancient oracles concerning his sufferings and glory. The same interval of time marked the end of the Patriarchal and the commencement of the Jewish institution.—God descended to Mount Sinai and spent forty days with Moses on the symbolic Mount, communing with him on the affairs of his ancient worldly kingdom amongst the literal and fleshly descendants of Abraham. Moses neither ate nor drank during these his forty days communion with God. The Messiah, too, ate not, slept not, lodged not with mortals, during his forty days communings with his legates to the world. He ate, indeed, and drank for their conviction, but not for his own sustenance, that he might afford them a full class of infallible proofs that he was the same Jesus who formerly lived, not as an angel, but as other men lived amongst them.

Of the infallible proofs submitted to them during these forty days, we give a summary from one of the most acute and learned of English Prelates. Bishop Pearce, as quoted by Bloomfield, states—"The first appearance of the Lord was to Mary Magdalene and the other Mary. Matth. xxviii. 1–10. The second, to the two disciples

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on their way to Emmaus. One of these was the husband of the other Mary, named Cleopas. Luke xxiv. 15. The third, to Simon Peter. Luke xiv. 34. The fourth, to ten of she Apostles, Thomas being absent. Luke xxiv. 36, and John xx. 19. These were all on the day of his resurrection. The fifth was to the eleven Apostles, Thomas being then present. John xx. 26. The sixth, to seven of the Apostles at Galilee, at the sea of Tiberias. The seventh, to James. 1 Cor. xv." The eighth, we may add, was when he led them out to Bethany. Luke xxiv. 50. Some think that it was on this occasion that he was seen by above five hundred brethren at once. 1 Cor. xv. 6. Others, however, think, (with whom I agree,) that this appearance was in Galilee before that time. He was after this seen by Paul, and also by Stephen. But these appearances were of another character. The above defined eight appearances were during the forty days from his resurrection to his ascension.

But during the last of these seven weeks, after his ascension into heaven, as we learn from the next chapter and other portions of the sacred writings, a great revolution took place amongst the celestial hierarchies. Of this we shall speak in its proper place. The first chapter terminates with his ascension and the preparations for a new development of God's mysterious purposes of grace and salvation vouchsafed to man.

Much depends upon our noting the beginning of things, both common and special. The rise of families, kingdoms, and empires, must be well understood before we can comprehend their genius and character. The world, as all persons and families have, had its infancy and its childhood. Revelation in its dispensations is adapted to the age and condition of the world. Hence it has its Patriarchal, its Jewish, and its Christian institutions. These all have their peculiarities. There was a day when the Jewish began, and a day which it ended. The Jewish religion did not begin with the life of Moses, nor with the departure of Israel out of Egypt. They ate a passover before the death of the first born, and Christians ate the symbolic loaf and drank the symbolic cup before that which was symbolized had transpired. Our Lord was "a minister of the circumcision" during his life; and, therefore, WHILST HE LIVED THE CHRISTIAN RELIGION COULD NOT COMMENCE. But a small portion of Christendom seem to me have either at all, or with proper attention, noted this fact. The Christian religion is a spiritual religion, and waited for the gift of the Holy Spirit in a new dispensation of it.—Hence during the Founder's life his religion could not, did not commence. The Holy Spirit himself declares that he was not yet given while Jesus lived, and indeed could not be *till Jesus the Messiah was glorified.* John vi. 39.

The election of Matthias completes all preparatory arrangements. The chosen number of Apostles was completed by that act, and they were fully qualified to "bear witness," having been with the Messiah from the beginning, instructed in all things pertaining to the commencement of a new institution. Twelve chosen men, according to the number of the tribes of Israel, the twelve signs of the spiritual zodiac, are in their places. *The eleven stars* that did homage to the

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typical Joseph whom God sent to save, not Israel only, but Israel and Egypt, Jew and Gentile, from famine and from death, are now made *twelve*—a perfect constellation; and are waiting for the fulfilment of the last promise—looking for the long promised Advocate of Messiah's cause. And here we shall leave them for the present.

A. C.

LETTERS OF DISMISSION.

Brother Campbell—In Acts, 18th chapter, we read that when Apollos intended to go from Ephesus to Achai, the brethren of Ephesus wrote to the brethren of Achai exhorting them to receive him as a Christian and as a Christian minister. In 2 Cor., 3d chapter, we read of letters of recommendation to the church, and recommendations from the church. From these passages it is undeniable that the Christians of the New Testament were wont, when a brother was about to leave the place of his residence to go to some other place where he was not known, either for business or to propagate Christianity, to give him a letter of recommendation to other Christians where he might travel or settle. This is altogether right and reasonable, as well as scriptural. No Christian in these days ought to travel beyond the bounds of his acquaintance without such passport. If he only intended to sojourn a few months or weeks in a place—if he is a warm and devoted Christian, he will wish to mingle and worship with other Christians where he may dwell. These letters cost but little trouble; and they, or similar ones, ought to be returned when the individual returns home.

These letters from one congregation to another, properly attested, answer the same purpose that a record does, from one county court or state to another state or court—they prevent imposition and counterfeits—they go with the seal and stamp of the Christian commonwealth; and they are authoritative, protective, and defensive. They are a shield which every Christian should throw around him when he leaves the army or breaks the ranks where he is known to be a regular soldier. They answer the same purpose that a military dress and armor does to soldiers—they distinguish us from cowards, spies, and tories. Then let no soldier leave his company without such a shield, and let no soldier come into the King's army without such a passport, countersign, or letter of recommendation from some other department of the King's forces where he has fought. Never let him say that I came off and forgot it; sooner let him say that he came off and forgot his apparel or his purse. Such is the use of this part of the ancient machinery of Christianity.

But now, as the custom is, some persons who locate themselves in a city or village in which a church exists, hold letters received from other churches; and others sometimes demand a letter on some dislike, or prejudice, or fear of discipline, under various pretences; and after obtaining it, retain it for years in their pocket; amenable to no tribunal, in fellowship with no society, and yet claiming respect as Christians because they have in possession a letter which declared them in good standing at some given time or place.—Are not such persons unworthy of Christian fellowship? They make their letters rather *sitting* than *walking papers*, and thus annoy Christian communities by their seditious practices; or, in the best case, nullify, by their influence and example, the influence of a Christian community in which they profess to have some influence and interest.

There is a spirit of insubordination abroad in this land, which, unless restrained, must subvert all social institutions, political and religious, and entail upon us all disgrace and ruin. Will you call the attention of the brethren to this matter, and request your brother Editors to lend their aid to correct it?———Yours in all affection, J. CREATH, Jun.

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REMARKS.

The communication from brother Creath, of St. Louis, deserves much consideration. The custom alluded to is a very irrational and unscriptural one. I mean, of course, the custom of giving "*letters of dismission*" to those who are not about to join another denomination. Letters of dismission, I believe, was originally a Baptist, or rather a Congregational custom. Such communities, in days, not very long gone by, were wont to give a "*letter of dismission*" to any brother who migrated to another place, or who was some way disaffected with the church to which he belonged. In either case, as it appears to me, the custom is not authorized by expediency or divine authority. Does a person migrate to a strange place, or to the environs of another sister community? Then give him such a letter of *commendation*, (not of *dismission*,) as he may deserve. Such was most certainly the custom both of Jews and Christians. The Jews of Rome told Paul that they had received no letters from the synagogues in Judea, nor any oral testimony against him as a seditious person. Of course they would hear him on the points alleged by himself, on account of which his own brethren had, as he told them, reprobated him. This alludes to their customs. And Paul certainly alludes to the fact, as quoted by brother Creath, that the primitive churches gave letters of commendation to travelling brethren. But no letter of dismission was ever granted a brother in good standing, so far as Jewish or Christian records declare. The custom of giving a letter of commendation to one not about to travel, nor to join another community, is certainly quite a modern invention. If a person desire to join another community of professors,—Presbyterian, Methodistic, or Baptist,—and he avow such an intention, demanding such a testimonial of moral standing as he deserves, justice says give it to him. Does he desire a letter of commendation to a sister community in the same city, recognized as such, to which he desires to join himself—justice says give it to him: or does he desire to have a letter stating that he once belonged to a church and has apostatized from it, justice will award it to him. But does he, because of any by-ends, sinister motives, or fear of discipline, demand a letter of commendation, justice, reason, and common sense say withhold it. Give him rather a letter of advice. Teach him honesty, sincerity, and consistency of character. No one can, with any show of reason, either ask or obtain a letter of commendation who is not to travel beyond the precincts of his former acquaintance. If any one assign, as a reason for such a letter, his intention to travel, and do not leave his former residence, and on such a declaration receives a letter, he is, upon every principle of honor and truth, obliged to return it to the church that gave it. Or if any one disguise or conceal the true reason, or assign a false reason for such a demand, on conviction of it he is worthy of exclusion from all Christian society, unless he evince a genuine penitence.

We, as a community, are paying a very heavy tax per annum for our dereliction of duty on this subject. Here a brother, from some caprice,

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dislike, or obliquity of disposition, gets into a pet with the brotherhood because they will not make him pope, or a standard-bearer, or an ensign for the people; he demands his walking papers like an offended or insulted plenipotentiary. But worse than he, having obtained such a testimonial, he uses it as a scourge to chastise his brethren. He has got into a fortified castle, and has covered himself with a panoply offensive and defensive, in which he assails his quondam brethren and protects himself. How simple the community that gives to any insubordinate spirit such means of destroying herself and of annoying Christian society! We do most respectfully suggest to our brethren to be more cautious in giving such power to injure and to destroy, to any one calling himself a brother.

As cautious ought we to be in receiving strangers, and more especially those who assume to be public men, without such clear and unequivocal testimonials of irreproachable character. All new communities in their incipiency are necessarily subjected to imposition and deception from such errant knights of the pulpit or of the field.

We have had a full share of such impostors, and have paid dearly for our exuberant credulity. And what is the most alarming symptom in this case is, that in our fierce and untamed democracy, we prefer to encourage every pretender, upon the principle that every man must hear, try, judge, absolve, or condemn every new man that passes along and pretends to be a preacher. Against such licentiousness it seems vain for our best men, our oldest, most experienced, and longest approved public functionaries to remonstrate. I have known instances of men of the most established reputation, men of great public and long continued usefulness, withstood by such impudent pretenders; and, in the absence of a single well authenticated letter of commendation, sustained by a few self-willed, weak, or credulous persons, much to the annoyance of such venerable and venerated public functionaries—much to the mortification of all judicious and exemplary Christians, and very much to the gratification and exultation of our most inveterate and clamorous opposers. Of what use, I have sometimes said to myself, are many years of well tried virtue, piety, and public service, when some new man, of doubtful character,—nay, of decidedly suspicious character,—without any well grounded claim on public confidence, shall be taken by the hand and inducted into the good opinion of the community by some would-be demagogues, against the remonstrance of those whose judgment, age, and piety ought to have secured to them the respect of all who knew them. But, alas for perverse human nature! Moses was withstood by Jannes and Jambres, Egyptian sorcerers; Aaron, too, was withstood by Kora, Dathan, and Abiram; and Paul by a coppersmith, whose calling and character, rather than his name, so remarkably agreed. From such sad examples of the frailty and folly of men, we must not think it strange that new men are sometimes preferred to known men; that stripplings are exalted above their fathers; and that men of the highest moral excellence and authority are removed to make room for arrant knaves and impostors.

Let the brethren take these matters under their most grave consideration,

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and be more cautious and circumspect to whom they lend their countenance, their commendation, and their influence; for as Solomon saith, "One sinner destroyeth much good." A. C.

From the Christian Journal.

VIRGINIA AND KENTUCKY.

FRANKFORT, Ky., November 21, 1845.

Dear brother Kendrick—BEING a stranger in Kentucky, though not entirely unknown to the brethren, I have felt the interest of a stranger in marking your peculiarities, and in endeavoring to learn the true state of the good cause among you. We have in the East heard much of the zeal, and been cheered by the tidings of success attendant upon the labors of our brethren in the Lord in Kentucky. You are greatly blessed, as far as my observation extends, with earth's greatest bounties. You have a fine population, greatly Virginian in its character; in general refined; and always companionable. This, to an Englishman who has, by choice, become a Virginian by adoption, and who admires the land of his preference because it retains the good and ennobling manners of English life, is always delightful, and gratifying wherever found.

The Redeemer's kingdom, however, adopts not the modes and manners of any people; but is alike adapted to all, and is calculated to carry light, life, and joy into into every corner of the earth. May the Lord speed the day when the roving forester and the proud civilian will learn the same lesson, sit down at the same table, and walk hand in hand on the King's highway to happiness and *home!* I am greatly obliged to the good brethren in Kentucky for the kindness and courtesy with which, in every place, they have treated me.—We are laboring, I find, in the same good cause, speaking the same things, minding the same things. Interested only for the good of the cause, and rather wishing to be useful than to be showy, I have preached and enforced the plain truth; and, so far as known to me, to the acceptance of all the brethren. In comparing Kentucky with Virginia, to be faithful I must remark that, in effective preaching, you are largely in advance of us. Your zeal bids defiance to indifference, and forms a tide which moves along in spite of every resistance. In church matters, as to order, discipline, and a regular attention to the ordinances, we are in advance of you. I know few churches in Virginia but what are orderly, and under a regular supervision of scriptural officers. The growth, however, is not so rapid as with you; it is, though, in many places gradual and healthy.—There is with us, too, a better chance of indoctrinating those who join us with the true principles of Christianity; because the many, in the church, form the manners of the few who fall under their influence.

A farmer should never lay out more ground than his force can tend to advantage. A physician may not do justice to any of his patients if he has more at any time than he can attend with all his diligence.

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So we in Virginia, though we hope to be much helped by the good example set us by the self-denying diligence and undaunted perseverance of your evangelists and laboring brethren in Kentucky, wish, notwithstanding, to apportion, as far as we can, our zeal and energy for the conversion of men, to our ability to teach them the ways of the Lord, and to watch over them in the church. For the first time in my life, I think I see the goodness of the Lord in bringing good out of evil, by permitting us to be greatly annoyed by the presence of a schismatic of no ordinary powers, and in allowing us to be scourged by his untiring efforts to lead away disciples after him.

Our laborers in Virginia have been obliged to watch over, and nurse the churches, to keep them from schism and corruption; and consequently their minds were turned to every question touching church order, church rights, duties, privileges, and immunities. I am satisfied, from much observation, that the extremes to which we are all so liable, ought to be avoided by all. One extreme is, the effort to convert more than can be trained for the Lord in holiness and righteousness. The other is, devoting all and undivided attention to the church, to the almost entire neglect of poor sinners.—Under the first extreme the church is little better than the world; and under the last, the world is little better for the church! In other words, the world is as though there were no church!

Both these extremes, in my judgment, may be avoided. Let all the laborers feel for those whom they convert to Christ, and call to see how they do, teach them how to live at home, and how to behave in the church. Every church, too, should dread a stagnant state, as they would a stagnant pool; for water is not more apt to become impure by standing, than is a church to engender a thousand questions of strife and contamination, while they are quiet and unconcerned about their dying neighbors; having and holding the bread of life, but never holding it forth to the famishing thousands of our race. Nothing is so likely to stifle bickerings and unhallowed whisperings, as the gradual additions to the church. I have known it to act like a charm, after the best efforts usual in churches had utterly failed to effect the object. If a man wants to feel good, he must do good; and it is so with a church. A church all speculation, all peculiarity, all fastidiousness, is rather a curse than a blessing. Too much zeal is an evil, but too much coldness is a sin. And of the two, the first is far more easily managed than the last. The fiery courser gives you trouble to manage and to guide him, yet his course is onward; but the mule, in steady dumpishness, bids defiance to whip and spur.

In the hurry of my movements and the steadiness of my labors, I have no time for reflection; but I have penned these hasty thoughts, hoping they may suggest something which may tend to our mutual good.

Wishing the cause to triumph in the conversion of thousands, and that the church may become "bright as the sun, clear as the moon, and terrible as an army with banners," I subscribe myself yours in Christ,

JAMES HENSHALL.

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FUNERAL SERMONS.

HARRODSBURG, KY., 20th October, 1845

Dear brother Campbell,

THE October number of the Millennial Harbinger has just arrived, and it contains some things which, I presume, both yourself and many of your readers will expect me to notice.

On page 450, you ask—"Of what use was it for one of our Kentucky brethren to preach the funeral of General Jackson from the words, 'Let me die the death of the righteous, and let my last end be like his'?—when a few years since a Baptist minister preached the funeral of Jeremiah Beauchamp, the cold, deliberate murderer of Col. Sharp, from the words, 'To-day shalt thou be with me in Paradise'!! For my part, I sincerely regret to see such a use made of the sacred scriptures; and fearless of consequences, I enter my solemn dissent from all such licenses, and from all such flattering compliments to men unworthy of them, and from offering such dishonor to ancient and divinely approbated saints and martyrs."

I presume, it cannot be doubted, that I am the person, so unceremoniously condemned in the foregoing paragraph, as making an improper use of scripture, and thus "*offering such dishonor to ancient and divinely approbated saints and martyrs.*" Brother Campbell must be aware, that there are many thousands in these United States, (to say nothing of Canada, South America, Europe, and even Asia,) over whom his name exerts an almost *magical influence*, and to whose minds brother C's decided disapprobation of any man, or any measure, would be, at least, *prima facie*, if not conclusive evidence of guilt.

With this fact in view, I think it will be universally admitted, that Christian charity and common justice imperiously demand that he should scrupulously abstain from doing injury either to the feelings or reputation of the humblest citizen, living or dead, by dragging him unnecessarily before the public, and presenting him in an unfavorable attitude.

If I am guilty, let me be punished. If I am wrong, *testify* of that wrong. If otherwise, may I not meekly expostulate, in the words of my Master, "*Why smitest thou me?*"

Having already been condemned without a hearing, may I not reasonably claim to be allowed to show cause—not, why sentence of death should not pass against me—that is now too late; but—why I should not be executed without benefit of clergy.

In the paragraph immediately preceding the one from which I have quoted, you remark—"The fashion of this age is to send all persons to heaven after they die. In this way the cause of virtue, as well as the cause of truth, is much injured;" and thus you make the impression upon your many thousand readers, that, by giving countenance to this corrupt fashion, I have injured the cause of *truth and virtue*. I have no doubt those readers would be greatly surprized to learn, what is nevertheless true, that *the leading object* of the sermon, which you reprobate, is to hold up to public condemnation the very sentiment aforesaid, which you also profess to reprobate. I am utterly at a loss to comprehend by what rules of logic the very same sentiment can be praiseworthy when advocated by brother Campbell, and blameworthy when advocated by brother Shannon.

But let the sermon speak for itself—"No man, therefore, deserves the appellation of righteous, who does not habitually abstain from sin, and make it the business of his life to regulate his whole conduct—thoughts, words, and actions—by those unerring principles of righteousness developed in God's Holy Book. He alone, who acts thus, is entitled to the appellation of a righteous man; and he alone, in the trying and honest hour of death, is authorized to entertain that hope, that will never disappoint him, or make

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him ashamed. It is utterly foolish and vain to expect that we shall die the death of the righteous, unless we can be induced to live his life; and all, who thus live, will, most indubitably, in like manner, thus die." * * * * *

"Let it never be forgotten that it would be vile blasphemy to make Christ *the minister of sin*, by supposing that he intended to save any who refuse to confess him before men, and to honor him publicly by wearing his yoke, and living in obedience to his commands. Both reason and revelation unitedly testify that those who know not God, and obey not the gospel of his Son Jesus Christ, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Had it been possible for God to save men in sin, and disobedience to his authority, there would have been no necessity for the death of Christ. And since Christ has died, and thus made it possible for God to save sinners, provided they will only consent to be saved, by repenting of sin and forsaking it, *trusting in Christ* and OBEYING HIM—if they refuse to be saved in this way, and thus tread under foot the Son of God, dishonor his blood as an unholy thing, and grieve and despise the Holy Spirit of favor, a deeper and more intolerable perdition awaits them, than if no Saviour had ever been presented to their faith, or had ever claimed their obedience." * * * * *

"Salvation is free for all; so that every man may be saved, if he will; but no human being can be saved except on God's own terms; and these include *obedience from the heart* TO ALL GOD'S COMMANDS, so far as the individual may be able to learn and do his duty—reasonable allowance meanwhile being made for the infirmities unavoidably incident to human nature in the present state. For, although it is manifestly impossible for the sinner to *merit* salvation by his obedience, *he can no more be saved without it*, than he can without the blood of Christ. And herein we have a most beautiful solution of that seemingly strange paradox, that no sinner ever can be saved, except *by grace;* and yet on the great day of eternity, God will render to every man according to his works." * * * * *

"It is a mischievous and soul-ruining error, and as general, I fear, as it is mischievous, to translate to heaven, in the over-heated imagination of eulogy, the philosopher, the statesman, the patriot, the philanthropist, *and the hero*—and all who, in every age, have distinguished themselves as public benefactors, and have thus secured the praises and admiration of mankind." * * * * "In a word, to fear God and keep his commandments, includes the sum total of human duty, the combined essence of virtue and piety. The man who acts justly, loves mercy, and walks humbly before God, *desiring to obey him in all things*,—this man, and he alone, is truly righteous—the man whose sins are blotted out through the blood of Christ—the man whose hope of heaven is based on reason, and the word of God—and, in fine, *the only man* who is authorized to pray, with a reasonable hope of being heard, Let me die the death of the righteous, and let my last end be like his"

But why need I multiply quotations, when at least one-third of the discourse is no less pointed than the foregoing paragraphs in condemnation of the hope of the hypocrite, and of all who expect to get to heaven by a "*death-bed repentance*," or in any other way, than by patient continuance in well-doing.

Now, will brother Campbell, or will any other man, pretend to say, that such sentiments (and the sermon contains none of an opposite character) are a perversion of scripture, and an injury to the cause of truth and virtue? I know he will not. He glories in such sentiments, no less than I do. And, indeed, he avowedly, though unjustly, finds fault with me in this same transaction, as though I had given countenance to sentiments directly the opposite of these, and directly the opposite of what is most pointedly taught in the whole discourse, from beginning to end.

When I say brother Campbell finds fault with me unjustly, I would be very far indeed from imputing to him *intentional* injustice. On the contrary,

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I am satisfied, that he either formed his opinion of the discourse from the misrepresentation of others, or read it, if at all, so hastily as to have formed no correct idea of its doctrine. I have no doubt, too, that his magnanimity and sense of justice will prompt him immediately to repair the wrong which he has thus unintentionally done to a Christian brother. It is with the greatest reluctance, and with the very kindest feelings, that, even in self-defence, I can be induced to enter my public and solemn protest against censures, which I know to be uncalled for and erroneous.

So far, then, as I am concerned, the matter stands simply thus:—I was requested by a public meeting of the most respectable citizens of Harrodsburg and its vicinity, *without distinction of party*, to deliver (not a *eulogy*, but) a funeral discourse, on the occasion of the death of Andrew Jackson. The committee appointed to solicit my compliance with the wishes of the citizens was selected from both political parties, and contained the names of some of our most respectable and decided Whigs. In complying with their reasonable request, it was a *leading object* with me, not to injure the cause of truth and virtue, but to do it a service, (though poor, the best I could,) by holding up to public reprobation, that very mischievous sentiment, as an alleged abettor of which, I am so unceremoniously condemned. How far I may have succeeded in this laudable design, it is the province of others to judge.

The discourse was pronounced in the hearing of many thousands, without distinction of sect or party—and was heard with approbation by many of the most intelligent members of the Christian church, who were at the same time as decided Whigs as Kentucky holds. They discovered in it no trace of any sentiment that was calculated to injure the cause of truth and righteousness.

In short, I have yet to hear of the first individual, who heard the discourse, and objected to a solitary sentiment that it contained. I did hear, however, of just one individual who objected (like brother C.) to a sentiment, not that I expressed, but which, so far from expressing, I positively *disclaimed*.

But to all this it may be replied—Did you not, in effect, nullify the foregoing excellent sentiments, by intimating an opinion that Jackson died in the enjoyment of a well-grounded hope of immortality and eternal life?

I answer, that I expressed no hope of Andrew Jackson's salvation, or that of any other man, except in the most perfect harmony with these principles. On the contrary, in the most explicit terms, I expressly based my only hope of his salvation *on the hypothesis* (of the truth of which, however, I have no doubt,) that "he penitently sought to be washed from his sins in the blood of Christ, and pardoned through his atonement"—and that during the eight years that he was permitted to live after making a profession of Christianity, "with the docility of a child he devoted all the energies of his great soul to a diligent and prayerful examination of God's Book, to the cultivation of practical piety, and to the business of unceasing preparation for a future state."

Who will say that the cause of truth and virtue is injured by such a doctrine, or by expressing a hope that men *can be saved* on these terms? Let others think and act as they may, I have not so learned Christ.

I have never heard any person even insinuate that Jackson was a *hypocrite* in religion, or in any thing else. And if he was sincere in the profession of religion which he made, and in conformity with which (if any confidence can be reposed in testimony) he acted for the last eight years of his life, can it be a great crime to believe that the hope which sustained him so triumphantly in his last years, and especially in his dying hour—and which impelled him, in imitation of his dying Master, to pray unceasingly for his enemies, and for all mankind, *was not the hope of the hypocrite?* At least, if there is an error in thinking that Jackson was not a *religious hypocrite*, I had rather err on the side of that charity *which thinketh no evil*—especially as I do not know how

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many years before death, (whether *eight* or *eighteen*,) a man, who has been a great sinner, must have repented of his sins and forsaken them, to make it possible for God to have mercy upon him.

I regret exceedingly that I have been compelled, in self-defence, to say any thing on this subject. And had it not been for the public interests, that were likely to suffer by my injured reputation, I should most probably have preferred to remain silent.

In hope that speedy justice will be done, and that this defence will appear in the next Harbinger, I remain, as ever, fraternally yours,

JAMES SHANNON.

REPLY TO BROTHER SHANNON.

Dear brother Shannon—I regret to give any occasion of offence to any brother, and especially to one whom I so highly esteem, and for whom, from my first acquaintance till now, I have cherished not only a high esteem, but a cordial affection, because of your many personal excellencies and Christian attainments. I certainly do not intend to condemn you, nor do I think that I have unceremoniously condemned you, in my allusions to a common use of a very popular text for funeral sermons. I may, as you are well aware, disapprobate a word or an action of any brother, without either disparaging or condemning him.

Had I seen or read the discourse which you pronounced on the occasion alluded to, it is not only probable, but certain, from the passages that you have quoted, that I would not have alluded to the matter as I have done.—But regarding the sermon as a funeral eulogy upon the life of the great patriot whose exit from time had called it forth; and presuming that the text was, as it usually is, selected as apposite to his life and in honor of his memory, I could not refrain from remonstrating against such an application of it.

It appears, however, from the passages quoted from your discourse, that you did not thus apply it—that you only selected it, as you say, to reprobate the very thing that I reprobated—you observe, "That the *leading object* of the sermon was to hold up to public condemnation the very sentiment" which I condemned. So, then, we both agree in reprobating the same practice. Had I, then, have seen the sermon and read it, I would, of course, have commended you for reprobating a practice so censurable both in your judgment and my own.

With your definition of a righteous man I am well pleased. But every penitent who may sue for mercy at the end of his life and obtain it; and even afterwards reform, is not to be held up to the admiration of the world as a righteous man or a saint. There is, then, I still think, a very great liberty taken with a text so significant and imposing as that which you selected on such an occasion, as a mere motto to a discourse, whose "*leading object*" it was to reprobate a usage which we, in common with all good men, condemn.

We equally extend to that eminent patriot the grace of repentance, and would hope for him the best which all the circumstances of his life and death would justify. Yet still you would not hold him up as a model character,

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as a righteous man and a saint, whose death was to be envied and whose righteous life was to be admired by all the youth of this generation. While then, I cannot but admire both your ingenuity in choosing such a text for such an occasion, and your candid effort to prevent any misconstruction of your design, or of the passage, I must still think that it is not a good example, nor a scriptural course. Besides, the object which you propose might have been attained without the hazard of countenancing a custom or establishing a precedent so exceedingly dangerous to unconverted men—to men who give to the world the prime and vigor of their lives—and who, when they have attained the acme of their ambition, and when life is fast ebbing away, intend to stretch out their hand to the Messiah and to implore his mercy. Your example, my dear brother, in this case is to be regretted, or to be justified or condemned in the ratio of your deservedly high standing, not merely in the scale of learning, but especially in that of intellectual and moral excellence.

In conclusion you say—"I have never heard any person even insinuate that Jackson was a *hypocrite* in religion or in any thing else. And if he was sincere in his profession of religion, and in conformity with which (if any confidence can be reposed in testimony) he acted for the last eight years of his life, can it be a great crime to believe that the hope which sustained him so triumphantly in his last years, and especially in his dying hour, and which impelled him, in imitation of his dying Master, to pray unceasingly for his enemies, and for all mankind, was not the hope of the hypocrite.—At least, if there is an error in thinking that Jackson was not a religious hypocrite, I had rather err on the side of that charity which thinketh no evil." To all this I yield a cordial assent. Still I would have taken the case of some one who had not lived an exemplary life, but had died truly penitent, rather than the prayer of Balaam for a text suitable to such an occasion.

I am fully aware of the delicacy of discussing either the life or the death of any distinguished man who has been the idol of a party. Political predilections or antipathies are always alleged in abatement of the praise or the blame awarded to him or to his memory. The occasion of your discourse and the subject of your eulogy alike forbid such a critique on the affair as might be either edifying or interesting on another occasion or on another subject.

The anxiety of rival denominations to enroll amongst their saints distinguished men, frequently betrays them into the practice of eulogizing such men for the sake of eulogizing their own institutions. This fact, so well known to you and me, obliges me to subtract a liberal rebate from all partyzan or sectarian eulogies on the lives of those who die in their communion. The partizan prints not long since dragged Mr. Clay into the Episcopal church, and had him sprinkled into the faith of Queen Victoria's creed.—But could any man of good common sense for a moment believe that Mr. Clay, trained and educated as he has been, has been sprinkled into the faith and discipline of King Harry VIII.

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Having offered no comment on either your text or sermon, or on the subject of it, I hope what I have said will suffice to relieve you from any unpleasant feelings arising from my mere allusion to the text you selected for your motto.

With much affection and esteem, I remain, as ever, sincerely yours in the Lord, A. CAMPBELL.

THE ORTHODOX PREACHER.

WHILE on my tour through Illinois, the Orthodox Preacher, No. X., Vol. III., fell into my hands, containing a colloquial discourse, in which a communication from brother Burnet on the subject of a Christian Bible Society, already published in the Millennial Harbinger, copied from the Family Magazine, was made the subject of conversation by brother A. Crihfield. In this colloquy, in one of his fictitious personages, our brother Editor takes the liberty of placing me in an attitude in which I never stood before this community. I never appeared in my own proper person and character as opposing a Christian Bible Society, either on its own account, or because of its opposition to any college, domestic or foreign, Christian or sectarian.

Yet in this most ungracious attitude I have been placed; and not only so placed, but logically assailed in rather a pugilistic style, by one who "has obtained a good degree and great boldness in the faith," by his valorous achievements both as a 'HERETIC DETECTOR' and an 'ORTHODOX PREACHER,' insomuch that his name has become "terrible as an army with banners," both to Methodists, Universalians, Deists, and Errorists of every species, in this our day and generation.

He has, no doubt, a very sincere and honest intention to maintain the truth, and to do it with all honor both to himself and the cause which he has espoused. He has, indeed, sometimes mistaken the issue and the best mode of defence; but, as in the present case, it must be owing rather to his zeal than to any sinister design, that he has placed himself in the defence of "the Christian Bible Society," and me as opposing it from some imaginary rivalry, which in his poetic imagination he surmises, for he is even still more poetic than philosophical in his intellectual constitution. Zeal, like love, sometimes blinds the eyes, not only of common men, but of philosophers, orators, and poets.

In other men, of less brotherly affection and moral excellence, the words which he puts into the mouth of some one would be denominated "evil surmizing," or defamation. He makes some one say, "If the American Bible Society had commenced at Bethany, and if the new translation had been contemplated as coming within the distribution of the Society," then I would have said nothing against it. Moralists, not so logical as Elder Crihfield, say, that to put evil surmizes into the mouth of even fictitious characters, which tend to originate or confirm them in others, is slander or detraction in principle, if not in form.

To deny a charge or a surmise which its originator had not courage to avow, is as uncalled for as it is unpleasant to an upright and honorable man. I could surmise of the author of these insinuations what both the law, the gospel, and brotherly kindness would peremptorily forbid my putting into the mouth of any fictitious person whatever, and publishing it to the world. If I could at all think that such an evil surmise as the above had ever been expressed by any brother, or even an alien, I would call for his name, and ask him for his reasons for it. Till then, I will not ascribe it to any one, but to the poetic imagination of my zealous and orthodox friend; nor shall I honor it with even a direct negation. I am fearful, however, that others

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may not be disposed to interpret it so generously, nor to think it owes its origin to fancy, rather than to some more offensive cause.

What places the matter in a still less equivocal attitude before my mind, is, that the author of this "colloquial discourse" *in his own proper name* prefaces these evil surmises with an intimation that he was calculating upon my opposition in advance of any thing which I had said concerning the Bible Society. His words are—"I looked with no little interest to the course the Millennial Harbinger would take in relation to this institution, and *am not disappointed* now the course of that print is not only shaped, but known to all." I respectfully ask the Editor of the Orthodox Preacher for an explanation of his reasons or grounds for surmising, with so much prescience, that I would oppose it? Perhaps these surmises may have been the cause why I never had an intimation of the project till it was organized and proclaimed throughout the whole community.

These surmises, so distinctly avowed, may explain the reason why an issue is imagined for me as unfounded and as apparently unrighteous as the surmises themselves. "Why does brother Campbell," says the Orthodox Preacher, "speak of the American Christian Bible Society as if it were a rival to our infant colleges?" *Brother Campbell never so thought, spoke, or wrote!* The same zeal that imagined some other ungenerous things imagined this also. This is altogether as air-built and constructive as other parts of the same article, which I desire not to be obliged to notice either now or hereafter. To place me in the attitude of opposing the circulation of the Bible because of my interest in, or attachment to, another institution, on such suspicionings and allegations, is, I am truly grieved to say, not only unkind, but unjust. If the Orthodox Preacher will lay before his readers my response to brother Burnet, (*which he ought to have done before now,*) and be only half as eagle-eyed as he appears to be in his illustrations and comments upon the article copied from the Family Magazine, he will be able to disabuse his own mind and the minds of his readers from the spectres and monsters which his imagination has called up from the dark abyss of the evil spirits of suspicion and detraction.

Another allusion to this unfortunate article shall suffice for the present, and, I hope, for years. As if called upon to make war upon Bethany College as a rival of the new American Christian Bible Society, the Orthodox Preacher says—Bethany College "may turn out a great many white-fingered and pretty dapper preachers, whose voices will be cultivated to the most scientific squeak, whose sentences will be framed with the most punctilious regard to both rhetoric and logic, and whose gestures will be most gracefully mechanical; but such lads will be found unfit for pioneers in this wilderness of sin."

A handsome compliment to our colleges, truly, and one very likely to make them very popular with the pioneers of the West, and with our brethren in particular. And all this honor and commendation from one who professes to be a friend of literature and the Bible, makes it peculiarly interesting and acceptable. I scarcely know to what category to assign this eulogy upon colleges in general, and Bethany College in particular. Has the Orthodox Preacher yet met with any of these white-fingered preachers? I suppose there is no offence in having a student's or a preacher's hands clean. I did not know before that clean hands were offensive to *orthodox preachers*, or that they placed them to the account of pride. I certainly think that our brother Crihfield does not, any more than the old Pharisees, "eat with unwashed hands." As for "pretty dapper preachers," I confess that this is a new class which I do not fully comprehend. "Dapper" means *brave, valorous, active, neat,* &c. I do not know that any one of these attributes is worthy of condemnation. The opposite attributes are cowardly, lazy, and slovenly. Would an Orthodox Preacher prefer these to those quali-

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ties! Is not all this *ad captandum vulgus* rather below the standard and high calling of an Orthodox Preacher!

We have no manufactory of dandies, dapperlings, or orthodox preachers at Bethany College. We impart to all its students instruction in literature, science, and morals—in the useful arts of acquiring and communicating knowledge. Physical, intellectual, and moral education is imparted to all the inmates of Bethany College. It manufactures neither preachers, lawyers, doctors, legislators, judges, governors, nor presidents. It imparts useful learning and science to all. We all desire to have well educated sons and daughters. What they may become in after years we leave to God and our country.

Without colleges we cannot have good school-masters, good preachers, good books, nor accurate versions of the Bible into the various modern languages of the world. They are the great fountains of all learning and science. Without them no great reformation in any thing has been accomplished. Who have been the Bacons, the Lockes, the Newtons of all time? Have they not been educated men—college-bred men? Who have been the Tyndales, the Wickliffes, the Luthers, the Calvins, the Wesleys of all nations? Have they not been college-taught men? Of the great writers of the Bible who were the chief? Were not Moses and Paul the two greatest Apostles of all time? Moses has written five books of the Old, and Paul fourteen of the New Institution. And was not Moses brought up in all the learning of Egypt, and Paul at Dr. Gamaliel's feet in the city of Jerusalem! Did not our Lord himself teach a college of Apostles for almost four years; and were they not also furnished with all the languages necessary to speaking and translating the gospel into the languages of the then civilized world? For although he called ignorant and unlettered men, he did not employ them to work for him till they were well educated in the language of the people as well as in the learning of the gospel institution.

Must we, then, be represented as favoring a scheme of dandyism and human prudence, because we have most conscientiously and devoutly devoted much of our time and energies to get up and conduct such an institution?

Some men have, by great industry and labor, after many years, through the assistance of the books and labors of educated men, clambored up the hill of science to a respectable eminence; but how much higher they might have ascended in half the time, or in all the time thus occupied, they are wholly incapable of judging.

In conclusion, I sincerely wish that the Orthodox Preacher may be able to regain the esteem in which he has stood with some of us, and that he will make honorable amends for this assault against myself and Bethany College, and for placing me in the attitude of opposing Bible Societies, while in theory and practice, in word and deed, I am behind no brother in all our ranks in patronizing them.

I shall endeavor to improve this occasion by a few essays on the courtesies that are due from Christian Editors to one another. I am sorry to see how little this subject is understood by some, and how badly practised by others. Can any one imagine that the brethren will countenance Editors whose labors tend rather to weaken the hands of those whose time and talents could be much better employed than in responding to the evil surmises and detractions of those who have never developed one new truth, nor led the public mind one step in advance of the traditions which they have received from the learning and labors of others. I think there is some reason to apprehend such a result.

I sincerely desire that those who might be useful in some field of labor, might not render themselves obnoxious to the displeasure of those who may be able to comprehend them, but who will not sustain them in pulling down what others are building up, or in seeking to make themselves conspicuous by impugning the efforts of those who have been instrumental in the hand of the Lord in pleading his cause with this generation. A. C.

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BETHANY COLLEGE.

Tremont, Ills., 25th Nov. 1845.

BROTHER CAMPBELL:—

Dear Sir—The great objects intended to be accomplished in building up Bethany College, should influence the friends of literature and the advocates of primitive christianity seriously to consider its claims on a religious public.

In a visit to Bethany in the spring of '44, I was surprised to find so large an amount of improvement in buildings, &c., accomplished with the limited means at the disposal of the President and Board of Trustees, also the flourishing condition of the literary department of the College. It has been justly remarked in a late number of the Millennial Harbinger, that literary institutions cannot long continue prosperous without endowment.

The pecuniary embarrassments of the country have passed away, and we are now comparatively in a state of national prosperity, and it is believed that the friends of the College, if earnestly appealed to, will not fail to contribute the amount which may be necessary to perfect the praiseworthy object of its founder.

In your late visit to this State, and during your short stay at this place, the claims of the College were considered, its prospects discussed, and the following plan was suggested, and is now submitted for the consideration of the Board of Trustees, (to-wit:)

Let the friends of the College who are liberally disposed, and who have abundant means, be solicited for a loan, say $50,000, more or less, at 6 per cent. per annum: this amount to be cautiously and prudently invested in the fertile lands of Northern Illinois, and the lands pledged for the payment of the principal and interest of the loan at the expiration of ten years. If this plan shall meet your favorable consideration, and be approved by the Board of Trustees, you will write my name for $1,000, provided that not less than $20,000 shall be subscribed and paid to the Treasurer in twelve months.

From a residence of more than 40 years in the Western country, under circumstances favorable for observing its resources, and having for the last 35 years been more or less engaged in the purchase and sale of lands, I am confident that if the plan proposed can be matured, it will pay principal and interest on the loan and leave a sum to the credit of the College equal to the amount subscribed.

A few facts will close this communication. Lands bought in Scott county, Ky., in 1792, at $2 per acre, were sold in 1810 at $20 per acre. Lands sold by me in said county in 1825, for $45 per acre, were sold in '39 for $103 per acre, without additional improvements. Lands bought in Christian county, Ky., in '25 at $3 25-100 per acre, sold (to the amount of $22,000,) at $12 per acre in '39, one-half in hand, the residue in one and two years. The same price was offered and declined for the residue of the lands (unimproved,) in the same connection with payments somewhat extended but bearing interest. Lands within 3 miles of this village, entered in '34 at $1 25 per acre, sold in '41 for $3 75 per acre and $5 per acre offered and declined in '44.

As the possession of a large tract of land would be necessary to

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the establishment of an extended stock farm, we may defer the consideration of that subject to a future day. Please to present our affectionate Christian regard to the friends at Bethany, and accept our best wishes for your present and future happiness.

G. F. SALTONSTALL.

The above suggestions and propositions, from the most liberal of all the contributors to Bethany College, deserves the most profound consideration and regard of all the friends of the College, who have it in their power to place the College upon a permanent basis. We can spend no more space nor time at present than to commend the proposal of brother Saltonstall to the friendly consideration of the friends of the College. It is the suggestion of a man of practical good sense, well known to many of our friends in Kentucky, Illinois, and the West—one who understands the prospects of the new States, and of the West generally, as well as any man I have met with in my travels. We shall lay the proposition before the Board of Trustees at as early a day as possible. After which the public shall hear from us soon as convenient. A. CAMPBELL.

OBITUARY.

Departed this life on the 11th of October last, at her residence in Boon county, Mo., sister DRUSILLA LEE, well known to us as Drusilla Carter, while living in Pennsylvania, having been on our list of subscribers from the beginning of the Christian Baptist till her removal with her husband, brother Lee, to Missouri. She was long known to us as an intelligent, zealous, and devout Christian—a conscientious observer of all the Lord's commandments and ordinances. She was promising herself much pleasure from the State Meeting of the brethren at Columbia; but the week before the meeting, by a violent attack of fever, which she bore with great Christian resignation, she was called to a much larger meeting in the heavens—

"Where congregatios ne'er break up, and Sabbaths never end."

Our bereaved brother Lee was present during our State Meeting, greatly afflicted, as was her son, brother Carter; but their sorrows were not as those who have no hope. "Happy they who die in the Lord, for they do rest from their toils, and their works do follow them." A. C.

ITEMS.

MARRIAGE AND DIVORCE.—We have read, with much interest, a well written and argumentative Essay on Marriage and Divorce, from the pen of our brother Jacob Creath, Jun., of St. Louis. In his usually clear and vigorous style, he has discussed the subjects in a pamphlet of 60 pages, with much ability, and has made the duties incumbent on Christians about to enter into this relation, appear in all their amplitude and importance. We commend the perusal of it to all Christians, male or female, who have not yet given themselves away in the nuptial covenant, or intend to enter the holy bands of matrimony.

☞ Our essays on the *Apocalypse*, and on *Ministerial Character*, have been suspended because of our absence from home and more imperious calls upon our attention. We shall resume them in due time.

☞ The communication from brother F., on Christian Perfection, was not known to be on hand till too late for insertion in this number.

☞ My Notes on a Tour through Missouri and Illinois, though partly in type, have also been crowded out of this number.

☞ Many documents on hand, and much news from the churches, are also deferred.

☞ Numerous communications on hand have not yet been read by me in consequence of my late tour. They will be considered as soon as possible. Let any one imagine a person in the receipt of three or four thousand communications per annum, and with hundreds of calls from brethren and strangers, together with all his daily personal, domestic, and official duties to perform; and then I think he will be disposed to make a reasonable allowance for our apparent neglects and delays in disposing of his communications. We do all we can, but we cannot do enough. We do too much, indeed—more than can be done well. A. C.

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THE

MILLENNIAL HARBINGER.

SERIES III.

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OUR TOUR TO THE FAR WEST—*NO. I.*

THE duties which we owe to society are sometimes dictated by the calls which society makes upon us, and by the opportunities and abilities which we may possess to serve it. Neither the law nor the gospel furnishes any man with a full table of all the specific duties which he owes to himself, to his neighbor, and to his God. The great principles of religion and moral obligation, are both definitely and explicitly propounded in the inspired writings of the apostles and prophets; but the specific application of some of these principles is left to the openings of Divine Providence and the means with which we are furnished.

Nothing is more common, and, sometimes, more deceptious, than the saying, "Were I in your place, I would do this or that." Were the position of the parties instantly changed, he that so promptly dictates duty to his neighbor, would sometimes find satisfactory reasons for not taking the advice which he so wisely and so graciously imparts. After we have heard and maturely considered the most sage-like and sincere suggestions of our best friends and advisers, we must be allowed to judge for ourselves. Still we ought not to disparage the suggestions and importunities of those in whose wisdom and disinterestedness we can repose confidence. But unless we act according to our own judgment and with our own consent, we cannot enjoy the prosecution or the result of any great enterprise or effort.

For some years past we have been repeatedly solicited to make a tour through the states of Missouri, Illinois and Indiana. We received these very kind and flattering invitations with much consideration, and with a fixed purpose of heart to make an excursion through these most fertile and inviting portions of the great Valley of the Mississippi, so soon as our engagements and duties would afford us a favorable opening. Year after year has passed away since

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we formed a resolution to embrace the first propitious opportunity.—But amongst the rival claims of these portions of our country, if we could not, in one season, find time to visit them all, we found it most perplexing to decide which of them to prefer. To call at every church or city, or town, in any one of these States, and deliver even a single address, would require more time and strength than most men have at their disposal, and certainly much more than I can ever hope to possess in any one year. Besides, as the circle of my acquaintances enlarges, and as the number and variety of my duties increase, months seem to assume the importance of years.

Having for the last five years devoted a portion of my time to the subject of scholastic education—which in the magnitude and importance of its claims, is second only to the ministry of the word,—my time is still more engrossed than before, not merely with the daily instructions I am called to impart, but with the labors and calls incident to the erection of a College, and the supervision of its various interests and details. These, together with the perpetual demands of the periodical press, to say nothing of my labors in the gospel at home and abroad, with my domestic duties and obligations, afford but little time to travel abroad, either for my own gratification or that of my friends.

During the present year, however, I have travelled more extensively and labored more abundantly than in the same period of time in any other year of my life. The reason of this extra imposition of labor is found in the peculiar exigencies of the present crisis of our affairs both in college and in the work of reformation. The reason of so much extra labor grows out of the apparent apathy and disinterestedness of many who have more means than will to aid in pushing forward the car of reformation in the all-important departments of religion and morality.

If all men of good sense, good means, and good principles, would do their duty, no one would be oppressed or burthened beyond measure. Unfortunately, however, this is not now, nor was it at any former period, the good fortune of society. Some do a little, others do less, and the majority almost nothing, in the improvement of our social condition and relations. Hence the car of civilization must stop and the work of human reformation from ignorance and error, cease, unless some do more than their equal share of labor.

In less than nine months it has been my lot to make three excursions into the country. One of these was performed in March and April—the second, in July and August—the last, in October and November. In the aggregate we have passed over at least seven

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thousand miles, and have spoken in many cities, villages and hamlets, scattered from Georgia to the far west of Missouri. We have journeyed from the Atlantic coast eighteen hundred miles westwardly, according to the thoroughfare from Baltimore or Philadelphia to the half-way house to California, which is said to be in Independence, Jackson county, Missouri.

We first thought of beginning in Indiana, and progressing through Illinois to Missouri. The Illinois State Meeting was, however, too early in the season for my state of health. The very general sickness all over these States, during August and September, together with my own exposure to malaria both in the spring and summer, greatly affecting the hepatic functions, peremptorily inhibited my descending the Ohio so early as the month of September. Besides, of all the months in the year, that of September most imperiously calls for my presence in college. The session commences on the first Monday of the month, and the consequent reception, examination and classification of new students, demand my special attention. To assist in the general supervision of the institution and to discharge a portion of my duties, it is true, the Trustees have made provision in the appointment of a Vice-President. Still at the commencement we all have enough to do.

We ultimately decided to go to the "Far West;" and accordingly set out on the last day of September. Our trip down the Ohio, owing to the low stage of water, and the nightly fogs, was tiresomely slow and plodding. We arrived in Louisville, on Lord's day, the 5th of October, in time to meet with the brethren in their weekly communion. Through the liberality of Bishop Sears, of the First Baptist Church in Louisville, at candle-lighting we addressed the Baptists, our brethren, and as many of the citizens as could find admittance. On Monday evening we got aboard of the Alps, for St. Louis. This boat, together with its name and its staggering pilot, would suit a mountainous region better than ascending the Missourian Mississippi, so full of snags and sand-bars. But we mercifully escaped all perils, and found ourselves safe in the young Queen City of the West, on Saturday morning, the 11th October.

We were immediately conveyed to the kind and hospitable family of our long known and well proved brother R. B. Fife, formerly of Fredericksburg, Virginia. I know it will gratify many hearts in the Old Dominion to hear that our brother Fife is only grown older in the faith, piety, and humanity of the gospel, and, like good old wine, has improved by age. He is now greatly devoted to the cause of

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reformation, and all absorbed in building up a flourishing church in that great infant city.

There having been no public expectation nor announcement of my arrival at that time, only a few heard of it; and on the next day the meeting-house almost contained the congregation. On the following evening, however, it was said that several hundreds went away unable to gain admission. The church numbers some 140 members. To see a house that when packed to its entire capacity, holds but some six hundred persons, in a city of forty thousand souls, is most distressing to any one touched with Christian sympathy, and so enlightened as to appreciate the value and importance of the distinguishing characteristics of the current reformation. And to see a man of brother Creath's abilities, physical and mental, laboring in word and teaching within such narrow walls, in such a city, is still more distressing.

The brethren in St. Louis, indeed, are not to blame. They are generally poor. They are making great exertions and taxing themselves to the utmost to pay the rents incurred, and to maintain a church existence. But the brethren in the whole State ought to take this matter into their most generous consideration. A single dollar from every disciple in the State would erect a tabernacle in St. Louis that would hold three thousand souls. Will not the Elders of every church undertake to raise as many dollars as there are members in their respective churches, and forward the amount to the Elders of the church in St. Louis? It is a State object. Indeed it is an object of much importance to all the States that trade to St. Louis. Kentucky, Tennessee, Illinois, Iowa, Wisconsin, and Indiana, are more or less interested in this mart of commerce.

Rich and aspiring sectaries must have gorgeous edifices. The centre of attraction with the giddy multitude is a splendid church, in Gothic or Composite architecture. An elegant pulpit, softly cushioned and crimsoned over with the richest velvet—with sofa seats, and easy stools, for gay and fashionable worshippers, are elegant and eloquent persuasives to resort to such sanctuaries. But neither the Messiah nor any of his Apostles consecrated such notions. The offence of the cross has ceased in such synagogues. The lusts of the eye and the pride of life can find easy access into such temples. We ought to have plain edifices for a plain and godly people, and so spacious as to afford ample room for those who desire to attend our ministrations. This both reason and religion demand. More than this, neither good taste nor genuine piety will accept.

Our brethren need to cultivate the grace of liberality. I will

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institute no invidious comparison between them and others. I will only say, that did the whole contribution of all the brotherhood in the United States individually average three dollars per annum, we could annually erect one hundred meeting-houses, support fifty travelling evangelists, endow four colleges, gratuitously educate two hundred candidates for the ministry of the word, gratuitously distribute one hundred thousand Bibles, and one hundred thousand dollars among widows and orphans. The details are:—Supposing our aggregate number in the United States to be 200,000, three dollars each would give the sum of 600,000 dollars. Then,

100 meeting-houses, average value 2000 each, - - - -	200,000
50 evangelists, average 400 dollars per annum, - - -	20,0000
4 colleges, at 2,500 dollars per annum, or the principal of it,	10,000
200 candidates for the ministry, all expenses 150 dollars per annum, - - - - - - - - - - - - - - -	30,000
100,000 Bibles, at 40 cents each, - - - - - - - - -	40,000
Tracts, 10,000 dollars worth per annum, - - - - - -	10,000
For various charities to widows, orphans, &c., - - - -	100,000
To agencies, - - - - - - - - - - - - - - - -	10,000
	$600,000

But it may be said there are many thousands that could not average 25 cents per annum. We readily admit it. Still others can make up the deficiency. That all may see how easy this could be done, I will assume that there is the following number of brethren that can contribute the sums respectively annexed to their classes:—

1,000,	annually, each,	50 00,	amounting to 50,000
2,000,		40 00,	80,000
4,000,		20 00,	80,000
8,000,		10 00,	80,000
20,000,		5 00,	100,000
30,000,		3 00,	90,000
30,000,		2 00,	60,000
45,000,		1 00,	45,000
60,000,		25 cents,	15,000
200,000 brethren,			$600,000

Speaking from my own knowledge of the brethren all over the length and breadth of this land, I am of opinion that I am much below their pecuniary abilities. I will add, that this sum annually paid into the Lord's treasury, would, in my opinion, be greatly below the liberality of the ancient Jews; and, I judge, below that of Roman

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Catholics, Episcopalians, Presbyterians, and Methodists, and still farther below the liberality of the first Christians.

With me liberality is the only true exponent of piety. Every man's religious feelings, affections, and character, are to be estimated by his liberality. I donot think that there is one miser or niggardly churl in heaven. "You know the grace of our Lord Jesus Christ, that though he was rich, for our sake he became poor, that we through his poverty might be made rich."

But I may be asked how, in the absence of a general organization, such system could be adopted or prosecuted. It is, indeed, very far from my opinion that the collection and distribution of such sums by one treasurer would be either safe, useful, or on any account desirable. We say with Paul, "Let every one lay by him in store for the Lord's treasury such sum as he may feel himself able to contribute, that when such calls are made upon him he may have in readiness his bounty." If, in the proportions above specified, each one laid by his fifty dollars or his fifty cents, waiting for a call, the work would go on in a ratio hitherto unprecedented. Our brethren, I certainly think, could set apart six hundred thousand dollars per annum for these great objects, and no doubt there would be a call for it all, and a corresponding harvest of usefulness and happiness.

But after this dissertation on the ways and means of doing good, I shall return to our tour in Missouri. On Monday morning, accompanied by brother Jacob Creath, Jun., and Wm. Fife, we took the stage for Columbia, some 140 miles distant, the place of the annual State meeting. Owing to the drought in Missouri and Illinois, the two rivers from which these states are named, could not be navigated with that certainty necessary to our fixed appointments.—Although much fatigued, we did not, indeed, regret the necessity of passing through the interior of these two great and fertile States. We safely arrived at the expected time in the beautiful village of Columbia; and, after some refreshment, went out to brother Thomas M. Allen's delightful residence, distant from Columbia some eight miles. There we met with several brethren of our former acquaintance, amongst whom were Elder John Rogers, of Kentucky, and J. T. Jones, of Illinois, and spent with them a very happy evening.

Missouri being mainly settled from the States of Virginia, Kentucky, Tennessee, and Maryland, its citizens carry with them the distinctive marks of their father-land, and impress them upon the new settlements. One who is well travelled in those States will generally be able, on the first glance of his eye on the improvements of a farm, to say, with much assurance, whence emigrated the lord of the

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manor. Accordingly, on the farm of brother Allen I found myself in Fayette county, Kentucky, so far as all manner of appearances went, even to a Durham cow and a well crossed Berkshire pig.

On Friday the meeting began. It was well attended during my sojourn there, a period of four days. Some hundred churches were represented or heard from, and of the citizens of the county there was throughout a very liberal attendance. I delivered an address of about two hours each day. The weather was delightful, and the manifest interest of the community increased to the close of the meeting. On Lord's day, although so far advanced in the season as the 19th day of October, a congregation of some four thousand persons met in a delightful grove, and spent a very happy day.—Brethren Rogers, Creath, and myself addressed this most attentive assembly.

On Monday our address was on Education, after which a subscription of some four hundred dollars was received for Bethany College. Different denominations participated in this work. The largest subscriber was a Baptist. The President, Faculty, and most of the Students of the State University, were in attendance, not only on that day, but occasionally throughout the meeting. The population of this county of Boon are so interested on the subject of education as to have contributed *one hundred and eighteen thousand dollars* for the erection of a very splendid building, called "The University of Missouri." There are, I think, some eighty students in attendance, under the superintendence of the very accomplished and urbane John H. Lathrope. It is, however, a State institution, and although handsomely endowed, at least in prospective funds, and gifted with a very reputable Faculty of learned and religious men, it feels the want of that peculiar religious zeal, which, more than legislative charters and endowments, builds up colleges and schools devoted to the best interests of Christian communities. I spent a leisure hour in company with a few friends, in visiting the University; and certainly, for a splendid building and well constructed rooms, spacious and elegant, I have not seen its equal west of the Alleghanies. It is an honor to the State of Missouri, and especially to the county of Boon, as a splendid demonstration of its liberality in the cause of education. Still I would have preferred a spacious building, worth forty thousand dollars, and would have invested the other sixty thousand in available stocks, rather than in brick and mortar, though arranged and displayed in the best style of architectural beauty and magnificence.

Having enjoyed the very kind and courteous hospitalities of Mr.

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Barr and his Christian lady during my sojourn in Columbia, on Monday afternoon, conducted by brother Bledsoe, now of La Fayette, Missouri, formerly of Paris, Kentucky, on my way to Lexington, the capital of La Fayette. We spent the first evening with our ardent and devoted brother Stemmons, formerly of Kentucky, now residing at Rocheport, on the bank of the Missouri. We found him convalescing from the autumnal compliments which, during the past and the present year, that mighty stream has too lavishly bestowed upon her more immediate as well as upon her rather remote neighbors.—We parted with him as we found him, rejoicing in the faith and hope of the gospel.

Next day, passing through the flourishing village of Boonville, we made our way into Saline county, through which stretches a very splendid prairie, only some forty miles wide, broadening and extending for the distance of a thousand miles in the direction of the Rocky Mountains. Of these splendid meadows and of the general contour of the States of Missouri and Illinois, we shall hereafter speak more in detail.

On the third evening from Columbia we arrived at Lexington, and there partook of the kind hospitalities of our brother Dr. Chinn, formerly of Lexington, Ky. This county, in its soil and population, is well named after its Kentucky prototype. The large Christian community of this county is principally made up of emigrants from the counties of Fayette, Bourbon, and Mason, Kentucky. I found myself in the midst of my old brethren and acquaintance, many of them of more than twenty years standing.

As avaricious as ever, they drew out of me no less than four discourses in three days. We were heard by a very large and attentive audience, both of clergy and laity, of all creeds and parties in the community. There, too, we delivered an address on education; after which we received subscriptions for Bethany College, and donations to the amount of 380 dollars.

Conducted by brethren Vancamp and Musgrove, formerly of May's Lick, we left, immediately after my last discourse, for Independence, distant farther west more than forty miles.—Dining at brother John Graves, five miles from Lexington, we proceeded some twenty-four miles farther that evening. Next day, being Lord's day, we arrived in Independence, Jackson county, at the appointed time; and, after some refreshments from the hand of our kind host and brother, Dr. Hockensmith, we repaired to the Methodist meeting-house, already crowded to overflowing with an anxiously waiting assembly. There we spoke twice on the Lord's day; and on Monday morning pro-

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nounced a short address on education, having been persuaded to speak at 3 o'clock, the same afternoon, in Liberty, Clay county, twelve miles distant, and on the other side of the Missouri. Here, too, we met with some of our Kentucky brethren, mostly from the same districts—from brother Augustus Payne, of Mason, to brother W. Todd, of Lexington, Ky. But eighty-three dollars were subscribed at this point. My speech being short, and the country being new, may, however, explain the matter.

After an early dinner we proceeded to Liberty. By the prudential arrangements of the brethren we were carried with much despatch to the Missouri river; where, on our arrival, the boat being detained for us, and on the other side brother Ferrill, a much esteemed graduate of Bethany College, awaiting our landing, with a carriage and fresh horses, we were enabled to meet an immense concourse in Liberty at the time appointed. We addressed that community a second time on the next day, some two hours. They were assembled from a considerable distance, some having come not less than seventy miles.

We met very many brethren here, emigrants from Virginia and Kentucky, with some of whom we have enjoyed a long acquaintance. Our brother Augustus Payne has labored much, and with much success, throughout all this region of country. He is zealous, indefatigable, and eloquent in the cause of reformation. A few such men would revolutionize any sectarian community. At the close of my second address we offered a few remarks on the character and designs of Bethany College, which were followed with a few subscriptions, to the amount of 174 dollars and 50 cents.

After such rapid and fatiguing journeys and labors by day and by night, we felt much like giving out. But the insatiable avidity of the community for hearing the word, and the many points selected at which to address them, seemed to tax every nerve to its utmost capacity, and to appropriate every moment of time not absolutely demanded for food and repose. Accordingly, after dining with brother Dr. Morton, whose very agreeable company, with that of brother W. Dale, Fisher, Gaines, and others, we had enjoyed most of the way from the Columbia meeting, we were compelled to leave for Richmond, Ray county, where I was expected to speak that same evening. There were brethren Muirhead and Chew, with a fierce and fiery team, impatient to be off with more than mail coach speed, over one of the roughest roads I had passed in the State, to carry me direct from the dining-table to the court-house, distant only one and thirty miles. Like the believing Jews, at the time of the last siege

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of their city, who were inhibited from going back into their houses to carry any thing out, I was prevented from turning aside to the left, even a few paces, to bid farewell to General Donephan and his excellent Christian lady, whose refreshing hospitalities I had enjoyed the only night I sojourned in the village of Liberty and county of Clay.

But we had not an inch of time to repose; for the shadows of the evening overtook us as we entered the capital of Ray. Without ceremony, breathless and faint, I entered the court-house, and found two feet square on the Judge's bench, reserved for me, the whole area being one compact mass of flesh and blood. We made an effort to speak for an hour and a half; and an effort it was. I, Sysiphus like, was rolling a rock up hill, which I could not keep up; but still the audience seemed to be interested, and we apparently separated better pleased with each other than before.

Next morning, from the residence of brother Muirhead, and accompanied by him, we returned some ten or twelve miles to the Missouri river, opposite Lexington. Having again crossed the Missouri, we found brother Bledsoe on the La Fayette side, with his barouch, into which having ascended, we drove on some nine miles to brother Flavel Vivion's delightful residence, with whom we dined and spent some two or three very agreeable hours. But yet we had some 15 miles to complete the journey of that day. After commending each other to the Shepherd of Israel, we took the parting hand; brother Bledsoe returned home, and brother Fisher, taking his place, became my companion and guide. With brother B. B. Hall, of Mount Hope, we sojourned that night, and next day passed through the grand prairie of Saline, in the direction of Glasgow on the Missouri.—Before we again reached the river, we were met by brethren Wood, Cruse, and Estill, from Howard county, at whose capital (Fayette) our next appointment was due. Borne on, Jehu-like, by fresh horses and a splendid driver, we, for the last time, crossed the Missouri as the sun was folding up his golden locks, retiring to repose beyond the Chippewayan mountains. In the environs of the town of Glasgow we sojourned during the night; and, breakfasting with Doctor* Vaughn next morning, carried on by brother Wood, we hasted on to Fayette, some 14 miles north.

At Fayette, distant not more than forty miles from Columbia, we met with brother Allen according to agreement, and other brethren

* My memory is at fault in reporting the name of this distinguished but much afflicted citizen, whose hospitalities we enjoyed during that evening.

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from that region, with whom we formed an agreeable acquaintance at the Columbia meeting. The College Hall of the Methodist Institution was opened to our reception by the citizens. The Hall is very spacious, accommodating some 1,500 hearers. It was crowded with auditors, most of the gentlemen standing, while many without stood around the doors and wineows. Indeed, we found no house in Missouri equal to accommodate those in attendance on favorable occasions.

That we may make out the map of our excursions through Missouri, leaving to another time our notes and comments upon men and things, we shall only add, that, from Fayette we proceeded, conducted by brother Allen, to brother Dr. Cruse's residence, with whom, and in company with brother Williams, we spent a very pleasant night. The next day we went on to Paris, Warren county, where we held a very pleasant meeting, both on Saturday evening and on Lord's day. Meeting was held in the Presbyterian church, it being the largest house in the town. But a portion, however, of those in attendance could find admission on Lord's day. We delivered three addresses in that place; and while there enjoyed the hospitalities of brother Fox and others. Brother H. Thomas has labored with much success in Monroe and the adjacent country.—It is my misfortune to hear but few regular discourses from the brethren, and fewer on my last tour than usual. I can, therefore, say little or nothing from my own hearing of the amount of intelligence and ability possessed by the Missourian ministry of the word. I heard but one exhortation from brother Allen, and it was certainly one of the best I have ever heard from any man; but farther than this I am not authorized to speak from my own knowledge.

I was safely and kindly conducted on my tour to the upper Mississippi river by brother R. Stuart, of Palmyra, and kindly and courteously entertained while in that handsome village at the residence of Mother Curd.

The Methodist house, being the largest building in Palmyra, supposed to admit fifteen hundred persons, was kindly tendered by the denomination, through Mr. Pollock their minister, a very agreeable, companionable, and well informed young man, of generous and good feelings. Some two thousand persons were in attendance, a portion only of whom could hear. Here, too, we spoke twice. Next day, accompanied and conveyed by brother Lewis Bryan, formerly of Providence church, Kentucky, we went on some fourteen miles, to Hannibal, an infant but rapidly rising mercantile city, on the bank of the Mississippi. While there we sojourned with the excellent and

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zealous brother Roberts, and enjoyed a visit to Mr. Bowen's, at whose residence departed this life the venerable Barton W. Stone. His daughter, sister Bowen, is one of the most kind and amiable of human kind, and all worthy of the admiration and affection of those who know the value and loveliness of female excellence. We spoke twice to the citizens and strangers in the Methodist meeting-house, and on the next morning crossed the Mississippi and commenced our excursions into Illinois.

Neither our time nor strength admitting, we were not able, only occasionally, to say much or any thing on the subject of education and the condition and claims of Bethany College. We mentioned it, however, in a few places, and received subscriptions at Fayette amounting to 160 dollars; at Paris, 75; and scattering, 82,50—in all Missousi, $1361,00.

I should be sorry to think that any one would estimate the liberality of the brethren in Missouri by the sum above mentioned. The subject, except in one or two places, was neither fairly nor fully brought before them. There was no time to seek after or call for subscriptions. These were but mere droppings of liberality from a few individuals here and there. Besides, the subject was entirely new to them and unexpected, and they are settling a new country, and many of them far from market, &c. &c. Our great object, so far as education became a theme, was to make Christian parents sensible of their duties and responsibilities to their households, and also to correct popular errors on the whole subject of domestic, scholastic, and collegiate education, and to make them understand the origin, design, and character of Bethany College.

Nor would we desire to be understood as making this even the grand object of our tour. It occupied but an humble part of our labors and discourses. A few additions to the churches were made. Still the great effort was not to make proselytes, but to cast out the demons of prejudice—to disabuse the public mind of popular delusions and errors concerning our cause—and to conciliate a candid and impartial hearing and examination of the subjects in debate. In all which we are gratified to think, and thankful for the conviction, that we were much more successful than in obtaining funds for Bethany College.

Finally, I have been at pains to mark out the extent and localities of our tour in Missouri, that any remarks we may make of its population, soil, and climate, may be estimated according to our premises.—We travelled by land over some 550 miles of its surface, and had, as we are informed by many citizens, a fair exhibit of the richness and variety of its soil and products. A. C.

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TRACTS FOR THE PEOPLE.

No. IV.

FAITH.

THE Book of God is addressed to the human understanding. It assumes that man, though fallen and depraved, is yet an intelligent being—that he has certain faculties or powers of ascertaining truth, of perceiving and receiving evidence. It does not, indeed, inform him that he has the faculty of seeing, hearing, speaking, or believing. It does not explain to him that the possession of a faculty or power to do any thing, makes it his duty to employ that faculty or power in any way that his Creator may require. But it addresses him as though these were matters perfectly understood and agreed upon between his Creator and himself.

Some, in their speculative philosophy, have called these things in question, and have created doubts where none ever before existed. Hence we sometimes find men doubting whether there be such a faculty as faith amongst the intellectual faculties or powers of man. Philologists, indeed, say, that the term *faculty* indicates power or ability to do any thing; and Christian philosophers say, that man has just as much power to believe testimony as he has to reason, to hear, or to speak. If, then, any confidence can be due to such authorities, we may say that man, as a human being, has the faculty of speaking, hearing, reasoning, and believing—as naturally as he has the faculty of seeing, tasting, or feeling. We may advance one step farther, and say;—that speaking and hearing are both useless endowments—that they are faculties of no value, if we have not the faculty of believing what is spoken, or of ascertaining the truth of what is heard. Indeed, all sound discriminating thinkers must regard the faculties of speaking, hearing, and believing, as necessarily and essentially related to one another; so that any one of them implies the other two. Why should man have the faculty of speech, if his neighbor had not the faculty of hearing? And why should he have the faculty of hearing, and reasoning upon what is heard, if he have not the faculty of believing what is true? Light, then, does not more obviously exist for the eye, and music for the ear, than speech for hearing, and hearing for faith. Well did Paul, therefore, reason when he said, "Faith comes by hearing; and hearing, from the (speech or) word of God." We, therefore, conclude that God never would have spoken to man, if man could not hear him; and that man

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never would have heard his word, if he could not believe what God said to him. The fact, then, that God has given to the world a revelation, is, with me, a demonstration that man has the power to believe it—provided only, his heart or attention is devoted to it. It is an intelligible, veritable, and credible document, worthy of God as its author, and of man as its object.

Both oral and written testimony are addressed to our reason; for although the written testimony is designed for the eye, and the oral testimony for the ear, both are addressed to our reason—to our power of discriminating the characters of truth from those of falsehood.—There is in this also a sort of tacit agreement or understanding between the parties—as much as there is between two persons speaking the same vernacular, in the use and meaning of the words and phrases, of the tones and gestures employed in their intercommunications with one another.

Revelation, though originally in the form of oral testimony, is now altogether in the form of a written record. It is in this form, indeed, still more circumstantially addressed to our reason and our faith.—The meaning of its language and the truth of its developments are alike to be ascertained by the faculties to which they are conjointly addressed. It always proceeds upon the assumption that unless it is understood it cannot be believed, and that unless it is believed it can exert no salutary influence upon our hearts or our lives.

To admit the testimony to be true, is, in the sacred style, equivalent to believing it; for he that believeth the testimony of God has simply "set to his seal that God is true." Faith, indeed, is always but the conviction of the truth of testimony, whether that testimony be human or divine. To be convinced that any testimony or report is true, is to believe it; to be convinced that it is not true, is to disbelieve it; not to be able to decide, is to doubt. Hence there are but three distinct states of mind as respects testimony. We believe, disbelieve, or doubt it.

Of all the endowments vouchsafed to man, that of faith is superlatively excellent. To this faculty he owes all that knowledge that ennobles and exalts him in the scale of being. The range and acquisitions of his five senses are as nothing compared with the domains of faith. The area of faith is wider than the earth, broader than the sea, extending through all time, and launching into an indefinite eternity past and future. By faith we commune with all the living and with all the dead whose deeds of renown have been inscribed upon the rolls of time. Ages past and gone are ever present with us—empires that have long since fallen, still stand before us—cities,

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palaces, and temples, that, ages since, have mouldered down to dust, arise from their ruins and display to us the science and skill, the genius and taste, the pride and superstition of their founders and architects. By faith in human testimony the experience of ages is brought home to us and made subordinate to our wants and our wishes. By it we may be said to have lived before we were born—to have communed with the men of all ages and nations—to have been contemporaries with all the generations of men.

By faith in divine testimony we know how the universe was made—how worlds began to be—how space sprang from nothing, and how it has been possessed with its unnumbered tenantry of worlds. By it we see the first man springing out of the dust at the bidding of his Almighty Maker, blushing into life in his immediate presence, and receiving a holy spirit from the life-inspiring voice of his Father and his God. By it we see him wrapped in a mystic sleep and the hand of God dislocating a rib near his heart, which he moulds after the image of love into incarnate beauty, and presents to Adam as a companion meet for such a man as he.

Faith, also, illuminated by the same bright Sun of Eternity, gifts man with the prospective visions of times and ages yet unborn. It presents to the enraptured vision of the saint Adam and Eve, with all their redeemed progeny, ransomed from the grave; emerging, phœnix-like, from the ashes of an old world; or, Eve-like, rising in immortal beauty and loveliness from the opened side of the second Adam, making their sublime entry amidst the acclamations of the celestial choristers, into new heavens and a new earth, especially prepared for them. Truly, then, may we not say with Paul, that "faith is the confident expectation of things hoped for, and the conviction (or evidence) of things not seen"!

But the sublime nature, ineffable utility, and importance of faith, are not to be learned from a survey of its wide-spread and long-enduring dominion over time, space, and eternity; but from a strict attention to the place it now occupies in the world and in the church of God, in the present employments, character, and destiny of man. Be it observed, then, that all the faculties of man have a present specific use and importance in the full development of himself, in the formation of such a character as he should rationally desire to possess to all eternity, and in qualifying him to fill his own space in the world, in the performance of those functions, and the discharge of those duties which will avail to the interests and happiness of the world.

Every faculty of man has its proper object and its proper use.—

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Has he the faculty of vision? There are objects to be seen, and advantages to be gained from seeing them. Has he the faculty of hearing? There are the harmonies and the melodies of nature and of the human voice to be heard and to be enjoyed. Has he the faculty of reasoning? There are objects to be compared, and conclusions of practical utility to be deduced from them. Has he the faculty of believing? There is the testimony of men, and there is the testimony of God to be believed and appropriated. Now, as this is the noblest faculty which man possesses, conversant with things past, present, and future, proximate and remote, God has ordained that he shall walk by faith, physically, intellectually, and morally. Hence man is obliged to walk through his whole life more by faith than by his five senses, his own observations, or his own experience—probably more than by these all combined. This being a very fundamental fact, we shall be at some pains to develope it.

The infant man enters life more helpless than any animal with whose history we are acquainted. He has not instinct sufficient for the first effort essential to life, health, or comfort. He is as destitute of reason, observation, and experience, as of instinct, to guide him in the pursuit of what is essential to his animal existence. God has made him dependent upon the care, direction, and counsel of his mother or his nurse, in the very first steps of life's pilgrimage. He must walk by faith in the articles of food and medicine, and all physical safety. He cannot walk by reason, for as yet he has it not. He cannot walk by his own experience, for he has acquired none. He cannot walk by instinct, for that was not imparted to him.—He is, therefore, under an insuperable necessity to walk by faith as respects food, medicine, poison, and all surrounding dangers from fire, flood, or tempest. If he believe not on the testimony of others that medicine will cure, that poison will kill, that fire will burn, and that water will drown, he must pay the penalty and suffer for his unbelief. More destitute of instinct and of defence than the oyster or the lobster, he must not be left to his own guidance or guardianship. He must not be permitted to experiment with the serpent, the young lion, or with the poisons, animal and vegetable, with which the earth abounds. The law of nature is as imperious and universal as the law of the gospel. If the gospel says, "He that believeth not shall be damned"—the law of man's natural existence says, '*If he believe not his mother or his nurse, he must die.*'

But it is not in the nursery only that the infant man is trained to walk by faith. He enters the primary school under the same imperious law. The Primer is put into his hand. He opens it, and looks

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at the letters of the alphabet; but neither knows their name nor their sound. He might look at them for a thousand years, and neither know the name nor the sound of the first letter. But by faith in his teacher, he learns the names and the sounds of them all. By the same principle he learns the art and mystery of reading his own mother's language. Does he desire the science of numbers or that of magnitudes? He is equally obliged to walk by faith either in the written testimony or in the verbal explanation of a teacher. Does he desire to learn ancient or foreign languages—to distil sweetness and pleasure from Greek and Roman springs! Then must he repose implicit faith in his lexicographer, and believe him in every definition of verb and noun.

Having passed through the nursery training and discipline by faith, having also advanced through the primary and high school education under the guidance and supremacy of the same universal law, does he desire to take his place as a free agent on the active theatre of life! Does he become a merchant, a mechanic, an agriculturist! He is still to walk by the same rule, and to be governed by the same stern necessity. Believe he must in those who have gone before him in every calling and department of life. He has to buy and sell, to barter and exchange the products of his own labor, or the products of other men's labor, by faith in human testimony. In receiving a shilling, a guinea, an eagle, a bank bill, a bill of exchange, a draft, he must act by faith as to their genuineness, their value at a given time and at a given place. All of which depends upon the testimony of others. In paying or in receiving payments, he acts by the same principle and obeys the same law. Even the weights and measures by which he buys and sells are to him almost universally matters of testimony and faith. What need have we of farther witness! In natural and social life, in the nursery and at school, in the active business and pursuits of life, men are compelled in all cases first, and in most cases always, to walk by faith. Their own senses, observation, and experience, in process of time, guide them in co-operation with testimony and faith; but these first lead the way and continue our chief guides through all the great concerns of life!

Why, then, should it be otherwise as respects things unseen, spiritual, and eternal! Here, indeed, we must "walk by faith, and not by sight." But the sceptic and the infidel have no reason to reject the gospel, or deny the Bible, because it imparts its blessings only through faith. Nature, society, and the gospel bear equally impressed upon them the characteristic marks of the same great original. If man, in things temporal and with respect to his present

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life, walks by faith, why should it be thought incredible that God would have him to walk by faith in things spiritual and with respect to an eternal life? The conditions of spiritual and eternal life are, in this all-important feature, the same. He that believeth not must perish, is equally true as respects both.

The gospel assumes that which Christian and infidel must equally admit;—that mankind are accustomed to walk by faith in all the important concerns of this life. It, therefore, very rationally addresses itself to this faculty in addressing man. It proposes to him no new principle. It speaks in harmony with the presiding genius of his own nature. It submits to him clear and ample testimony in proof of all that it demands and of all that it promises. Its language is,—"If we receive the testimony of men, the testimony of God is greater." If men's words may be relied on, how much more the word of God!

Great virtue and power are attached to the faith of the gospel.—Some, however, ascribe this efficacy rather to the manner of believing it, than to the truth which is believed. There are some very popular mistakes upon this subject. Some imagine that there are several ways of believing testimony, or of assenting to evidence.—This is, however, a very great error, and of injurious tendency.—There is but one way of believing any testimony, human or divine; and that is, to admit it to be true. He that admits any testimony to be true, believes it; and no believer can do more than admit the truth of a witness. There are, indeed, or may be, different degrees of clearness and certainty in the evidence adduced in any case; and hence there are, or may be, as many different degrees of conviction or assurance of the truth of it. Hence faith is strong or weak, in the ratio of the clearness and force of the testimony adduced. But the clearness and force of testimony is not necessarily innate in the words or manner of the witness; but much depends upon the discrimination and clearness of perception, as well as upon the candor of the believer, in appreciating the clearness and force of the testimony adduced. It is, therefore, essential to strong and vigorous belief in any thing, that the testimony be clear and forcible in itself, and that it be clearly perceived and fully comprehended by the believer. It follows, then, that there are not several ways of believing; but that there may be different degrees of evidence, and that one person may more clearly and satisfactorily believe than another.

Some superficial thinkers have spoken and written much upon different kinds of faith. They have "historical" and "saving faith," the "faith of miracles," and the "faith of devils," the "faith direct and

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reflex," "temporary and enduring faith," &c. &c. These are conceits of the old metaphysical theologians, and have done a world of mischief. By placing historical and saving or divine faith in contrast, and in giving all value to *saving* and none to *historical* belief, they have bewildered themselves and their followers:—

> "Faith was bewildered much by men who meant
> To make it clear, so simple in itself,
> A thought so rudimental and so plain,
> That none by comment could it plainer make.
> All faith was one. In object, not in kind,
> The difference lay. The faith that saved a soul,
> And that which in the common truth believed,
> In essence, were the same. Hear, then, what faith,
> True, Christian faith, which brought salvation, was:—
> Belief in all that God revealed to men;
> Observe, in all that God revealed to men,
> In all he promised, threatened, commanded, said,
> Without exception, and without a doubt."

There is no faith worth any thing that is not historical; for all our religion is founded upon history. What would any Jew or Christian have believed concerning Moses or Jesus, but for the history of those persons! Is there any man under the broad heavens who believes in Moses or in Jesus, who has not first heard of the Lawgiver and the Saviour from history, oral or written! Not one. But there are those who believe in Moses and in Jesus on mere human tradition, without any correct knowledge of the history; and there are those who believe on Moses and on Jesus on the proper evidence; but they have such views of Moses and of Jesus as renders their faith of no value. They hold opinions and views of these persons that make them mere shadows or ideal personages. Our Saviour told certain Jews that believed in Moses, as they alleged, that had they 'believed Moses they would have believed him;' *but not having believed the writings of Moses, they could not believe his words.*

Multitudes believe something concerning Jesus the Messiah on mere national or human authority and prescription, who have not one distinct real conception or apprehension of him; and, consequently, "he will not commit himself to them." Many in Jerusalem, while he was there, like Nicodemus when first he visited him, believed in him; to whom, we are told, he would not commit himself because he knew what mistakes and misconceptions they entertained concerning him. The whole history must be clearly understood and really believed in its true sense and on its divine evidence, as demonstrated

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by the Holy Spirit, before any one can, in strict propriety, be said to believe it. All who thus believe it, will find that it is both the wisdom and power of God to salvation.

But the power and efficacy of faith depend not so much upon the act or manner of believing, nor upon the certainty of the evidence, nor even upon our assurance of its truth, as upon the nature and value of the thing that is believed. THE POWER OF FAITH IS IN THE TRUTH BELIEVED. The power of faith is the power of truth. It is not eating that sustains or destroys human life. *It is what is eaten.* Some eat and live—others eat and die. Some believe and are saved—others believe and are damned. Both characters truly and sincerely believe. But the former believe the truth and are saved—the latter believe a lie and are damned. So true it is, that it is not the *manner* of believing that saves or destroys, nor the sincerity of believing; but the meaning or nature of that which is believed.—"God," says Paul, sends to some "a strong delusion;" or allows them to receive a strong delusion, so "that they may *believe a lie*" and be condemned; while to others he sends the truth with power, that they may *believe* and be saved. Some believe fatally yet sincerely—indeed all, who believe an error or a falsehood. Some, indeed, prefer to believe a pleasing and agreeable falsehood rather than an unsavory or disagreeable truth. Hence some really love darkness while others love the light and the truth.

It is highly important that this great proposition be somewhat elaborated and demonstrated;—that *salvation is not in the act of believing*, but *in the object or proposition that is believed.* It is the object of faith, and not faith itself, that has the power to save. If we examine our physical, intellectual, and moral constitution, in all their organs, faculties, and capacities, one by one, we shall find that it is neither the possession of them nor the employment of them that affords us health, safety, or happiness; but the objects on which they are employed. It is not the eye, nor the act of seeing, that affords us pleasure or pain. It is the thing seen. It is not the ear, nor the act of hearing, but the thing heard that soothes or irritates. So of the organs of tasting, smelling, feeling. The pleasures of sense, derived from tastes, odors, and contacts, are not in the senses or organs themselves, nor in the operations of the organs, but in the objects on which these senses act.

The same universal law obtains in the intellectual and moral departments of our nature. It is not the faculty of perception, reflection, comparison, or memory—or the employment of these faculties; but the things perceived, reflected upon, compared, imagined

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or remembered, that afford us either pleasure or pain. So of all the affections and passions. We love and we hate, we admire and adore with pleasure or pain, according to the objects. And were we to adopt the new philosophy of fifty organs in the human head, and of as many faculties, called *acquisitiveness, cautiousness*, &c. &c., we should find the same law without a single exception. If, then, the faculty of faith, or the operation of faith, has any power to bless, to animate with hope, to justify, to sanctify, to regenerate, or to save, that power is neither in the faculty, in the act, nor operation, but in the object on which it terminates.

Still the objects subjected to the faculties of man,—whether sensitive, intellectual, or moral,—can afford him neither pleasure nor pain unless apprehended and appropriated by the faculties to which they severally belong. The richest, most variegated, and beautiful landscape in nature—the most majestic and sublime operations of the divine hand in heaven or earth, afford no pleasure to the eye unless viewed and contemplated by that organ. The most rapturous harmonies and melodies of nature or of art afford no pleasure unless listened to and heard. In vain the aromatic shrubs and fragrant flowers of the garden pour their delicious odors into the bosom of gentle zephyrs, to be wafted to our nostrils, if we inhale them not.—So the rich provisions of almighty love, displayed to man in a thousand ways, but consummated beyond our powers of thought and utterance in the gift of eternal youth, beauty, and loveliness to fallen man, through the incarnation of the everlasting WORD—the sufferings unto death of his only begotten and infinitely beloved Son—and through the sanctification of his HOLY SPIRIT,—unless apprehended and appropriated by faith, can neither fill the soul with heavenly peace, and joy, and love, nor give to man the victory over death, the grave, and Satan. Hence, by a figure of speech which puts the instrument for the agent, salvation is ascribed to faith, while it virtually belongs to the sacrifice and intercession of the Messiah. The gospel, then, as ministered now by the Holy Spirit, is "the power of God for salvation to every one that believes it." Faith, indeed, is but the hand that apprehends and appropriates Christ as revealed to us by the Holy Spirit sent down from heaven. Salvation, then, is of faith, that it might be by grace. For as the hand that plucks the fruit is not the fruit, is not that which either creates or sustains life, but only that which ministers to its development and preservation—so faith's sublime efficacy is not in itself, but in that which it receives and appropriates to the soul of man, in which alone is the spring and fountain of eternal life.

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Having now, as we hope, clearly ascertained the necessity, utility, and value of faith in the Christian institution, it is expedient that we also ascertain, if possible, that great central proposition in the Christian system which gives to faith all its sovereignty over the heart, and soul, and life of man. It were of little value to the sick and dying could we convince them that all medicinal efficacy was in a certain specific remedy, and not in the *act* of receiving it into the system; and yet withhold from them a revelation of that sovereign specific.

There is, then, but one remedial system for sin and sinners in this universe. There never can be but one such system under a government of perfect wisdom, of immaculate holiness, of inflexible justice, of inviolate truth, and of infinite mercy. That one only omnipotent remedy, though composed of many mysterious and sublime elements, displayed in the wonderful facts of Messiah's life, death, resurrection, and ascension into heaven—is nevertheless all concentrated in the form of one proposition, on the faith and intelligence of which is suspended instrumentally the salvation of any human being. All the truths of the Bible are but the envelope of this remedy—inscribed, indeed, with directions for its use, and innumerable certificates in attestation of its life-restoring power. That proposition in *word* is, "GOD IS LOVE"—that proposition in *fact* is, "GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON"—(*a sin-offering*)—"THAT WHOSOEVER BELIEVETH IN HIM MIGHT NOT PERISH, BUT HAVE EVERLASTING LIFE." "The testimony of God," summed up by the last of the Apostles, is, "God has gifted to us eternal life, and this life is in his Son." "He, then, that has the Son, has this life; he that has not the Son of God, has not this life." But all this is again concentrated in a single proposition concerning the person, office, and mission of his Son—viz. "*Jesus is the Messiah, the Son of God.*" This is the most fundamental proposition in the moral universe. It is the foundation of the system of redemption—the foundation of a Christian's hope in God—and the foundation of the Christian church. Jesus himself so commended it, Matth. xvi. 16, 17. Paul also so commends it to our consideration, 1 Cor. iii. 11., saying, "Other foundation can no man lay than that which is already laid—viz. *that Jesus is the Christ.** So God himself commended it by Isaiah xxviii. 16. "Thus saith the Lord God, Behold I lay in Zion for a foundation-stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste"—"shall not be confounded

* So it reads in the Greek of the received text.

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world without end." So also the Holy Spirit attested it, Acts ii. 36. "Let all the house of Israel know assuredly, that God has made that Jesus whom you crucified both Lord and Christ." Thus the Father, the Son, and the Holy Spirit agree in one testimony concerning Jesus. This is the testimony of the Law in all its types—the testimony of all the Prophets in their predictions of the gospel kingdom—and it is the testimony of the Twelve Apostles.

In this proposition, therefore, is the mysterious and sublime power of the gospel. It is the distinctive and peculiar object of the Christian's faith. There is no salvation in the belief of the call of Abraham, the mission of Moses, or the preaching of John the Harbinger, any more than in the translation of Enoch, the salvation of Noah from the flood, or of Lot from the overthrow of Sodom. There is no development of the Messiah in any of these facts or declarations. Many such facts, events, and declarations are but the envelope of the great truth of all divine revelation. The bread which sustains life is not in the ear nor in the chaff, but in the corn. Still it is true, that were there no ear and no chaff, there would be no wheat. We give them their proper importance; but not an importance beyond their meaning and design. The power of the sword is not in the scabbard, nor in the handle; but in the blade. The power of saving faith is in the saving truth believed. Of course no truth can have power over either the heart or the hope of man that is not understood. The efficacy is in the sense, and not in the sound. The sense of the great proposition is, therefore, that which is believed, and not the mere words which contain that sense. Indeed, the faith that saves the soul communes with the sense of words, and not with the words themselves. Millions professing Christianity seem to think that there is a peculiar virtue in the mere enunciation of "the persons of the Trinity"—a sort of magic charm or cabalistic power in so many words or letters peculiarly arranged. But the Great Teacher said, "It is eternal life to *know thee*, the only true God, and Jesus Christ whom thou hast sent."* And Isaiah said, "By *the knowledge of him* shall my righteous servant justify many; for he shall bear their iniquities."† And Jesus said, "He that received the seed in good ground is he that heareth the word and *understandeth it*."‡ Again he says, "If you continue in my word, *you shall know the truth*, and the truth shall make you free."‖

Reprobates are sometimes described as those who who "hear," but who do not understand the gospel. And they do not understand

* John xvii. 1. † Isaiah liii. 11. ‡ Matt. xii. 23. ‖ John viii. 3.

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it because they will not; for ears and understanding they have, but they will not, they do not, apply them. Still the truth believed, understandingly believed. is that which instrumentally saves the soul Hence preached the evangelical Isaiah, "Incline your ear"—"Hear," said the Lord, "and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David."

These things being so, according to the constitution of the human mind and of the universe, the great proposition must be understood before it can be believed in its sanctifying and saving efficacy. But that when so believed it possesses the power, is clearly and strongly affirmed by high authority.. Thus speaks the Apostle John:—"Whosoever believeth that *Jesus is the Christ* is born of God." Again, says the same Apostle:—"This is the victory that overcometh the world—viz. our faith. Who is he that overcometh the world but he that believeth that *Jesus is the Son of God?*" "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written that you might believe that Jesus is the Christ, the Son of God; and that, believing, you may have life through his name." John xx. 30, 31. The importance and salutary power of this faith need not, methinks, to be further argued. The justified, and sanctified, and saved build their hopes upon it—Jesus builds his church upon it—God himself founds the remedial system upon it. He that believes it is begotten and born of God—he overcomes the world—and will, most certainly, be saved and obtain through it eternal life; for no man can believe it its true meaning, and not confide in it.

Demons, indeed, believe and tremble. They cannot believe that Jesus died for them. Therefore, they can have no confidence in him. They cannot appropriate one of his promises. But sinful men can believe that to them is the word of this salvation sent, and they can confide in the Lord Jesus. Through their faith in the testimony of God, and their personal confidence in the promises of Christ, they can individually say, "Christ loved me, and gave himself for me!" This is to believe God, and to believe in him whom he has sent.—This, indeed, is the effect of all true faith; for no one can be said to believe in Jesus that does not confide in him for his own personal salvation.

It remains, then, that we develope the full meaning of this vital proposition as "the foundation of repentance from dead works," and as the basis of all Christian piety and humanity. In doing this we shall, in our next Tract, attempt to develope that "REPENTANCE UNTO LIFE" which God has granted to the nations as the fruit of their faith in the divinely authenticated proposition that "Jesus is the Messiah, the Son of God." A. C.

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THE student of prophecy and the student of the divine character as revealed in human society, in the rise and fall of nations and empires, can make little progress in these departments of useful learning without the knowledge of history—ancient and modern history—sacred and civil history. The world must be known before the government of it can be understood. For this reason we have opened a new department in our periodical labors—the history of the earth and its inhabitants—the present great masses of human beings that compose states, nations, and empires—with brief sketches of their rise, progress, and present condition. We may have miniature views of men and of nations, well proportioned and accurate, as well as large and comprehensive views of all their details. Paul and Stephen give us fine specimens, both of the character and utility of such views, in those found in the Acts of the Apostles. If any one could give similar summaries of all the nations of the earth occupying a large space in the Bible, it would be impossible to compute the power it would give him to understand both the historical and prophetical portions of the Bible, as well as the character of God as moral governor, and of man as the subject of that moral government.

The following sketch of modern Russia,—growing and aspiring Russia,—deserves a place on our pages. The history of England and Russia, with that of America, will soon embrace the history of the whole world. The great actors on the theatre of the eastern hemisphere, the principal *dramatis personæ*, will be England, Russia, and the Popedom. The sceptre is rapidly departing from the throne of Saint Peter, notwithstanding his anxiety to retain it. This recent spasmodic activity in the feet and toes of the Man of Sin and Son of Perdition, is indicative of a sudden and convulsed overthrow and wreck. In that event Russia will figure as certainly as the north of Europe and Asia anciently figured in the demolition of Pagan Rome. May the Lord soon destroy them that have destroyed the earth! A. C.

PRESENT ASPECTS OF RUSSIA.

BY. REV. JOHN S. C. ABBOTT.

THERE is no subject which now excites a deeper interest in England, and indeed with all thinking men throughout the continent of Europe, than what is there called the Eastern Question. Russia and England are now playing as important a political game as ever excited the eastern hemisphere. Russia, with an ambition which knows no bounds, with resources almost inexhaustible, and secret

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policy intriguing at every court in Europe, seeks to extend her territory over all of central Asia, and to outvie ancient Rome, in the extent of her dominions and in the majesty of her power.

England trembles at the gigantic acquisitions of her great northern rival. She sees, with a degree of dread which she can neither appease nor conceal, the Russian power crowding closer and closer upon her East Indian possessions, and contemplates with irrepressible anxiety the rapidly increasing navy of the autocrat, threatening soon to supersede her in her ancient sovereignty of the seas. To thwart the designs of Russia is now the great object of English diplomacy. And there is at the present time a contest going on between these two powers, which, though it has excited but little attention on this side of the Atlantic, is an all-engrossing subject of interest in every cabinet of Europe.

The Russian dominions now compose about one-seventh of the habitable globe, extending from the Baltic Sea, across the whole breadth of Europe and of Asia, to Behring's Straits; and from the eternal ices of the northern pole to the sunny clime of the pomegranate and the fig. The Emperor Nicholas reigns with unbounded sway over seventy millions of the human family; a population considerably exceeding that of England, France, and the United States combined. He has a militia of eighteen millions of well armed and and respectably disciplined men. He has a standing army of highly disciplined troops, many of them veterans in the hardships and horrors of war, consisting of one million of men, two hundred thousand of these being cavalry, perhaps unsurpassed by any other body of mounted troops in the world. His navy, consisting of forty or fifty ships of the line, with frigates, sloops, floating batteries, and gunboats almost without number, is now manned by above sixty thousand men, daily exercised in all the arts of war. And the shores of the Euxine and the Baltic incessantly resound with the blows of the ship-carpenter, as month after month new ships are launched upon their waters. The annual revenue of the Emperor is about fifty millions of dollars. Such is the gigantic power now overshadowing the north of Europe, and apparently aiming at the sovereignty of the world.

The Emperor Nicholas is about 45 years of age, in the very prime of his intellectual and physical vigor. He is, in all respects, one of the most extraordinary men on the busy stage of life. It is said that he is in form and feature one of the handsomest men on the continent of Europe. Lord Londonderry, who not long ago returned from a visit to his court, says that if all the seventy millions who compose the subjects of the Emperor of Russia, were assembled together, Nicholas is the one, who, from his commanding figure, his symmetrical and intellectual features, and his princely bearing, would be selected from them all, as formed by the God of nature for their chieftain. His mind is of the highest order, uniting in that wonderful combination which made Napoleon the master-spirit of his age, the comprehensiveness of the man of genius, with the practical man's minutest acquaintance with details. He is alike at home every where—in the army, in the navy, in the cabinet. The diplomatic corps is, by general consent, the ablest in Europe. In

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England, as in America, a man is appointed to an important mission, not because he is the most suitable man, but because there are certain interests which must be conciliated, or particular friends who must be rewarded. But Nicholas feels none of these trammels. He reigns in unlimited despotism. Dukes and Barons are nothing to him. He cares not who is a man's father, or where he was born. Looking simply at the qualifications of the individuals selected as the instruments of his government, he has gathered around him from all the nations of Europe the most brilliant and comprehensive talent, and no cabinet in the eastern hemisphere is probably equal to the associated diplomatists of Nicholas.

The favorite plan of Russia, which has never for a moment been lost sight of since first projected by the dissolute and ambitious Catharine, is to found universal dominion by the monopoly of the commerce between Europe and Asia. To do this, she must first so extend and strengthen her central power as to have nothing to fear from the other nations of Europe. She must so enlarge and perfect her navy as to wrest from the hands of Great Britain the sceptre of the ocean; and she must subjugate Turkey, and make Constantinople her third capital, and fortify Gibraltar's rock at the Dardanelles.

Towards the accomplishment of these projects she is advancing in her career triumphantly, rapidly, and apparently resistless. By diplomatic intrigue and the power of her armies, Russia has succeeded in bringing a large portion of the empire of Poland under her control. The Poles manifested some uneasiness under the yoke, and made an effort to regain their ancient independence. The imperial autocrat poured into the ill-fated territory his resistless armies.—They swept over Poland with hurricane fury. One wild shriek vibrated upon the ear of Europe, so deep and piercing that it even passed the Atlantic wave and rolled along our shores—and Poland was no more. Her armies were massacred. Her Nobles were driven into Siberian exile. Her cities and villages became the property of Russia. Her population of twenty millions of inhabitants were transformed into the subjects of the grasping conqueror, to swell his armies and to fight his battles; and her annual revenue of twenty millions of dollars was emptied into his overflowing treasury.

The empire of Sweden lines the western shore of the Baltic Sea. It would be convenient for Nicholas to have possession of the whole coast. It is said that Russian gold has already bought up the influence of her leading Nobles and Statesmen. And there is now in Sweden a power ul party, even with the King himself at their head, who openly advocate the annexation of their territory to the powerful empire upon whose border they lie. They say that it is far better for them to become assimilated with this majestic nation, to share its glory and its power, than to be an independent but feeble empire, which may at any moment be inundated with Russian troops. Thus Sweden virtually belongs to Russia. Her monarch is but the viceroy of Nicholas, to do his bidding in the furtherance of all his plans.

And Norway, a narrow strip of land washed by the German Ocean, is left unmolested, simply because she is not worth possessing. Her cold and cheerless waste, inhabited by a population of

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but about a million, without a navy and with hardly the shadow of an army, only add to the interior strength of that powerful monarch, who can fill her whole territory with Russian subjects whenever it shall be his will. Thus the stormy waves of the German Ocean are the only real limits to the power of Nicholas on the west.

Let us now turn to the east, and note the acquisitions of this gigantic empire in that direction. There is a large promontory jutting into the Black Sea from the north, called Crimea. The possession of this promontory is important to any power that would control the commerce of the Black Sea. Turkey owned it. Russia wanted it. She took it. And when Turkey remonstrated, Nicholas very significantly pointed to his guns and his troops, and advised the Sultan to keep quiet. Mahmoud took the hint, and exercised discretion, that "better part of valor."

Sevastapool, on the southern shore of the Crimea, is now the naval depot of the Euxine fleet. Here an immense navy, manned by thirty thousand seamen, rides proudly, armed and provisioned, ready to unmoor, at a moment's warning, for any expedition of aggrandizement. For many years Nicholas has had twelve thousand men constantly employed in throwing up fortifications around this important position. No assailant can now probably harm it. Said Captain Crawford, as he visited a few years ago the Russian fleet at Sevastapool, "It was a strange feeling that came over me, as an Englishman and an officer in the British navy, on finding myself at sea with six and twenty line of battle ships, manned with nearly thirty thousand men, and four months' provision on board, knowing, as I do, that for the protection of the coasts of my own country, of our ports, of our mercantile shipping in the Baltic, the North Sea, and the Channel, we had but seven line of battle ships in a state of preparation, and those not fully manned. I confess that, confident as I felt of the superiority of my countrymen, I almost trembled for their preservation of the ancient sovereignty of the seas."

On the eastern shores of the Black Sea, between her waves and the Caspian, lies Circassia, a wild and mountainous region, filled with gloomy ravines and inaccessible crags, where small bands of resolute men might bid defiance to a host. Amongst these defiles, for many ages, there has lived a brave and warlike race, famed for martial prowess and personal beauty, and for the spirit of indomitable independence. Russia having obtained undisputed possession of the western and northern shores of the Euxine, cast her eyes across the eastern shore, and resolved to subdue the warlike race which for ages had ranged these wilds in unconquered freedom. The Euxine fleet was all ready to transport the armies of the Emperor to the shores of Circassia. The plan was, however, found more difficult of achievement than was at first supposed. These hardy men and women fought bravely for their liberties. From the year 1828 to 1832, these distant solitudes resounded with the din of the most determined and murderous war. The explosion of Russian artillery rivalled the thunders of heaven, as they reverberated around the summits of the Circassians. Army after army were cut up in these Thermopolae fastnesses, but still new thousands were poured into the doomed country, till, at last, numbers and discipline triumphed,

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and the brave Circassians were vanquished, and their country became, by right of might, a province of rapacious Russia; and now the Russian flag floats from almost every promontory of the Black Sea, and her fortresses frown in the strongest holds of the Caucasian mountains. *New York Evangelist.*

CHRISTIAN INTELLIGENCER.

THIS paper, for the last two years, edited by our much valued brother J. W. Goss, has passed into the hands of brother R. L. Coleman, by whom it will be continued on the same terms as before. Brother Goss' connexion with the Intelligencer ceases in consequence of a change which he has found it prudent to make in his location. The many regrets of the brethren, which we have heard, show the high esteem in which his editorial labors were held, whilst the urgent calls for the continuance of the paper, and the general wish that brother Coleman should conduct it, prove, both its value and importance in the judgment of the brethren, and their full confidence in the ability and fidelity of brother Coleman to edit it. But few men in the Reformation have had equal opportunities with brother Coleman to understand the wants of the cause, both in Virginia and elsewhere, and none, we feel assured, is ready and anxious to devote himself more sincerely and ardently to meet them.

The "concluding remarks" of brother Goss are so pertinent to the times, and full of reflections, so practical and judicious, that our readers will be gratified to see them more widely circulated and permanently preserved. We present, therefore, with but few exceptions, the entire article. W. K. P.

"In some respects the age is peculiar. It is an age excitable, and teeming with inquiry. The public mind is intensely active and curious. This spirit, when it takes a proper turn, is highly laudable and useful. The spirit of inquiry which characterizes this age, is decidedly Athenian, and therefore to us objectionable. We apprehend that the laudation of that spirit of inquiry, which is abroad, is likely to be followed by many disasters to truth and to righteousness. Thus far, we are convinced, more of human folly, weakness, and selfishness, have been developed, than of valuable and useful knowledge; more of human vanity and ambition operates to instigate inquiry, than of the love of truth and of righteousness; hence, while we see old systems and theories tottering around us, thrice their number of new and more objectionable ones, take their place.—Fourierism, Abolitionism, Mormonism, Materialism, Religio-Mesmerism, and all that kind of embodiment of human vanity, scepticism, fanaticism, and selfishness, are thus far, the most prominent

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results of the working of the spirit of this nation and age. In looking at the results, then, we confess, we have not, and do not now, entertain any very exalted opinion of that prevalent spirit of inquiry which is abroad. Its tendencies are evil, and its results pernicious. It is speculative and visionary, and is not marked by a love of truth, of sobriety, and of modesty. It has neither been practical in its views, nor beneficial in its results. Influenced by these convictions, in our editorial labors we have not shown so great a regard for this wonderful spirit of inquiry—this vaunting boast o' discovery, as some have demanded. We have been too moderate, too tame, too much attached, for many, to the simple and old-fashioned customs and modes of apostolic authority.

Throughout our course we have acted upon the hypothesis, that *the truth as it is in Jesus has already been discovered, and that we were rejoicing in it;* and that it was only necessary to *hold on to it and practise it in all the details of duty.* This assumption, however, is too humiliating for the *pride of discovery*, which enslaves thousands.—Some persons seem to think that the highest attainment in Christianity is to doubt with facility, and to be sure of nothing! This is their boast, and they have no patience with that *stupidity which stands fast in the faith*, and no fellowship with those who are so stereotyped as not to be *driven about with every wind of doctrine.* We have not yet made that attainment, which enables some, ever to doubt whether they have *the truth in religion*, and always to be eagerly gaping after some pretended discoverer, with the hope of finding it at last! It is an attainment without attractions to us, because regarded as the highest, as well as the only attainment possible to him who denies revelation—emphatically the attainment of the sceptic!

With us there are fixed principles in religion, which can be adopted without wavering, and practised without perpetual intermissions to decide whether they be true or false. If this were not the case, there could be no steadfastness of hope—no full assurance of faith in all the Christian system. It is a melancholy fact, that the rage for new discovery is greater than the desire to practise the truths already known. We fully believe that WE HAVE THE TRUTH WHICH IS ABLE TO MAKE US WISE UNTO SALVATION, and we chiefly lack the disposition to put it fully and thoroughly into practice.

With the religious world opposed to us, we have had but little to do. We have occasionally replied to their notices of us, but these occasions have been rare. In many things, in our estimation important, we differ from them. We nevertheless acknowledge, with gratitude, the truth which they have, as well as the piety, and the active benevolent enterprize which they evince. We regret their want of correct biblical views upon many important points, interesting to humanity and affecting the character of God. We know of no complaint, they can justly allege against our editorial conduct, except that we have disagreed with them in these things. Our exchanges with their organs have generally been pleasant and agreeable, and we take leave of them with the kindest feelings, and

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with sincere regret; and we congratulate ourselves upon the assurance of a reciprocal feeling of friendship on their part.

Between them and our editorial brethren generally, there exists a better state of feeling than formerly, and consequently more Christian courtesy and decorum marks their intercourse. We regard this as a gratifying omen. Christianity has suffered fully enough from the harsh and bigoted feelings of its professors, and their fierce and denunciatory invectives. Any improvement, in this respect, is a just cause of congratulation. The treatment which we have received, in times past, from our religious opponents, has been a reproach to the Christian profession of the age. It either proves the power of religious intolerance among our opponents, or the spirit of provocation among us. In either case, it has been a sin in the sight of God, the speedy removal of which, is clearly indicated by the increase of good feeling and of Christian courtesy between the parties.

We know that the friendlier aspect which their intercourse begins to wear is not agreeable to all. Instead of its being a subject of gratitude, to some, it is a source of evil suspicion. There are those on both sides, who regard it as indicative of apostacy from the integrity of the faith, and of an unhallowed thirst for popularity. Singularly unlovely, indeed, must Christianity be, if it cannot maintain *fidelity*, in its votaries, without making them at the same time "hateful, and hating one another." We are persuaded that the unfriendly relations which exist between professors of religion, whether differing in faith or opinion, proceeds either from bigotry, the characteristic of a narrow and contracted mind, or from the influence of ruling and ambitious demagogues. Much of the bigotry and party fierceness which exists, results from the contemptible chicanery of aspiring demagogues, whose popularity with their party is obtained by sedulously ministering to their partizan feelings. They acquire, by what is esteemed by some, zeal for the faith, (but what is in fact, nothing but the despicable policy of the aspiring demagogue,) a reputation for consistency and an influence which are only sustained by continued and artful appeals to the worst passions of the sectary.

The difficulties growing out of a pestiferous schism in the body, which has been engendering for some years, and which reached its crisis during our conduct of the paper, has contributed much to the unpleasantness of our editorial labors. It has, from time to time, imposed upon us the necessity of exposing designs upon the peace and integrity of the body, which could not be done without provoking the ill-will of its chief fomenters, and without, perhaps, incurring the censure of some good brethren, who vainly looked for a quiet and amicable remedy. Throughout, we have done no more than duty demanded at our hands; having borne the reproaches and calumnies, which some identified with this schism, have circulated to our prejudice, without turning aside to notice them. To those engaged in this unfortunate and mischievous schism, with whom we have been brought into collision, by the force of circumstances and the demands of duty, we can, in retiring, confidently say, that we entertain no unkind feelings towards them. Our strictures upon their spirit and their conduct have been candid and plain. They have proceeded

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from a conviction of truth and duty; and while we are still as fully persuaded as ever, that they have made war upon the best of causes, and aimed at the severance of a people devoted to truth and to righteousness, we are nevertheless free from every feeling of personal hostility, and only wish them a speedy and sure deliverance from that destroying spirit of faction, which unhappily enslaves them.

It gives us unfeigned pleasure, in closing our relation to the brethren as Editor, to express our increased confidence in that great system of divine truth, for which we have pleaded, and to congratulate them upon the sure and firm hold, which it has upon the hearts of thousands of intelligent men and women. It has been but a few years since the old gospel, in all its original purity, began to be preached in this old commonwealth. It had to grapple with fearful odds. Wealth, learning, talent, influence, and the power of well organized ecclesiastical communities, all fortified and garrisoned by accumulated prejudices, opposed its growth. But it has sent its roots deeply into the hearts of thousands, and stretched forth its branches far and wide, and joyful multitudes now rest in hope beneath its boughs. True, it has been wrung and tortured by internal dissensions; but these difficulties are now subsiding, having served to prune off many dead and poisonous limbs, and will leave the body more healthful and fruitful. The experience of the brethren has been enlarged—their sense of dependence upon God has increased—their fondness for theoretic and speculative Christianity has given place to a desire after practical godliness and usefulness—and we may truly say God has brought good out of evil.

Let us, then, dear brethren, take courage! Let us prove ourselves worthy stewards of the grace and manifold wisdom of God, and labor less to build up a party, and more to teach and train man for the skies. The influence of our principles, which is seen in our congregations, is not the measure of its extent. Every Protestant denomination has felt the reforming power of those great truths and principles for which we plead; and in due time the desire of our hearts shall be accomplished, if we faint not. We have only to stand firmly by the truth, and affectionately hold forth the Word, and we shall achieve a conquest worthy of our toils.

In conclusion, we return our thanks to those brethren who have kindly aided us, either by the pen or otherwise, in making the paper useful. And we most earnestly commend to the attention of all our readers, the ever-living and infallible ORACLES of wisdom which God's Word contains. They are able to make you wise unto salvation! Receive and obey their sacred instructions. Your present and eternal weal depends upon their influence over you. Soon your earthly career must close—soon all earthly enterprizes must cease. Let heaven be your aim; and may the God of all grace and consolation administer to you all, at last, an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ, is our fervent prayer.

J. W. GOSS.

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THE EARTH.

THERE can be scarcely anything apart from himself, more curiously interesting to man, than the history of his habitation; for the earth, old as it is, and fixed in its habitudes, as at first sight we deem it, has had its periods of progress and change, its revolutions and transformations, its infancy, manhood and old age, just as every other created thing. It has gone through mighty strides of development, till, under the plastic operation of those secondary causes, which the great Architect of all has been pleased to employ and control, it stands in the water and out of the water, as we find it, the delightful and wonderfully devised and adapted home of man, the lord and sovereign of its vast and prolific realms.

Nothing can be more evident to the philosopher, than that the material of our earth, at the time of its solidifying into its present shape, must have been in a fluid state,—since it has the very form, that a soft body, revolving under its circumstances, must take, in order that the various forces to which it is subjected, may be in equilibrium. It becomes therefore, a curious inquiry, how could this have been! Was it by the influence of water or heat! Indications, at present abundant, leave but little question, that the great agent of this universal fusion was heat. Those are facts to demonstration, that the interior of the earth is, even now, in a highly heated state, and the inference is, almost certain, that its entire material is in a state of the most intense igneous liquidity. Actual observation and experiment have ascertained, that whilst the immediate surface of the earth is of a constantly varying temperature, both from the changes of clime and the influence of the sun, yet there is a line at no great distance from the surface, at which these influences terminate, and beyond this, it is found, there commences a temperature, from some other cause, which increases gradually with the depth, and, it would seem, in some uniform ratio. M. Cordier compares about three hundred observations, made in various places, and at depths, varying from 127 to 1700 feet, and from these, and others, it has been computed, that there is a mean increase of temperature, to the amount of about one degree, (Farenheit,) for every 46 feet of increased depth. Natural and familiar phenomena confirm these inferences. Hot springs—so common in the mountainous regions of our own country, and the bursting volcanoes, which convulse other, less favored lands, are but the messengers of this intumescent region—sent forth, in testimony of the wonderful agencies, which God has, by the operation of their own powers, in a measure, confined in the deep bosom of the earth.

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Taking the increase of one degree for every forty-six feet, as the true ratio, it is an easy calculation to show, that, at the centre of the earth, the heat must be 450,000 degrees of Farenheit, and, at a depth of about three miles, sufficient to melt the most infusible rocks, known to us; and, that this is the actual condition of things, at no great depth, seems corroborated by the known density of our planet. The solid mass composing the outer surface of the earth is about *two and a half* times heavier than water, and we know, from analogy, that if the earth were *solid* and *cold*, throughout its entire mass, the weight of its substance should be immensely augmented towards the centre. Water, at a distance of less than four hundred miles beneath the surface, would become as dense as quicksilver, that is, about thirteen and a half times heavier than it is, and were there not some interfering force, we would expect the solid materials of the earth to increase in weight or density, in like manner. But it is found by calculation, that, while the outer crust is *two and a half* times heavier than water, the entire mass is only *four and a half* times heavier than water—so that, we must suppose some powerful expansive and diffusive agent to be operating, in opposition to the condensing force of the superincumbent materials:—and what so likely as heat!

These calculations open to us sublime views of creative power and arrangement, and furnish plausible ground for the most overwhelming theories of the process, which developed our system.—But of these, it suits not our purpose now to write. Our earth, though too small for the aspiring grasp of the mind, is yet, more than we can fully comprehend. Its surface is every where written over with the records of its own changes, and presents, both in the arrangement and character of its materials, a subject for the most admiring contemplation. It date back, according to geologists, to a period, called by Moses "the beginning" far beyond any human chronology, and in its *primitive rock*, wherever seen, presents the evidence of a hoary antiquity, venerable and silent, but commensurate in days, with the first cooling and solidifying of the once incandescent and molten matter of which it is the crystalization. This constitutes the firm crust or basement of the solid superstructure, which rests on includes the fiery liquid within, and is the first of that series of formations, in which geologists find recorded the evidences of long and incalculable epochs, distinguished, most of them, by totally distinct displays of creative power, and marking, by unmistakeable signs, great cycles in the earth's history.

By the delving scrutiny of science, no less than seven of these epochs have been traced out, and satisfactorily distinguished from

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each other. The first covers the period of the igneous formation already spoken of, and seems to have given birth to little else than plutonic and metamorphic rocks,—granite, gneiss, mica-schist, and and argillaceous-schist. No animal nor vegetable remains are ever found in the rocks of this period, and hence, it is called the non-fossiliferous formation. The inference from their absence is, that, at this early time, the earth was not prepared for either vegetable or animal life, but was in a nascent state, gradually passing on to the period, at which it would be fitted for the reception and support of both. Accordingly we find, that the stratified formations which rest on the primitive strata, or formations of the first great epoch, present us with the first traces of the remains of living beings. The fossils found here are peculiar and so clearly distinguishable from those of subsequent periods, as to mark out definitely these formations and their remains, as the work of a separate and clearly defined epoch—following in order of date, the first, already mentioned. The strata of which they are composed are not parallel with those, upon which they rest, and their fossils consist of a very small number of plants, belonging mostly to one family (fucus,) and a multitude of marine animals, of a very low class and of forms differing widely from any now existing on the earth. From these indications and from the wide-spread prevalence of these strata, it is inferred, that they were not formed till the primary rocks had been broken and disturbed by some powerful convulsion, and that the sea, at that time covered nearly the entire surface of the earth. The deposites, all supposed to have been under water, consist, mainly, of schists and calcareous rocks, and are generally named the *Transition Formation*, or, from the first appearance of fossils in them, the *Primary Fossiliferous Formation.*

The *third* geological epoch commences with what is denominated the *secondary ormation*, and extends through the period of the *carboniferous Formation;* that is, the period in which our coal beds were deposited. The formations of this period are distinguished by numerous fossils, both animal and vegetable, peculiar to itself, and which indicate a peculiarity of growth altogether unparalleled—Plants, of species, which now are mere herbs, scarcely rising to the height of ten or twelve inches, attained to the most gigantic size, tree-ferns, even in latitudes far beyond the tropics, rose to more than five or six times the height of similar species now. These presentations and the fact, that coal beds are found scattered at intervals over almost every region of the globe, not only show, that the earth must have been in a condition most favorable to exuberant vegeta-

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tion, but that it was either spotted with immense lakes, or, which is more probable, covered with a great sea, which was studded with innumerable islands, of a fertility beyond any comparison, throwing up in rapid succession, the most exuberant crops of vegetable matter, to be swept down with debris into the sea, there to become the ready element for the production of coal. It is worthy of remark, that while these coal beds must have been formed at the bottom of what was then the sea, they were not permitted to remain there, but, by some powerful force, treasured up, no doubt, by the bountiful Creator, for the purpose, were broken up from their native deep, and brought within the easy access of him, for whose comfort they were, evidently, in the divine benevolence, even thus far, prospectively made.

The causes, whatever they may have been, which separated the *third* from the *fourth* or succeeding geological epoch, seem, also, to to have produced an entire change in the order of things on the earth's surface. Deposites from more ancient rocks and sandy matters, and effusions of various rocks of igneous origin, appear to have followed it,—whilst the rich exuberance of vegetable matter seems to have been all previously swept away and convertdd into coal.—This period is denominated the *saliferous Formation*, and is composed, not only of various peculiar systems, but is also distinguished by characteristic fossil remains—differing from those of all preceding formations, and evincing progression, in the development of new and more perfect species. In the deposites of this period are seen, for the first time, the tracks of birds and the remains of animals of the class, called reptiles.

The *fifth epoch* introduces us to the *jurassic Formation*, which opens with a new fauna, made up of extraordinary animals, and abounding in reptiles of the most singular forms and astonishing size. Lizards, crocodiles, fishes, and mammals, all seem mingled in the same animals—producing the most ungraceful figures, and stretching out to lengths from fifteen to twenty-five feet. The *cretaceous* system, composing the various chalk beds, marks out the *sixth* great epoch, and closes the series of deposites belonging to the *secondary Formation*. Next in order, comes the *tertiary Formation*; the last of the series, preceding the present state of things, and the representative of the *seventh great era*, indicated by the earth's changes. Its fossils present us with conditions of animal and vegetable life, very closely resembling, those, that now exist, and it is inferred, with great confidence, that the earth was now for the first time, in a condition of development, under the formative and creative

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hand of the great Author of all things, suitable for the introduction of man. Be this as it may, all geologists agree that, up to this time, no fossils of human beings are ever discovered;—amongst all the variety of organic remains which characterize the various formative epochs—no vestige of the creature, man, is ever found; and from this fact and other strong presumptive evidences, it may not be less true, than scientific to conclude, that it was not till all these mighty and stupendous revolutions in our mother earth had passed over, and she had settled down into the condition of things indicated by the close of this epoch, that is, nearly into her present state, that God said "Let us make man in our image, after our own likeness."

But we are not to suppose, that the transition from the seventh great epoch has been to a state of dead and changeless repose. The earth is now, every day and hour, undergoing changes. Sedementary deposits from water, and igneous effusions from volcanoes, are developing, under our own eyes, formations, that, should the earth survive another transition, not of fire, will mark out an eighth great epoch, distinguished by the remains of human beings. But of this, there is positive evidence to the contrary. The globe, with all that is upon it, shall, in the next great change, be burned up; for "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Seeing then, that all these things shall be dissolved, what manner of persons ought we to be, in all holy conversation and godliness; looking for and hasting unto the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat!"

Thus we have attempted, with too much brevity perhaps, to give some general view of the story, which the successive volumes of the earth's chronicles retain on record—and to recall to the minds of our readers, some things, which, *of old*, have been by the word of God. Our limits compel us to take leave of the subject. The more pleasing part of our labor, reflections on these facts, we must leave to the reader himself. We are always filled with admiration and astonishment, when, by looking into his works, we come near to Him, with whom "one day is as a thousand years, and a thousand years as one day," and we feel like bowing down into the dust before Him, whilst we cry, "Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of Saints, Who shall not fear thee, O Lord, and glorify thy name!" W. K. P.

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SECTION II.

CONTENTS OF THIS SECTION.

In this section of church history, we have the most glorious developments. The scene is in Jerusalem. Its date, the day of Pentecost. The audience in its amplitude and variety is presented. Peter's discourse, and the circumstances that elicit it, are next stated.—Then we have the results, the conversion of three thousand souls.—The new organization is then detailed, and the state and character of its members.

1 II.—And when the day of Pentecost was fully come, they
2 were all unanimously assembled in the same place: and, on a

1. *"Day of Pentecost."*—This was the fiftieth day from the morrow after the Sabbath in the Passover week. The Passover week began on the 15th day of the month Abib, at 6 o'clock in the evening, and continued to the 22d day of said month. The Paschal lamb was killed during the afternoon of the 14th day, but eaten on the evening of the 15th. The Jewish day being counted from sunset to sunset, the lamb was eaten not long after the beginning of the 15th day, soon after sunset. But it might be eaten at any time within the 24 hours of that day.

The first day of the Passover week was always solemnized as a Sabbath, come on what day of the week it might. On the 16th day, or the morrow after this Sabbath, was the ordinance of the wave-sheaf of the first fruits of the barley harvest;—the first harvest in Canaan, as well as in most other countries. Levit. xxiii. 10, 14.

From the second day of the Passover week they counted seven full weeks, or fifty days including it, for the FEAST OF WEEKS, or the *Pentecost*. On this day was offered before the Lord at the Temple the first fruits of the wheat harvest. Two loaves out of the new crop were on that day offered to the Lord as the *first fruits* of that harvest. Deut. xvi. 9—12.

The Jewish festivals were regulated by the moon. National observers of the moon, located in Jerusalem and commissioned by the government, publicly announced the first appearance of the new moon in the month Abib. Suppose that in any year, the new moon first appeared on the 21st of March, in the Jewish month Abib; then the Passover, being the 14th day after, would be held on the 4th of April. The 5th day of April would then be the first day of the Passover week; and on the 6th they would present the first fruits. Then on the 49th day after that (May 25th) would be the Pentecost, because this would be the *fiftieth day* from the morrow after the Sabbath, or the 16th day of the first month. Seven full weeks must transpire between the two offerings—between the first fruits of the barley harvest and the first fruits of the wheat harvest.

It is remarkable that in the last Passover week observed by our Saviour, the second day of the Passover week was the seventh day, or the Jewish Sabbath. He died on the first day of the Passover week, being Friday, about 3 o'clock. He was buried about 4; and having laid in the grave some 36 hours, arose on the morrow after the Sabbath, the first day of our week, very early in the morning. This brought the day of Pentecost in that year to the morrow after the Jewish Sabbath, to the *first day of the week*. So that we have the *first fruits of the bodies of the saints* in the resurrection of the

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sudden, there was a sound from heaven, as of a rushing violent
3 wind; and it filled all the house where they were sitting. And
there appeared to them tongues resembling fire, distinctly sepa-
4 rated, and it rested upon each of them: and they were all filled
with the Holy Spirit, and began to speak in other languages, as
the Spirit gave them utterance.

Messiah, and the first fruits of the SPIRIT, the second harvest, both happening on the first day of the week, a day truly sacred amongst all Christians.

It is alleged that the Lord descended to Mount Sinai, in Arabia, on the fiftieth day after the first Passover; and, therefore, the day of setting up the legal institution was the first Pentecost, as the day of setting up the Christian institution by the descent of the Holy Spirit was certainly the last Pentecost.

The usual way of reckoning these fifty days, is:—The Paschal lamb was killed on the 14th day of the 1st month; consequently, there were seventeen days in the first month unexpired, including the day on which it was killed; thirty in the second. They arrived at Mount Sinai on the third month; say, on the first day of the third month, for we are not positively told; and after two days' preparation, making in all forty-nine days from the Passover, on the next day, the third of the month, the Lord descended and gave the law to Moses.

"The day of Pentecost being fully come"—i. e. the morning of that day—"they were all assembled" in the same large upper room. Ancient traditions say that this upper room was on Mount Zion, where a Christian community afterwards erected a house of worship. There is no evidence that it was in the Temple.

3. "*Separated tongues, as of fire.*"—There was a resemblance of numerous glowing tongues of fire on the persons of the Apostles, divided or separated from one another, probably on all the company, indicative of the gifts of the languages bestowed, and of the quickening power of the Spirit about to be displayed through the words spoken by them on that occasion. Our Lord promised the Apostles that they should speak in tongues or "languages unknown to them before." As God had, by dividing human language, dispersed the nations and greatly dissociated them, the gospel being designed to bring them back to God and to associate them in one community, is immediately communicated to all nations by giving to its heralds the power of overcoming all difficulties occasioned by the various and numerous dialects of the nations.

The varieties of tongues bestowed seems to have equalled the number of dialects spoken by the audience. They all heard in their own tongues the wonderful works of God. Modern impostors have betrayed as much ignorance as impiety in pretending to speak in tongues unknown to their hearers. The Apostles always spoke in tongues known to their hearers.

3. "*It sat upon each of them.*"—The antecedent to "*it*" is not the Holy Spirit, as some suppose; nor each of the tongues, as others suppose; but the phenomenon, the appearance, or the display, was upon the whole assembly present—the one hundred and twenty disciples.

4. "*They were all filled with the Holy Spirit*"—all were enraptured with light and love. The one hundred and twenty were in an ecstacy from the new developments and inspirations of the Holy Spirit. They were congratulating one another as participants of the blessings of the new and better institution. They spoke to each other in the presence of the spectators and auditors, in languages unknown to them before, as the Spirit gave them utterance. The matter was immediately divulged. A multitude assembled.

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5 Now there were sojourning in Jerusalem pious men; Jews
6 from every nation under heaven: and when this report came
abroad, the multitude assembled, and were confounded; for every
7 one heard them speaking in his own dialect. And they were
all astonished, and wondered, saying one to another, Behold! are
8 not all these that speak, Galileans! And how do we every one
9 hear in his own native language;—Parthians, and Medes, and
Elamites, and those that inhabit Mesopotamia, and Judea, and
10 Cappadocia, Pontus, and Asia, Phrygia, and Pamphilia, Egypt,
and the parts of Africa which are about Cyrene: Roman stran-
11 gers, also, both Jews and proselytes; Cretes, and Arabians; we
hear them speaking in our own tongues the wonderful works of

They continued to descant upon the wonderful works of God in all the mysteries of the new and everlasting covenant as consummated in the murder of the Messiah. They did all this in the languages of the mixed multitude, without at all addressing them. The concourse was all in suspense, not knowing what all this meant. Some ignorant and wicked persons said they were all drunken with new wine. This called forth a speech from Peter, in which, simultaneously arising, the eleven Apostles participate, he speaking in one tongue, probably the Syro-Chaldaic, then spoken in the city, and they in the languages of the foreigners in attendance. This speech was addressed not to the brethren, but to the world. This is the first evangelical discourse ever spoken after the Messiah was glorified. It is the first full development of the gospel.

5. "*Dwelling at Jerusalem.*"—This was the city of Melchizedek, who was titled King of Salem, as well as Prince of Righteousness, because righteousness and peace are inseparable.

It was founded in the 15th year of Abraham, in the year of the world 2023 About a century after it was taken by the Jebusites. They erected a castle on Mount Zion, and called it Jebus. Joshua, during his wars, killed its king, chap. x. 23. He did not, however, dispossess the Jebusites. They held it in common with the Jews till David drove them out and made it the capital of his kingdom. It was then called Jebus-Salem; but for the sake of euphony, it was called Jerusalem. It held its sovereignty for 477 years. It was then sacked and destroyed by the king of Babylon, and lay in ruins for 70 years. Zerubbabel and his companions rebuilt it after the Captivity. It continued 562 years, till destroyed by Titus, in all 1039 years. Its foundation was literally ploughed up.

It stood in north latitude 31, 50, 23 miles from the Jordan, and 42 east of the Mediterranean, 102 from Damascus, and 150 from the Elanitic gulf of the Red Sea. It was built on four hills—Sion, Acra, Moriah, and Bezetha. Its foundation is a rock, somewhat calcareous, called anciently *Moriah*, or *Vision*, because visible at a great distance. Surrounded, except on the north, by a deep valley, and encompassed with hills in the form of an amphitheatre. Its topography we cannot farther detail. Of the modern Jerusalem we have many accounts, not necessary, however, to illustrate the original seat of Christianity. *Our religion began at Jerusalem, not at Rome, Damascus, or Constantinople.*

9—11. This highly favored audience was convened from all the world—from Asia, Africa, and Europe. There were the remote Parthians and Medes from the south and west of the Caspian Sea, and from both sides of the Armenian mountains. There were the Persians, called Elamites, from the

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12 God! And they were all in amazement and perplexity, and
13 said one to another, What can this mean! But others, mocking, said, Surely these men are filled with sweet wine.
14 But Peter, standing up with the eleven, raised his voice, and said to them—Jews, and all you that sojourn in Jerusalem, let

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confines of ancient India. There, too, the Mesopotamians from between the Euphrates and the Tigris, together with the people of Pontus from the shores of the Euxine, and those from Cappadocia and Proconsular Asia. The Phrygians, Pamphylians, Judeans, with much of Asia Major were represented there. The sons of Africa, also, partook of the honors of that day. Egypt, Cyrene, and Lybia, had then their deputations at Jerusalem. Europe, too, had her Roman strangers, both Jews and Proselytes, with the Islanders of the Mediterranean. From Arabia Felix, from the ancient realms of the Queen of Sheba, there were auditors to witness and attest the transactions of that glorious day. Indeed, these devout people, then sojourning in Jerusalem, were said, with much rhetorical propriety, to be "assembled from every nation under heaven." They were, however, all Jews. Not one Pagan partook of the honors or blessings of that day.

13. "*Full of sweet wine.*"—It should be *sweet* and not *new* wine. It was more inebriating, and therefore indicative of a love of wine, to drink it. It was too early in the season to have new wine.

14. Here commences Peter's celebrated discourse, and continues to the 36th verse. He repels the foul calumny that elicited his address to the public, and gives, as a reason, the hour of the day—9 o'clock in the morning; for with this hour, with us, agrees the third hour of the day in Jewish style. They compute from sunrise to sunset, twelve hours—from 6 to 7 being the first, and from 11 to 12 the twelfth hour of the day. On religious solemnities pious Jews neither eat nor drank till after morning service, and generally, on solemn feasts, not till afternoon.

Of this discourse we have a very brief synopsis. He arises to explain the miracle before them, and to correct a very unwarrantable explanation of the scene. He affirms that what they now saw was the accomplishment of an ancient prophecy, which he quotes from memory, not exactly in the words of either the Hebrew or Greek text, but substantially the same. Probably the variations are intended to be explanatory of the original. He takes occasion from it to introduce Jesus, sustained as he was by "miracles, and wonders, and signs"—appeals to their knowledge of the facts—shows why God had permitted him to fall into the hands of his enemies, and that it was a matter previously declared by the Prophets that his enemies should kill him, and that God should raise him from the dead.

He emphasises on his resurrection, and cites king David as intimating the certainty of it. After quoting and commenting on a passage from the 16th Psalm to that effect, he very strongly affirms it on his own knowledge, and offers himself and the eleven Apostles standing by him, as living witnesses of its certainty. He next declares his ascension to heaven, his honorable reception there, and his having received the promised gift of the dispensation of the Holy Spirit, of which the present scenes and miracles were undeniable proof. He farther quotes David, in the 110th Psalm, as intimating the coronation and consecration of his Son as the Supreme Head and High Priest of the Universe. From such premises he informs his audience and assures them of the fact, that God had made that same Jesus whom they crucified both Lord and Christ. Such are the outlines of this celebrated discourse, ending with the 36th verse.

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15 this be known to you, and attend to my words; for these men are
not drunk, as you suppose, since it is but the third hour of the day:
16 but this is that which was spoken by the prophet Joel, "And it
shall come to pass in the last days, says God, I will pour out a
portion of my Spirit upon all flesh; and your sons and your
daughters shall prophesy; and your young men shall see visions,
18 and your old men shall dream dreams. Yes, in those days I will
pour out of my Spirit upon my servants, and upon my handmaids;
19 and they shall prophesy: and I will give prodigies in heaven
above, and signs in the earth beneath; blood, and fire, and a cloud
20 of smoke: the sun shall be turned into darkness, and the moon
into blood, before that great and illustrious day of the Lord
21 come. And it shall come to pass, that whosoever shall invoke
22 the name of the Lord, shall be saved." Israelites, hear these
words: Jesus, the Nazarene, a man recommended to you by God,
by powerful operations, and wonders, and signs, which God
wrought by him in the midst of you, (as you yourselves also know,)
23 him you have apprehended, being given up by the declared counsel

17. "*In the last days.*"—These were the times of the Messiah according to the Jewish expectation. "The last time," by the consent of all the Jewish doctors, are the days of the Messiah. Still the end of the Jewish state is specifically the subject here—is the topic in the eye of the Prophet; and the events here connected with it justify their application of it.

17. "*Your sons and your daughters shall prophesy*"—i. e. speak by divine inspiration. So Schleusner, Koppe, and others make apparent. *To prophesy* sometimes means to predict future events—sometimes to celebrate the praise of God—and frequently to speak by divine inspiration. So Paul generally uses it in his letters.

19, 20. "*I will show wonders,*" &c.—In the last days of Jerusalem and of the Jewish state, these predictions were fully accomplished. The following synopsis from Doddridge fully justifies this prediction:—

"*Prodigies in heaven above, and signs upon the earth beneath.*"—This doubtless refers to the prodigies and signs which preceded the destruction of Jerusalem; (such as, the flaming sword hanging over the city, and the fiery comet pointing down upon it for a year; the light that shone upon the Temple and the altar, as if it had been noon-day; the opening of the great and heavy gate of the Temple without hands; the voice heard from the most holy place, *Let us depart from hence:* the admonition of Jesus, the son of Ananias, crying for seven years together, *Woe, woe, woe!* the vision of contending armies in the air, and of entrenchments thrown up against a city there represented; the terrible thunderings and lightnings, and the dreadful earthquakes, which every one considered as portending some approaching evil.) All which, by the singular providence of God, are recorded by Josephus, (Bell. Jud., lib. vi., cap. 5., [al. vii. 12.,] sec. 3, et liq. iv. cap. 4, [al. 7,] sec. 5.,) in that history of his, the truth of which the Emperor Titus attested under his own hand. (See Joseph. Tit. sec. 65, p. 33. Havar.) And accordingly the greatest part of these circumstances are inserted in Tacitus, (Hist. lib. 5, cap. 13,) and happily preserved, though most of his account of the siege and destruction of Jerusalem be lost.

23. "*Determinate counsel and foreknowledge*"—com. version. "Declared

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and foreknowledge of God, and by the hands of sinners have
24 crucified and slain: whom God has raised up, having loosed the
pains of death, as it was impossible that he should be held under
25 it. For David says, concerning him, "I have regarded the Lord
as always before me; because he is at my right hand, that I might
26 not be moved: for this reason my heart is glad, and my tongue
27 exults; moreover, too, my flesh shall rest in hope that thou wilt
not leave my soul in the unseen world, neither wilt thou permit
28 thy Holy One to see corruption. Thou hast made me to know
the ways of life; thou wilt make me full of joy with thy counte-
29 nance." Brethren, permit me to speak freely to you concerning
the patriarch David; that he is both dead and buried, and his
30 sepulchre is among us to this day: therefore, being a prophet,
and knowing that God had sworn to him with an oath, that of
the fruit of his loins he would raise up the Messiah to sit on his
31 throne; he, foreseeing this, spoke of the resurrection of the
Messiah, that *his soul* should not be left in the unseen world, nor
32 his flesh see corruption. This Jesus, God has raised up, of
33 which all we are witnesses: being exalted, therefore, to the right
hand of God, and having received the promise of the Holy Spirit
from the Father, he has shed forth this, which you *now* see and hear.
34 For David is not ascended into heaven, but he says, "The Lord
35 said to my Lord, Sit thou at my right hand, till I make thy foes

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counsel and foreknowledge." The latter is certainly more intelligible and accurate than the former. The Apostle adverts to the ancient predictions concerning the Messiah's sufferings, such as those found Psalm xxii., Isai. liii. But that all these sufferings were predetermined, is most certain; for nothing can be more evident than that Jesus was the Lamb slain in type from the foundation of the world. Eternal life was promised before the world began; and, in the Jewish religion, on the basis of the sacrifices of Jesus Christ. Still these decrees or predeterminations of God did not in the least affect the moral character of the agents in this affair. They acted as much from themselves as though it had all been a contingency. Hence the Jews condemned, and the Gentiles with "*wicked hands*," (for the wicked hands refers to the Gentiles,) perpetrated this unparallelled crime. These determinations of God interfere in no wise with the perfect freedom of human action. Those who accomplish, and those who submit to these decisions, act as though there were no such determination.

27. "*In hades—in the unseen world.*"—His body saw no corruption in the grave. His spirit was not long separated from it.

33. "*He hat' shed forth this which you now see and hear.*"—Jesus has now received the dispensation of the Holy Spirit. On earth it was given to him personally, without measure, to be used during his ministry on earth, as he needed; but now it is given to him officially as its dispensation to the church. So that God, our Father, has not only subjected all things to him, but made him the depository and fountain of all spiritual influence. Out of his fullness we, now, all receive "grace on account of grace."

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36 thy footstool." Let, therefore, all the house of Israel assuredly know, that God has made this Jesus, whom you have crucified, Lord and Messiah.

PRACTICAL THOUGHTS AND REFLECTIONS.

PETER'S SERMON.

We have now heard that Peter, to whom the Lord in person gave the keys of the kingdom of heaven, prepared to open it to the Jews. This is the opening speech of the Reign of Grace. It announces the most transcendant facts ever announced on earth. It reveals the mysteries of Messiah's life, death, burial, and resurrection. It discloses secrets hid from ages and generations. The universe is now made to stand in a new attitude before us.

A child born of an humble virgin, in Bethlehem of Judea—a person of great obscurity, though of a noble and a royal ancestry—brought up by Joseph, a carpenter, in the town of Nazareth—after a life of perfect purity, holy, harmless, and undefiled—distinguished by the noblest deeds of piety and humanity, as numerous and as various as the days of his life; after being opposed, insulted, reprobated, times and ways without number, is finally condemned and crucified; but after an ignominious death and an humble sepulture, suddenly rises from the grave—identifies himself to his few true and faithful, though disconsolate friends; and, after numerous interviews for instruction and consolation, bids them an affectionate adieu—ascends to the heavens—is carried through the portals of the skies amidst the greetings and acclamations of adoring saints and wondering angels, and ushered into the presence of the King eternal, immortal, and invisible. No sooner does he appear before the awfully sublime and glorious throne of the universe, than the everlasting God and his Father arises from his throne, and, saluting him in the words reported by the sweet Psalmist of Israel in his divine lyrics, says, "*Sit thou at my right hand until I make thy foes thy footstool.*" "*I have sworn by myself, and will not repent,* THOU ART A PRIEST FOR EVER AFTER THE ORDER OF MELCHISEDECK." Thus *being made Lord and Christ*, he receives the rod of universal empire, is crowned "LORD OF ALL," and the angels of God are commanded to worship him.

A new King now presides over the universe—a new Lawgiver and Judge, all in the person of him who was reprobated by the Jews and crucified by the Romans. He has the entire dispensation of the Holy Spirit, for he has received that promised honor from his Father and his God. How truly and circumstantially did Isaiah speak of him—"Unto us a child is born—a son is given, and his name shall be called *Wonderful, Counsellor, the Mighty God, the Founder of an everlasting age, the Prince of Peace.* Of the increase of his government and peace there shall be no end, upon the throne of David

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36. "*Made him Lord and Messiah*"—These are sublime indications. Jesus, the crucified on earth, the disallowed and repudiated of man, is constituted by God in heaven the supreme head of all authority and power—made King of eternity and Ruler over angels and men. He is anointed or christed High Priest of the celestial sanctuary after the order of Melchisedeck, wearing the crown and the mitre. This is a strange and new revolution in the universe. "A Son of Man"—"the Son of God"—rises to the supreme authority of the heavens and the earth—"angels, authorities, principalities, and powers, being subjected to him." On earth accused of blasphemy, "because, being a man, he made himself God;" accused, too, of treason against Cesar, because he said that he was a King! God justifies him from these imputations, and recognizes him as infinitely worthy of all that he assumed. He is, indeed, superhuman and divine—the King not only of the Gentiles, but the King of the Universe.

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and upon his kingdom to order it and to establish it with judgment and with justice from henceforth, even for ever."

Nothing could have been more suitable to the occasion than the point to which the Apostle brought the subject. He desired to prove, in the most convincing manner, that God had constituted that same Jesus, whom they, as a nation, had most wickedly condemned and crucified, both Lord and Christ. This he did by a proper selection and application of the testimony of the national Prophets, whose authority with his audience was paramount and supreme; also, by reasoning in a very clear, concise, and pointed manner on the testimonies adduced: and then by a solemn declaration of his own personal knowledge and that of the eleven witnesses standing beside him, of the indubitable certainty of his resurrection from the dead and ascension to heaven. In all this he was sustained not only by the assent of his fellow-Apostles, but by the glowing tongues of fire radiating from their persons, while their hallowed lips, touched with a live coal from God's own altar, in dialects not their own, but specially vouchsafed for the occasion, confirmed the message which he delivered. Never did words fall with more irresistible weight on human ears than did these—"Let all the house of Israel know assuredly that God has made that same Jesus, whom you crucified, both Lord and Christ." This information pierced them to the heart. It was accompanied with the demonstration of the Holy Spirit and with power displayed before their eyes.

This is a model-sermon. It was scripture, argument, and proof. No idle declamation—no pomp of speech—no effort to soften the heart by melting tones, gentle cadences, or an impassioned mannerism. There was sincerity, and there was gravity. A conciseness, benevolence, and solemnity, worthy of the occasion and the themes discussed, characterized every word and action. Such, at least, are the indications to my mind from all that is written, and from the question propounded to the Apostles by the audience. The question propounded by the auditors, the answer to it, and the results, are next to be considered. A. C.

THE CONDITION OF ENGLAND.

THE following short article, in relation to the religious and political state of Great Britain, which we clip from the New York Evangilist, is full of instruction, and at the present crisis, will be read with deep interest.—*Chris. Intel.*

If one-half is true, that is declared to be, in the public journals, the present political and religious condition of England must be one of deep interest and solicitude to the civilized world. The deep and strong tide of feeling which has been rising and extending in the public mind, on questions of great national interest, such as the corn-laws, the Maynooth question, combine to form a most important epoch in the history of that country. To guide and control such a tide of moral influence, to harmonize and satisfy so many conflicting interests, under the excitement of bad and selfish passions, must require consummate wisdom, and firmness, and skill, in the management of the public affairs of that powerful kingdom.—England, with all the moral excellence which is to be found in her borders, needs a great deal more true religion than she now has, to save her from ultimate disaster and ruin. But it is not of the political condition of that country we wish so much to speak. The religious state of England, says an eminent clergyman of London, (Rev. A.

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Reed,) writing a few months ago, is most fearful. The population of that country is about twenty-five millions. About eight millions attend on public worship. Of this number, four millions only may be said to be suitably affected by the religion they profess. What have we then! he continues. We have seventeen millions of our population who know no Sabbath, who worship no God, who are practical atheists. Conceive, if you can, of the ignorance, the pride, the enmity, the sensuality, the debauchery, and the penal crime, which must prevail over such a mass of ungodliness! And this is England!

Apart from this, our state is universally allowed to be critical.—We are strong, and yet weak; exalted, but tremble lest we fall.—We have burdens to bear which all would have thought intolerable; and yet we have leisure and mind to tear and devour each other. Party has taken the place of patriotism; and each in turn makes the other vile in the eyes of the people. Public good is absorbed in a consuming selfishness; and places of the highest and most sacred trust, in the senate and the church, are bought and sold in open market almost without scandal.* The feudal distinction of two classes seems to be reviving itself in the land—the rich and the poor. The poor are alienated from the rich, and the rich have oppressed the poor: and a bitter conflict is begun, in which the middle classes can hardly become an efficient mediator. Wrong might yet be forgotten, if right were sincerely adopted; but of this there seems to be little hope. The governing and the governed have different interests, and those who govern are wrong. Meantime the poor are increasing in numbers and strength fearfully, and unparalleled distress is quickening their convictions of injustice. Peacefully, and by millions, they have sent up their prayer to the senate and the throne; and if it shall be refused, and if there go up to Heaven the cry of famishing myriads, for the justice denied them on earth—then the doom of England is fixed!

Her doom fixed!—the doom of England fixed! And must she die! One thing alone can save her. Her remedy is in Christianity.

IRELAND.

A RECENT letter from Ireland says: "It is stated that about a week since, nine Roman Catholics, residing in Dublin, read their recantation from Popery, in the parish church of St. Andrews, and were received into the church of England by the Rev. Mr. Scott, a most zealous and excellent clergyman, who preached on the occasion a most impressive sermon, to a very full congregation. It is further stated, that more than thirty highly respectable inhabitants of Dingle, in the county of Kerry, have lately renounced Popery, and become Protestants. These religious movements afford a deep and solemn study for the true Christian."

*The recent exposition in the Senate, on the subject of bribery and corruption at our elections, is a frightful instance of this, and has greatly shaken public confidence.

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THE RELIGIOUS MOVEMENT IN GERMANY.

THE accounts of this movement are still encouraging. Although it is not, in all respects, what the friends of evangelical truth could desire, it promises much good and is making great progress.—Ronge continues to travel from town to town, interesting in his cause multitudes of his countrymen wherever he appears. The Roman church, which, for a time, seemed like one that dreamed, is now fully awakened and active in her opposition. But it is too late. The spell which bound the German people to her authority is broken, and they disregard her anathemas. It would seem no power, she can wield, will now avail. The influence of money so signally failed in the attempts to bribe Czersky and Pastor Post into silence, that she may despair of any reaction from this, so far, at least, as the leading spirits are concerned. And it is just as vain for the civil authorities, under her influence, to interfere. The people demand light; and when not allowed to hear the great reformer in the towns, they flock to him in the country, and accompany him by the way, giving to his journeyings the appearance of a triumphal procession. May God purify and prosper his work.

THE STATE OF ITALY.

A LETTER from Rome, of October 18, mentions that the government was still uneasy respecting the disaffection of its subjects.—The state prisons were filled with 7,000 prisoners, many of them of the first families.

"The *Constitutionel* says that the Roman government has resolved on raising another loan, in order to take into its pay two more Swiss regiments, thereby increasing the Swiss corps in its service to 10,000 men. Ten thousand foreigners employed to protect Italy against herself. So much for the confidence of Rome in her own subjects and members."

CONDITION OF EDUCATION IN VIRGINIA.

AND OTHER STATES.

THROUGH the kindness of some friend, we have been furnished with a copy of a very strong and convincing address, on the subject of common school education, put forth by a committee appointed by an education meeting, held in the county of King William, Va.—It abounds with striking and instructive statistical statements, from which we extract the following:

"By the last census, there are in Virginia 58,732 white persons over the age of 20 years, who cannot read and write. By the auditor's last report, it appears that there are nearer 80,000 persons over that age, incapable of reading and writing. We believe the

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auditor's report more accurate than the census, he having greater advantages of obtaining correct information. If there are 80,000 over 20 years that cannot read, there must necessarily be a larger number under that age, and who are old enough to begin to learn, and never will receive any instruction. But to be in bounds we will take a middle ground, between the auditor's report and the census tables, and put down the two classes at 70.000 each, making 140,000 persons in the state of Virginia, unable to read—being about one-fourth part of the population above 5 years old. The standard of education in this state, is lower than that of any other state, save North Carolina, Tennessee and Arkansas. By a reference to a few of the states, which have adopted the free school system, we can see whether it is wise or not, for the state to take education under its especial keeping. In Connecticut there is only one uneducated person in 568 of its white population; in New Hampshire one in 305; in Vermont one in 473; in Massachusetts one in 164; whilst Virginia exhibits the truly humiliating picture of having one in every 12 of her white population. But this is really a flattering view of Virginia's condition, for, still adhering to the census, there are as we have said, 58,732 persons over 20 years of age, who cannot read and write. Now there are only about 340.000 free white persons in Virginia above the age of 20; consequently, in fact, less than every sixth adult is totally ignorant of the rudiments of his language. Besides these, there are many thousands who can barely read, and are only able to make such marks with a pen, as would represent their names. These, though incapable of reading sufficiently well to understand a subject, are put down with the educated class."

What a humiliating picture is here presented, for the consideration of the Virginia statesman; and what sad reflections must it excite in the bosom of him, who looks upon this life as but the seed-time for eternity.—Gone is Virginia's former pride, and dead the spirit, that once burned in her patriot sons, or this could not be! Ichabod is written upon her. Her chivalry and her genius but live in the cultivated few. The great mass are becoming a bye-word and a reproach with the sister states, and her ignorance is even the theme of the youngest member of the Union. Will she not rouse herself from her lethargy, and, in the spirit of the fathers of the republic, lift again her voice for the emancipation, not of the bodies only, but of the minds of her people! W. K. P.

EDWARD EVERETT AND WM. C. PRESTON.

We are glad to see these eminent men, who have occupied the highest places in the government, with equal honor to themselves and to the country, now at the head of two of the most distinguished literary institutions in America—Harvard University and the College of South Carolina. They are great men, and the presidency of a college is a great office, though the dignity of teaching has not been highly enough considered.—*North American.*

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ERRORS ON THE SUBJECT OF EDUCATION.

THE first great error on the subject of education, committed by the people of any State, is, to leave education without the aid and protection of law. It was an article in the code of the Hebrew law-giver, that children should be taught the law of that people.—Lycurgus, of Sparta, and Solon, of Athens, knew so well that the conduct of citizens depended entirely upon the training in youth and childhood, that the education of the children claimed their particular attention.

No good reason can be assigned why trade, and manufactures, and agriculture shall be under the direction of law, and education be left without restriction to the management of individuals, who may either attend to, or neglect it. By such neglect, many thousands must grow up in ignorance, and be any thing but useful and valuable citizens; and by this neglect, too, those who are disposed to educate their children are forced to send them to persons wholly disqualified to teach. It is required of the lawyer to take out license to practise law, and the physician gets a diploma to practise medicine; yet any man who dares do it, can tamper with intellectual and moral faculties, without being required to stand any examination as to his attainments, his capacity to teach, or his moral character even!

The great object of education is to *exercise* and *discipline* the powers of nature—those powers that already exist. This is to qualify youth for the subsequent period of life, when they will be called on to act for themselves, both in giving knowledge and performing the duties of the various relations of life. Yet so far from this being continually kept in view, custom decides, that if youths are sent to school and go through the usual routine of books, they are educated. It is in opposition to this general opinion, that many, who never had the opportunity of studying books at school, are the really educated, whilst those who enjoyed this advantage are not half so well improved, and exercised in thinking. With the grand point in education in view, we can explain why there have been great men in all ages, and among all nations, though hardly any two colleges teach precisely the same things, in modern times, and the branches taught in ancient and modern schools are altogether different. The routine of study presented in the schools of ancient Greece was different from that of France at this day; but great men existed in the former as they do in the latter. To teach youths *the how* and *the why*—to inquire into these two questions, is worth a

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full college course. The great Jardin said when he learned a class to think, he had done all he could.

This being admitted, the great absurdities in modern systems of education are clearly seen. For if thinking, and the exercise of the mental faculties, and the teaching youth to depend on themselves, be the object of education, this object can be attained as early by studying useful subjects, and things to be practised in after life, as by studying many branches wholly useless, which make up so large a part of modern education. If it were designed that a boy should practise medicine, no one would think of sending him to a law school; or if he were intended for a lawyer, he would not be sent to attend lectures on anatomy, and surgery and practice of medicine. Such a course would be no more incongruous and unfitting, than the plan of the education of boys and girls in modern days. The education of both *has too little reference to after life.* If there be one proposition, sanctioned by reason, and endorsed by common sense, it is this, that BOYS AND GIRLS OUGHT TO BE TAUGHT THOSE BRANCHES AND THOSE SCIENCES THAT THEY WILL BE CALLED UPON TO PRACTISE AND CARRY OUT AS MEN AND WOMEN. Many young men go through the common school, academy, and college, and when they come upon the stage of action, they have little more knowledge of practical life, and the nature of such matters, (as all must have to do with whether they wish it or not,) than if they had been raised in an uninhabited island. Young ladies go to boarding-schools, and spend years of time, and thousands of dollars, to acquire what are generally termed accomplishments, one prominent item of which is *fashionable* music, and when they become married and enter upon real life, they abandon the work of years in a few short months!

The art of preserving health should be an important consideration in education, from the nursery up through all schools. For the want of this knowledge, many who have spent twenty years in "acquiring an education," and preparing for future usefulness, live not more than five years, and that time in unhappiness and suffering, when, if they had had this necessary knowledge, life might have passed through its several periods of youth, manhood, and old age, and been one continued scene of enjoyment and usefulness, as designed by the Creator. It is passing strange to see the great numbers of volumes and other light works read with avidity by either sex, and so little read on the art of preserving health. Many of these absurdities arise from the circumstance of there being no regular system of education. When education shall become so much a State affair as to have provision made for good common schools,

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academies, and colleges, then we shall have teachers qualified, subjected to a board of examination—we shall have good class-books, referring to those matters that relate to after life in actual practice, and the well being of man generally.

COMMON SENSE.

King William County, Va.

From the Christian Journal.

MR. RICE AND THE LEXINGTON DEBATE.

What his own brethren think of his effort.

In conversation, a few days ago, with Mr. Vail, the Agent of the American Tract Society, and who, I think, is a Presbyterian preacher, of no ordinary standing, allusion was made to the debate which came off in Lexington about two years since, between Messrs. A. Campbell and N. L. Rice. It was charged on Mr. Rice that he had misrepresented and slandered the friends of Mr. Campbell; to which Mr. Vail replied, in substance, as follows:—"Mr. Rice is not our champion. He held views and sentiments in that debate which his brethren will not vouch for." We think this is what has always been believed; but it was reserved for the liberal and high-minded Mr. Vail to disclose the secret. This fact, we presume, will serve to throw light upon another subject, of some interest to the religious world. We have heard that it is said by some of the knowing ones in Lexington, that, since the aforesaid debate, there has been an unprecedented and "most lamentable" neglect of infant baptism—a great falling away from that ancient rite. So it seems that a wise, pious, and intelligent community are constantly recording their solemn verdict against the views he entertained and put forth in the debate with Mr. Campbell. Well, "truth is mighty, and will prevail." His brethren know he was wrong, and therefore they will not follow his teaching.

OBSERVER.

In further confirmation of the above statement, we have to notice with regret, how silent the Presbyterian Press has been, and still continues to be, in commending the reading of the Debate to that community. We may find an excuse for them in the reports so frequently reaching us of the conversion of some of the most staunch Presbyterian Pedobaptists by the calm perusal of that discussion.—Our accessions from that community, since that debate, are as respectable for their talents and learning as for their numbers. We were glad to find our brethren, in all places which we have visited in our recent tour, not only buying and reading for themselves, but very fond of loaning it to those whom they could not otherwise induce to read it. We have still a few copies on commission for sale, and would be glad to have them circulating through the country. A few orders can yet be supplied.

A. C.

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PATIENCE IN THE PULPIT.

1. Be patient toward those loiterers and lingerers who come too late to public worship. They are a trial; for some of them live near to the sanctuary, and it would cost but a slight exertion to be prompt to the time. Bear with them. They will get in by and by, and then, besides the comfort of having been patient, you can enjoy the pleasure of thankfulness that they are in at last.

2. Bear, too, with that noisy worshipper. The church door rings when he shuts it; he marches to his pew with the tread of a heavy dragoon. A crash announces that his pew door is closed. He has a cough that terrifies the nervous, and a sneeze that annoys many a church slumberer. He snores, too, to the manifest discomfort of the drowsy about him. It is a pity there was not such a modification of all these matters, as that you might have a sacred stillness in the place of prayer. But you must bear with him. He gives you a capital opportunity of improving by exercise in the virtue now recommended.

3. Be patient with the sleepers. Perhaps they have never yet awaked to the fact, that the house of God is not the most proper place to take a nap. Perhaps they will wake soon enough to hear the conclusion of your discourse, and to hear the better for their refreshing slumber. It is a moving thought, certainly, that you can look them up during the week, and taking your sermon in your pocket, you can inquire if they would not like hear what they so unfortunately lost.

4. The noisy boys in the gallery and elsewhere, will try your patience. But you will add to your stock of knowledge by learning how poorly they are trained and disciplined at home; and how lovely an affair it is for parents to suffer their children to be beyond their sight and influence in the sanctuary.

5. Show sweet patience also towards that man yonder who demonstrates his interest in the close of worship, by various timely preparations. Incipient steps are taken during the singing. He buttons on his coat; puts on his gloves; disposes of his spectacles; looks after his hat; grasps his whip or cane, &c; all of this before the benediction. During that, he gets the door of his pew ajar, ready for a leap into the aisle; and the benediction sounds are scarcely uttered, ere he begins his flight towards home. One would think from his haste, that his precious life depended on the despatch with which he could leave the sanctuary behind him. Bear with him. It is, indeed, a pity he shoots out of the house of prayer with such unbecoming haste; but be comforted. Time cures many evils. He will not be able to flee the temple of the Lord in such swiftness, when increasing years have laid their burdens upon him. Think of that.

6. If yours is a country congregation, be patient to such parishioners as feel it indispensable to bring their dogs with them to meeting. It shows kindness: for how lonely the poor fellows would be at home! Besides, a goodly group of dogs patrolling the porch—whining after masters—chasing one another up and down the aisles, and anon up the pulpit stairs, making all the children giggle, and

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starting church officers and others in pursuit—all this will help to keep people awake, will show that the sanctuary is a place not altogether destitute of excitement, and will give an excellent opportunity for patience in the pulpit. *N. Y. Evangelist.*

DOCTRINAL PREACHERS.

In concluding, I would remark that the most eminent and successful preachers of the gospel have been those who have been distinguised as *doctrinal preachers*, in the sense in which I have defined the terms. Martin Luther, the mighty reformer, loved the doctrines of grace. They were the secret of his power. They nerved him against the thunders of the Vatican. And they were the weapons with which he conquered the beast.

Jonathan Edwards, the great philosopher and theologian of his age—and as great in piety as he was in intellect—was amazingly blessed in his labors of the ministry. Almost whenever he preached, some hardened sinner was aroused, weeping penitents hung upon his lips, the hearts of believers were comforted—and why!—He laid his foundations upon a rock. He always exhibited some leading doctrine of the gospel, which, in the conclusion, he brought powerfully to bear upon the condition of his people. And his published sermons are perfect specimens of the *doctrino-practical* preaching which we are urging upon the consideration of our brethren.

George Whitefield was, perhaps, the most powerful preacher who has lived since the days of the apostles. Crowds attended upon his ministry wherever he went. Whether he stood up in the splendid metropolis of England, or amongst the hungry peasants of Ireland, or surrounded by the young and growing population of this western wilderness—the word as preached by him found its way to many hearts, and hundreds acknowledged him as their spiritual father.—The noble and the obscure, the refined and the ignorant, were alike benefited. The poor colliers of England sobbed under his ministry; and President Edwards, the philosopher, the theologian, and the saint, one of the noblest geniuses of earth, when on one occasion Whitefield preached in his church at Northampton, wept from the beginning to the end of the sermon. What was the secret of this power! Whitefield loved the doctrine of Christ. It was the foundation on which he built himself: he ever held it up as a foundation to others; and in its pungent and powerful application to the consciences of men, we find the cause of his amazing success in winning souls to Christ. R. Furman.

THE OLDEST BIBLE.

We understand that Captain *John Morgan* presented a Bible to the Albany Institute, which was printed at Frankfort, Germany, in 1499.—*Christian Journal.*

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OBSERVING THE LORD'S DAY.

THAT we all have much to learn of theory, we are ready to admit; and that we *ought* all to learn much of practice, is much more apparent. In the manner of keeping the Lord's day we are, perhaps, as much united as others; and yet there is not a universal agreement in some very important items. We have learned that to call the Christian Lord's day the [Jewish] *Sabbath*, is wrong; and upon this error some of us are very fond to dwell. We have learned also that to meet together on the first day of the week, and to attend to the apostolic teaching, the fellowship, the breaking of bread and prayers, is right. But *how* these several duties shall be attended to—*when*, *where*, and by *whom*, and, particularly, how we shall spend that portion of the day in which we are not engaged in those duties, or how to demean ourselves while they are being attended to—we have not so well learned. We have great reason, therefore, to investigate this subject anew, and with more earnest, anxious care. While there is a manifest *practical* error amongst us, touching this important subject, should we not set ourselves to work with fervent, humble prayer, determined never, *never* to give it up, till the observance of this hallowed day accord with what its name imports—till it is with us emphatically the *Lord's* day, and not ours—till we learn not to do our own will, or our own pleasure upon it, but to consecrate ourselves entirely to things spiritual and eternal!

Some of our young members have not, it would seem, learned that there is any importance to be attached to the frame of mind, or mood of spirit with which we enter the house of God, or that they should feel any unusual restraint on leaving it, because of the *Lord's* day.—Hence, some—alas! a great portion of them—spend much more time preparing their bodies than their souls for the solemn assembly of the saints. And after meeting they can visit, or laugh, or talk, not only with the same careless feeling and air that we observe in them on other days, but sometimes with all the glee and lightness of the world! If they have not heard *preaching* they have not learned any thing, and feel almost as if they had not been to church at all, though they have partaken of the consecrated elements. If they have heard preaching, and have not been mightily penetrated by it, it was, perhaps, because of the worldly state of their hearts. And if others have been made to feel deeply their sins, and the need of a Saviour, their light, worldly, fashionable conversation soon destroys their solemnity of feeling—steals the word out of their hearts, and prepares them to join in the giddy chat and merry laugh. Ought not such persons to be taught that they are as the fowls of the air (the messengers of Satan!) stealing away the good seed from the hearts of the wayside hearers!

But it would require much time to speak fully of these things.—We are in favor of a general investigation meeting, with all who may feel disposed to attend; and of smaller meetings amongst ourselves, for the investigation of these several particulars. Meanwhile, we would drop these suggestions for the reflection of all our dear Christian readers.—*Christian Journal.*

C. K.

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MORNING.

THE following eloquent and exquisite description is from the editorial columns of the Baltimore American:—

How beautiful is morning! and yet how few, comparatively, are there who enjoy its loveliness as they should do. How delightful it is when day is young and nature, awaking from its slumbers, refreshed and regenerated, uplifts its brow decked with innumerable gems, to saunter forth amid the green fields to catch the passing breeze that comes with balmy odors on its wing. Before the bustle and sultriness of noontide have arrived, how refreshing it is to sally forth and listen to the orisons that spring from glen and from hill side where the feathered songsters uplift their voices in thankfulness to their Creator. Mid day may bring its excitements, and evening its conversational pleasures; but it is in the morning alone that the spirit can retire within itself, and, amid the eloquent stillness of nature, revel in the luxury of free and uninterrupted intercourse with that Being whose power is every where, and whose goodness has clothed the earth with beauties as with a mantle. It is when the early sunlight first kisses the mountain tops, and decks each shrub and tree with a diamond lustre, that the imagination, refreshed by "nature's soft restorer, balmy sleep," soars abroad, and loves to mingle with the elements, peopling them with its fairy creations, and making the deepest solitudes instinct with life.

WOMAN.

THE following just and beautiful tribute to the character of woman, is taken from Blackwood's Magazine:—

Great, indeed, is the task assigned to woman; who can elevate its dignity! Not to make laws, not to lead armies, not to govern enterprizes; but to form those by whom laws are made, armies are led, and empires are governed; to guard against the slightest taint of bodily infirmity, the frail yet spotless creature, whose moral, no less than physical being, must be derived from her; to inspire those principles, to inculcate those doctrines, to animate those sentiments which generations yet unborn and nations yet uncivilized shall learn to bless: to soften firmness into mercy, and chasten honor into refinement: to exalt generosity into virtue, by a soothing care to allay the anguish of the body and the far worse anguish of the mind; by her tenderness to disarm passion; by her purity to triumph over sense: to cheer the scholar sinking under his toil; to console the statesman for the ingratitude of a mistaken people; to be compensation for friends that are perfidious, for happiness that has passed away. Such is her vocation. The couch of the tortured sufferer, the prison of the deserted friend, the cross of the rejected Saviour—these are theatres on which her greatest triumphs have been achieved. Such is her destiny; to visit the forsaken, to attend to the neglected; when monarchs abandon, when counsellors betray, when justice persecutes, when brethren and disciples flee, to remain unshaken and unchanged; and to exhibit in this lower world a type of that love, pure, constant, and ineffable, which in another world we are taught to believe the test of virtue.

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GENERAL EVANGELIZING IN OLD VIRGINIA.

It gives us pleasure to hear, that, at the last co-operation meeting, held at Gilboa, in Louisa county, Va., it was resolved to sustain a more general system of evangelizing, and to keep two laborers constantly in the field for the next six months. The evangelists selected were brethren James M. Bagby and R. L. Coleman; but as brother Coleman has been called to edit the Christian Intelligencer, and cannot, therefore, act as an evangelist,—brother Wm. D. Hunter has been appointed in his stead. We have known both of these men from our boyhood, and can endorse for their faithfulness, in the important and honorable trust confided to them. Brother Bagby was amongst the first in Old Virginia, that responded to the call for a restoration of the ancient form and order of Christian doctrine and worship, and through much persecution and reproach, has held on his way, strengthening with years, in power with the word and influence with the people, till his praise is most deservedly in all the churches. If to be able "rightly to divide the word of truth" and "to be ready to preach it, in season, and out of season,"—"to reprove, rebuke, exhort, with all long-suffering and doctrine," be divine qualifications of an evangelist,—then has the co-operation wisely acted in selecting brethren Bagby and Hunter.

We could wish our limits allowed of a few words on this all-important, but much neglected subject of general evangelizing; for this neglect can only arise from want of consideration. Can it be possible that we are blind to the spiritual darkness which broods over our land!—that the myriads who are without God and without hope in the world, and who shoulder by us, as they pass on to a remorseful end, excite with us no sympathy—no earnest wish that they may be saved!—that we can look upon a world, lying in sin, and feel no movings of the Spirit, both to will and to do for its rescue!—or that we feel ourselves panoplied in the armor of God—armed with the sword of the Spirit—and yet unwilling to strike for the honor of his cause!—He, who would wear a crown, must win it,—and the Christian, who aids not in turning many to righteousness, may not hope to shine, as a star, amongst the ranks of the first born. What we do by others, we do ourselves, and the converts of our evangelists will be our "crown of rejoicing in the presence of our Lord Jesus Christ, at his coming." Who does not desire an interest in the labors of some good evangelist, that, when the judgment is set and the honors conferred, he may not be driven away, where there is weeping and gnashing of teeth,—but, as a victor, welcomed with the plaudits of triumph and honored with a crown that fadeth not away!

W. K. P.

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BURYING ALIVE—MISTAKE CORRECTED.

We see, from one of our exchanges, that some remarks published by the Richmond Whig, relative to the narrow escape of *Philip Doddridge*, from being buried alive, have been misapplied to the distinguished Divine, of the same name. The Philip Doddridge alluded to by the Whig, was a distinguished citizen of this county, and many years a resident in the town of Wellsburg. It is a little remarkable, however, that Doddridge, of England, was near meeting the same fate—having been laid aside, at his birth, as dead, and preserved only by the perseverance of an attendant. W. K. P.

QUERY FROM ILLINOIS.

How should a congregation of disciples act towards an expelled member, (from whom they had previously withdrawn the hand of fellowship,) who obstinately refuses to make any acknowledgment, but treats the decision of the congregation with perfect contempt, and continues, week after week, on every Lord's day, with irreverence and apparent contempt, to snatch the bread and wine from the table, and forcibly, without the consent, and against the known will and wishes of the congregation, or any member of it, (except, perhaps, his wife,) partake of the Lord's supper, alleging that he is a child of God, and has a legal right to eat at his Father's table! Should the congregation, as they have hitherto done, let him go on without physical opposition, or appeal to Cesar!

As ever, yours affectionately,

William R. Cole.

This is certainly a novel case. Such a one has not occurred in the present century, so far as known to me. Has the unfortunate victim of such a delusion been seriously admonished of the profanity of his course! It is a case of violence in the house of God—an outrage against Christian communion. Certainly such a one is not in his right mind! Is it not rather a case of insanity, and ought it not to be treated as such! Reason and remonstrance are in vain in such a case. I, therefore, advise that this unhappy man be treated with all tenderness as an insane and irresponsible person; and that should he be troublesome to the congregation, let him be invited to walk out, and some persons appointed to take charge of him during the worship. A. C.

CAUTION.

Cincinnati, January 1, 1846.

Dear brother Campbell—At a recent meeting of the First Church of God, formerly meeting on Sycamore street, it was made the duty of the Secretary to inform the public that JOHN G. JONES, formerly a member here, and an authorized speaker in the city and vicinity, is no longer a member, having been cut off for serious and acknowledged offences, in the spring of 1845. This notice becomes necessary, as we are informed that he has, since his exclusion, presumed to speak publicly in the name of his Master, whom he has dishonored, and has otherwise disreputably involved the cause from which he had been formally dissevered.

John G. Jones is a Welshman, of middle height, tolerably robust, dark eyes and hair, and is about 38 years old. He has a tolerable address, and was, when last heard from, in Illinois.

SAML. G. STERLING, Sec'ry.

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OBITUARY.

Bethany College, Jan. 27, 1846.

BROTHER CAMPBELL—

ON the 13th of October last, the Christian Church at Vincennes—(yes, and the West)—sustained an irreparable loss, in the death of their talented and devoted minister, ELD. JOHN H. HARRISON. The particulars of his death are as follows:—He had gone to a State Meeting of his church, which convened at Bloomington, Ia., on Friday before the first Lord's day in October; and on his return, being on horseback, he attempted to ford White river, at a place with which he was unacquainted, and, by some accident, was thrown from his horse and drowned. Thus a truly great man in Israel hath fallen! in the prime of manhood, and at the dawn of a life of usefulness in his day and generation!

The news of Eld. Harrison's death created a sensation in every bosom, that not only had the church and his family sustained a loss, but that the community at large had been shorn of one of its brightest ornaments, and most exemplary members.

Mr. Harrison was a bold and zealous advocate of primitive Christianity—manifesting his faith by his works. Though bold and uncompromising in his advocacy of the truth, he was, nevertheless, mild and courteous in his manners, and chaste in all his language. His bitterest opponents were bound to respect the purity of his character, and revere his upright walk.

May he rest in peace! D. C.

DIED in Springfield township, of this county, on December 1st, AARON LANE, SR., aged about 84, a member of the church at Mt. Pleasant. Father Lane was an early settler of this county, and for many years a pious disciple of Jesus Christ, an "Israelite indeed." He sank to rest, regretted by a large connection and numerous descendants, among whom are several church officers. Wm. Lane of the east, and Aaron Lane of the west, are his sons. His disease was paralysis. Just one week after I conducted the services of his funeral, I was called upon to perform the same sad office at the obsequies of

MRS. JOSEPHINE C. LUDLOW, relict of James Ludlow, Esq., who died at Ludlow Station, on the same evening of the 7th ult., of inflammation of the lungs. Sister Ludlow was a remarkable woman. Of rare endowments, and attainments, discriminating judgment and philanthropic feelings, she was fitted for the commanding station which she so well filled. She was an unostentatious and active Christian, and a devoted friend. Her religion was unselfish and sacrificing—of the primitive stamp. In her death, I have lost an esteemed friend; but death had robbed me before! Inexorable grave! May we be prepared to abide thy summons also!

Sister Ludlow was born in Chambersburg, Pa., about forty-six years since, and was the third daughter of Andrew Dunlap, Esq., and grand daughter of Gen. James Chambers. In her death the Sycamore street church has lost a valuable member, and the common cause, an ornament. Her influence was silent, active, powerful. She was humane as well as pious. One of her most intimate acquaintances just now writes to me as follows: "By her efforts and her letters, sometimes private and occasionally anonymous, character has been redeemed and drinking houses closed. This I know to be true." Her advisers gave her but little time to converse about death. Her testimony for Christ was in her life. I recognized persons of all creeds, and no creed, as sincere mourners at the funeral. No one knew the value of correct opinions better than she did, yet none better illustrated Christian forbearance and a catholic spirit.

"We sorrow not as those who have no hope."

D. S. BURNET.

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Bethany, Jan. 28, 1846.

DIED on the 24th of December, 1845, MRS. SARAH WIRT, in her 54th year, at her husband's residence, Mount Pleasant township, Washington county, Pa. She was for many years a member of the Disciples' church meeting at West Middletown, and exemplified in all the various relations of life, that usefulness, humility, kindness and love of peace, which Christianity alone teaches.

During her protracted illness, she complained not, but held fast her faith in the great and precious promises of the gospel, expressing the fullest confidence in the finished work of her Redeemer, and desiring earnestly to realize the sentiments taught in the following beautiful verse:

"If heaven be thus glorious, Lord,
Why should I stay from thence?
What folly 'tis that I should dread
To die and go from hence!" C.

PROSPECTUS
OF THE
CHRISTIAN INTELLIGENCER.

THIS work will be devoted *chiefly* to the interests of *primitive Christianity;* but every other subject connected with man's relations and duties, shall receive that attention to which its relative importance entitles it.

The following shall engage our attention:—

1. The authenticity, credibility, and inspiration of the Old and New Testament Scriptures.

2. The development and elucidation of the elements of the gospel, and the analysis of the plan of salvation.

3. The restoration, in spirit and in form, of the worship of the first disciples of Christ.

4. The cultivation of the spirit and temper of Christianity; the formation of Christian character, and the absolute supremacy of Christian principles and precepts, in our intercourse with the world.

5. The importance of family worship, and of moral and religious instruction, in those who are subject to our control.

6. The free and full discussion, by all parties, of such subjects as relate to the salvation, the holiness, and the happiness of man; the arguments, *pro* and *con*, upon all subjects, shall be admitted into our columns, unless written in a discourteous and unchristian spirit—in which case they will be rejected as unprofitable and injurious.

7. Occasional notices of religious publications, benevolent enterprizes, &c., and their bearings upon the destiny of man.

8. Miscellaneous varieties—religious, moral, and literary—that may be deemed interesting and profitable.

9. Notices of the progress which the principles of the Reformation are making in the world—in other words, an outline of the current history of the Reformation.

TERMS.

The CHRISTIAN INTELLIGENCER is neatly printed, in the town of Charlottesville, Va., on an imperial sheet, and furnished to subscribers at $2,00 per annum, *in advance.*

2. It will be issued semi-monthly, (the first and second Mondays,) and the volume will comprise 24 numbers.

3. All Elders and Evangelists, as well as all other friends of the paper, are earnestly requested to obtain and forward the names of subscribers, with the amount of the subscriptions; and their efforts will be duly acknowledged.

4. Communications must be addressed, *post paid*, to the Editor.

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Having obtained for the paper the approval of the chief brethren, *we now ask all friendly to its continuance to exert themselves to extend its circulation.* If the friends of the cause, and of the paper, would exert themselves a little, we are fully persuaded that in a short time our subscription list would be doubled. Will our friends *fairly* test the matter? We forward our Prospectus to Agents, as well as to others; and they will consider themselves hereby requested to procure as many subscribers as they can; and we solicit all who are friendly to our enterprise to lend us their aid in circulating the truth through this medium.

As we cannot forward the Prospectus to all our subscribers, we publish it in this number, that all who are willing to aid us in extending the circulation of our paper, may be authorized and requested to do so.

R. L. COLEMAN.

January 5, 1846.

FEMALE COLLEGIATE INSTITUTE;

Georgetown, Kentucky.

T. F. JOHNSON, A. M., *Principal*, with five Associates.

The 17th Session will open March 1st, and close July 17th, 1846, after a public Examination of three days.

TERMS, IN ADVANCE.

Board and Tuition,	$80 00
Music, with use of Instruments,	25 00
French, Drawing, or Painting,	10 00
Vocal Music or Embroidery,	3 00

☞ No extra charge for use of Library and Philosophical Apparatus. Pupils who practise their music at the Institute, will be charged for extra fuel.

December 30th, 1845.

COMMUNICATIONS—CORRESPONDENTS.

We have numerous communications on hand. We hope to get up with old arrears in a number or two. Alexander Carson's views of the Holy Spirit—a communication received from brother Henshall, with sundry communications on secret societies—on consecration of meeting-houses—on the evidences of Christianity, and on various other important topics, from different correspondents, at our earliest convenience. We desire more variety—more of the present state of the world—more of the state of the Christian profession.

Some good communications are on hand, so badly written, so unfit for the Printer, that we have to write them over before they can be published. This is a tax we cannot pay. Time here is too precious. Some persons who furnish excellent materials had better have some good chierographist to write them over in good style.

We need weekly papers for general temporary purposes. They are very necessary and useful. But we also want something of a more permanent and select character. We would rather improve the style of the Harbinger than suffer it to fall off. We, therefore, request our correspondents to send us good compositions, in a legible hand, and in a style congenial with the subjects on which they treat. It will give us pleasure to publish such communications. Those on hand, we repeat, shall be attended to as soon as possible.

A. C.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. III. BETHANY, *MARCH*, 1846. No. III.

TRACTS FOR THE PEOPLE—*No. XV.*

☞ The following Tract, in anticipation of its proper place in the Harbinger, is numbered XV. The occasion of its appearance at this time and place, and of its interrupting the regular connexion of things in the evangelical arrangement, is as follows:—Being unexpectedly called upon to address the *Washington Literary Institute*, Pennsylvania, and being, from the shortness of the notice, much embarrassed for time, and my instalments for the Harbinger being due, I am obliged to make as much capital out of it as possible; and, therefore, draw upon my credit with the people some twelve months in advance. My views of the importance of the subject, and its immediate claims upon the attention of the whole community, is another reason of my running so much in debt these hard times! A. C.

IS CAPITAL PUNISHMENT SANCTIONED BY DIVINE AUTHORITY?

THE true philosophy of man, even amongst philosophers themselves, is yet a desideratum. We are all agreed that neither the Egyptians nor the Chaldeans, neither the Medes nor the Persians, neither the Greeks nor the Romans, had attained to the true science of man. They had their astrologers, soothsayers, and magicians. They had their sages, philosophers, and poets, as they had their great generals, heroes, and conquerors. They had their sciences and arts, both useful and ornamental; but they had not the knowledge of themselves; they had not the Bible. Hence their proper origin, relations, obligations, and destiny, were to them alike unknown and unknowable. The profound Socrates, the learned and acute Aristotle, the splendid and mellifluous Plato, the still more enlightened and eloquent Cicero, were as profoundly ignorant of their own moral constitution and moral relations to the great unknown and eternal God, as they were of the grand discoveries and inventions of the present century.

We may, indeed, have as exaggerated views of our own attainments in this our "age of reason," "march of mind," and brilliant

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electric advances into the mysteries of nature, as they had of themselves and their attainments. Posterity, too, may look back upon our age as we are wont to contemplate ages long since passed away, and wish, as "duteous sons, their fathers had been more wise."—Certain it is, that we are not satisfied with ourselves, and that a spirit of inquiry, revolution, and change, is now abroad in the land, which no man can limit or restrain.

We live in the midst of a great moral revolution. Opinions held sacred by our fathers, usages consecrated by the devotion of ages, institutions venerated by the most venerable of mankind, are now subjected to the same cold rigid analysis, and made to pass through the same unsparing ordeal to which the most antiquated errors and the most baseless hypothesis of the most reckless innovators are now so unmercifully doomed. Few, indeed, of the most popular theories of the Pagan schools on the great subject of man's social and moral relations, have, when cast into this fiery furnace, like Shadrach, Meshach, and Abednego, come out unscathed.

Times of revolution are, however, more or less, dangerous times. For, as in the tumultuous rage of passions long pent up, and in the fitful frenzy of an inflamed multitude long down trodden, the innocent with the guilty are sometimes immolated on the same altar, reared to the presiding genius of revolt; so truths rightfully enthroned in the judgment of the intelligent, and deeply cherished in the hearts of the faithful, are, in times of great excitement, and in the reign of an indiscriminating scepticism, repudiated as reprobate silver, and sacrificed at the shrine of a licentious and indiscriminating innovation.

Ours, however, is an age of invention, rather than of discovery—the arts, more than the sciences, are cultivated and improved. The invention of printing, the discovery of America, and the Protestant reformation, have imparted to the human mind an impulse so vigorous and so enduring, that neither time nor space seem able to impair. Stimulated by the many errors already exploded, and the new discoveries since made, the human mind seems intent on carrying on war against false assumptions and unwarranted conclusions—determined to advance from victory to victory over every species of error and delusion, that we may not unreasonably anticipate a day when the last error shall be exploded, and the last baseless assumption shall be entombed in the same unfathomable abyss with the vortices of Descartes, or in the nethermost hollow sphere of the speculative and hypothetical, though ingenious, Captain Symmes.

But there are many things already and immoveably established.

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The human mind is not wholly at sea without pilot or compass. The mariner's compass has been invented. And many truths are immoveably fixed and certain in every well cultivated and intelligent mind.

Physical nature is, indeed, still open to investigation in some of her most interesting and sublime departments. Astronomy is yet in progress of development. Geology is a new science, yet incomplete and imperfect. The physical constitution of man has yet numerous mysteries sealed from the most discriminating eye. Not only several of its most sublime and delicate tissues are yet unexplored, but the design, as well as the peculiar structure of some of its organs, are yet unappreciated and unknown. The human head has only recently been explored and developed by the mighty genius and indefatigable toils of a Gall and a Spurzheim. That men have souls as well as bodies, and spirits as well as souls, seems likely soon to be satisfactorily proved, not by metaphysical reasoning, but by occular and sensible demonstrations submittedto the outward senses of man. Nor is the day far distant, when it is presumed that all parties will agree that, as God has made the world, he should govern it.

There are, indeed, two sciences, and but two, wholly unsuscepti-ble of improvement. These, the Author of the Universe, by a patent which no man can invade but at the peril of his eternal destiny, has both wisely and kindly reserved to himself. I need not say that these are the sciences of Religion and Morality. No finite being who surveys not the universe in all its infinite and eternal dimensions, nor man in all his mysterious and sublime organization and capacities, with his immortal interests in all the creation of God, could possibly project or develop these. They are sciences which, by an insuperable and stern necessity, must be not merely superhuman, but supernatural and divine. There is a world above us and a world within us for which no man nor angel could legislate. A moral code beyond the capacity and supervision of man,—extending, too, in its requisition into a kingdom over which no human tribunal can extend any jurisdiction,—is as necessary to moral government as oxygen to combustion, or caloric to human life. There is an empire in the human heart over which no man or angel can preside, and a throne in the midst of it on which no king can sit but the King of Eternity. For this one reason alone, which is as good as a thousand, and to which the addition of a thousand could give no weight, religion and morals are sciences wholly supernatural and divine.

Civil government is itself a divine appendix added to the volumes of religion and morality. Though neither Cesar nor Napoleon,

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neither Nicholas nor Victoria, were, "*by the grace of God*," king, emperor, or queen; still the civil throne, the civil magistrate, and, therefore, civil government, are, *by the grace of God*, bestowed upon the world. Neither the church nor the world could exist without it. God himself has, therefore, benevolently ordained magistrates and judges. Men may call them kings, emperors, or presidents, (for much of politics, like much of speculative theology, is but a mere logomachy—a war of ill-assorted words,)—but they are God's ministers, executioners of his will and of his vengeance, ordained to wait upon him and to execute his mandates. They are a sort of viceroys—vicegerents under law to God, and to govern according to his revealed will. The Bible is of right, and it ought to be, just as much a law to kings, and governors, and presidents, as it is to masters and servants, to husbands and wives, to parents and children. Those magistrates, therefore, who will not be governed and guided by it in the faithful execution of God's laws, God himself, in his own proper person, will judge and reward.

Since the days of Plato men have been imagining republics. They have been inventing new orders of society, new theories of socialism, and new names for things. But these are mere demonstrations of human weakness and of human scepticism. The Bible has sanctioned republics, and commonwealths, and kingdoms, without affixing any peculiar name to them. It prescribes no form of human government, because no one form of government would suit all the countries, climes, and people of the earth. But the Bible, in the name and by the authority of its Author, demands of all persons in authority that they protect the innocent, that they punish the guilty, and that they dispense justice to all. It also demands of the governed that they submit to "THE POWERS THAT BE," however denominated, as an ordinance of God; and that, too, not through the fear of the sword, but for the sake of conscience. It inhibits them also from treason, insubordination, and rebellion.

In the freedom of debate, and in harmony with that spirit of innovation of which we have just now spoken, a question has been mooted, and is now before the American public a matter of very grave discussion. A question, too, than which, in my humble judgment, no one pertaining to this life is worthy of a more profound deliberation, nor whose decision is fraught with more fearful and transcendent results, affecting the whole community, involving the foundation of civil government, all the fixtures of society, the extent of all earthly sovereignty, and all the principles of international law, commerce, and responsibility. That question I need scarcely more

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formally propose than as already propounded in the solemn interrogatory, IS CAPITAL PUNISHMENT SANCTIONED BY DIVINE AUTHORITY! or, in other words, *Has man a right to take away the life of man on any account whatever?*

If he have not a divine right, I frankly admit that he has no human right—no warrant or authority derived from man, that will authorize such a solemn and fearful act. Though we are not, in the first instance, to take into account the consequences of any decision, as having any direct authority to influence our reasonings upon the question, still it is important that we have some respect to the conclusions as an argument and incentive to a very calm, discreet, and patient investigation of the premises from which conclusions are to be adduced, so comprehensively and deeply involving the interests of the world.

And what, let me inquire, would be the consequences should it be decided that man has no right to take away the life of man on any account whatever! Is not the right to inflict upon him any penal pain whatever involved in this question! A single stripe may kill; nay, a single stripe, inflicted by an officer of justice, and that no very violent one, has sometimes killed. A man has no right to punish at all in any way, if he may not, in that punishment, lawfully take away the life of him that is subjected to it. He has not even the right to imprison or confine a person to a jail, workhouse, or penitentiary, if he have not, in any case whatever, the right to kill. How many die in jails, workhouses, and penitentiaries, from causes to which they would not have been exposed but in those places of punishment!

But farther, if man has not the right to kill, nations, being men acting in masses, have no right to go to war in any case, or for any purpose whatever. We argue that whatever power a government has is first found in the people; that men cannot innocently or rightfully do that conventionally, or in states, which they cannot do in their individual capacities. True, when a government is organized and in being, the citizens or subjects of it cannot use or exercise the powers to legislate, to judge, to punish, which, in the social compact, they have, for wise purposes, surrendered or transferred to the government. Still the fundamental fact must not be lost sight of—that *nations can only do those things which every individual man had a right to do, anterior to the national form of society.* If, then, man had not originally a right to kill him who killed his brother, society never could, but from a special law of the Creator, have such a right. And such, we may hereafter show, was originally the divine law.

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For the natural reason of man, or a divine law, enacted that the blood of the murdered should be avenged by the blood of the murderer, and that pre-eminently the brother of the murdered was the person to whom the right of avenging his blood belonged.

Wars are either defensive or aggressive. But, in either point of view, they are originated and conducted on the assumption that man has a right, for just cause, to take away the life of man. For certainly it needs no argument to convince any one, however obtuse, that man cannot rightfully kill by the thousand, or by the million, if he cannot lawfully kill one individual, I wonder not, then, that peace-men are generally, if not universally, in favor of the total abolition of capital punishment for any crime whatever.

What an immense train of consequences, then, hang upon the final and correct decision of this question! Wars would, from an insuperable necessity, cease. We should then, indeed, "beat our swords into ploughshares and our spears into pruning hooks." We would then hang the war trumpet in the halls of peace and study war no more. The cannon, military establishments, standing armies, mighty navies, extensive arsenals, and all the munitions of war, would no longer be the *ultima ratio regum*. No longer would governments rely upon the arm of flesh for defence of themselves or for any redress of wrongs. What millions of gold would be saved, and what oceans of blood would be prevented!

It is true, however, that wars might cease and universal peace spread its halcyon wings all over the earth, and still the murderer be rightfully, and, by the supreme authority, put to death. There is no incompatibility whatever in arguing for another way, than by war, of settling national controversies. We may settle them as we pacifically settle individual and corporate misunderstandings, and still argue against the abolition of capital punishment. But our argument is,—that an end of all wars, offensive and defensive, follows instantly upon the national conviction that men have no right to kill those who have killed their neighbors. For certainly no one would place himself in the absurd attitude of defending wars for territory—for mere depredations on trade and commerce—in defence of chartered rights or violated treaties, if it can be shown that we ought not to wage war against the most savage tribes and barbarous nations for having butchered our wives and children.

Again, if nations may not rightfully go to war—if man cannot, in any case, lawfully take away the life of man, in what dishonorable attitude stands the sainted patriots of all Christian lands—their Hampdens, their La Fayettes, their Washingtons! And where stand

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the men of faith, the men of sacred fame—the Joshuas, the Sampsons, the Baraks, the Gideons, the Davids!

And what shall we say of the morality of those who do honor to their memory! Of those who are always approbating, applauding, and eulogizing our own revolutionary heroes—of those who distinguished themselves in the Indian wars—in wars against untutored savages, desirous to retain and to defend their patrimonial inheritances from English and European invasion and aggression—of those, a very numerous host of patriotic contemporaries, who have no civil honors to bestow, no civic wreath prepared, but to adorn the brows of military chieftains whose garments have been rolled in the blood of vanquished enemies; and especially of those who desire new wars for manufacturing new generals and new heroes, the idols of a nation's worship, to fill those yet empty niches in the temple of our heroic fancies!

Such are a few of the consequences that must follow the decision of the question before us in the negative. Still, as before said, we only use these as arguments for a calm, dispassionate, and thorough investigation of the subject. It must be tried by some law and before some tribunal having supreme authority in the case. But what shall be that law, and where shall that tribunal be found! It is not the law of phrenology—of expediency—of tradition—of our common statute books—of even public opinion. None of these have legitimate jurisdiction over a question that has so much of the temporal and eternal fortunes of human kind at stake.

We may, indeed, listen, either for instruction or amusement, to the pleasing fancies of poets—to the visions of enthusiastic philanthropists—to the decisions of various sects of philosophers, or to the codes and enactments of olden times and long since fallen empires; but from their speculations or their decisions we can derive neither argument nor authority.

Some of the most dogmatical of the new schools of philosophy assume that the sole end of punishment is the reformation of the offender; that the murderer must be sent to a school of repentance, and be better educated; and finally, when properly instructed and honorably graduated, he shall have his passport into the confidence of society, and be again permitted to develope himself in the midst of more favorable circumstances. Such is one of the most popular substitutes for capital punishment. Plato's favorite dogmas,—that man was made for philosophy, and not philosophy for man—that a perfect civil code would make a nation virtuous—and that offenders could be reformed by wise and benevolent exhortations, are not more

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whimsical and ridiculous than the theories of such abolitionists of capital punishment. They are, indeed, but an ingenious preface to the Elysian hell of some Universalian philanthropists, who imagine that place of punishment to be but a portico to heaven—a purgatorial antechamber, in which men are purified by gentle flames for an introduction into the inmost sanctuary of the universe.

We agree with those who affirm that punishments ought, in all cases, to be enacted and enforced with a very special regard to the reformation of transgressors; but we cannot say with an *exclusive* regard. Emphatic and special, but not *exclusive* regard, should be shown to the reformation of the criminal. There must also be a very special and a supreme regard to the safety of the state, the protection of the innocent and unoffending. The laws of every civilized community should connect, as far as possible, the reformation and salvation of the offender with the safety of the state.

But how these two may be best secured, is a matter not yet agreed. A sentence of perpetual imprisonment is no guarantee of protection or safety to the state. The sentence, in the first place, may not be executed. It seldom is in the case of persons holding a high place in society. Governors sometimes reprieve. Political demagogues, too, will not very conscientiously demur at the offer of many suffrages for a gubernatorial chair, on a private understanding that certain persons, of very influential connexions, sentenced to perpetual imprisonment, shall on their election, be pardoned. But again, it is no guarantee that the monster who has been guilty of one murder may not murder some of his attendants or fellow-prisoners in hope of escape, or that he may fire his prison or some way elope. He may be confined for life, and yet once and again perpetrate the same foul deed. Are not numerous instances of that sort on record? And has not the professedly reformed and pardoned criminal, on many occasions, been guilty of a second, and sometimes of a third murder? Such instances have been promulged in our own country and in our own memory. A sentence of perpetual confinement is not at all an adequate security against any murderer in any view that can be taken of it, whether faithfully executed or not. Society demands a higher pledge of safety—a more satisfactory guarantee. It demands the life of the murderer.

And, strange though it may seem, we affirm the conviction that the certainty of death is, upon the whole premises, the most efficient means of reformation. When, I do not say the *unfortunate*, (a name too full of sophistry, though unfortunate he may be,) but the *malignant and wicked murderer*, has been tried, convicted, and sentenced to

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die, after so many days or weeks; and thus when all hope of pardon is clean gone for ever, then the ministration of evangelical instruction is incomparably more likely to effect a change than the chances of a long or short life within the walls of a penitentiary. It is, therefore, I must think, more rational and humane, whether we consider the safety of the state or the happiness of the individual, that the sentence of death be promptly and firmly executed.

So we reason against the reasonings and assumptions of those who would from their phrenological, or some other developments, abolish capital punishment, on the ground,—that all punishment should be for the salvation of the transgressor, and that his imprisonment for life, or till evident reformation, is an ample pledge for the safety and security of the state.

As illogically reason they against capital punishment who assume that imprisonment for life is a greater punishment than death.—Satan, more than three thousand years ago, reasoned more logically than they. He then argued in the face of high authority, on the trial of a very distinguished man, that man would give the world for his life—"Skin for skin, all that a man hath," said the Devil, "will he give for his life." The Lord himself admitted his plea.

I was reminded the other day of one of the fables of Æsop in the only speech I ever read in favor of capital punishment, so far as my memory bears witness. The writer, in disproof of the assumption that imprisonment for life is a greater punishment than death, adduces the following fable:—"Æsop has finely satirized the prevalent disposition to complain of life as a burden, when we are oppressed by the ills to which humanity is heir. We are all familiar with the fable of the poor man, who was groaning under the weight of the fagots which he was carrying to his home. Weary and exhausted, he threw his load from his shoulders, sat down by the way side, and loudly invoked Death to come and relieve him from his misery.—Instantly the greedy tyrant stood before him, and, with uplifted dart, inquired, 'What wouldst thou have with me!' 'Good Death,' exclaimed the poor man, in terrified amazement, 'I want thee to help me get this bundle of sticks upon my back!' The fable needs no interpreter. Its moral is obvious."* Were imprisonment for life a worse punishment than death, it would not be lawful to exact it, so far as the divine law indicates what is just and equal. Neither the *lex talionis*, nor the Bible, nor right reason, so far as I can judge, would authorize any punishment severer than death.

* Rev. Dr. Berg, as reported in the Philadelphia Saturday American, for December 12, '45.

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But we can very sincerely sympathize with many good men in their aversion to capital punishment for any other crime than murder. Indeed, much of the excitement and indignation against capital punishment, arises from two sources:—The many crimes that have been judged worthy of death; and from the fact, that the innocent sometimes suffer while the guilty escape. In noticing the various topics from which men reason against the exaction of life for life, our design is to demonstrate how doubtful and inconclusive all mere human reasonings and statutes on this subject must be, rather than to enter into a full investigation of all that may be alleged from these sources of reason and argumentation.

We cheerfully admit our criminal code is not in unison with the spirit of the age, nor with the presiding genius of European and American civilization. Christian justice, humanity, and mercy have, indeed, in some countries, and in none more than in our own, greatly modified and improved political law and political justice.

Public opinion for more than a century has been vascillating between two extreme systems of punishment; one of which punishes more than a hundred varieties of offence with death; while the other inflicts death on no transgressor for any crime whatever. During the reign of sanguinary law in England, as Blackstone very correctly observes,—"It is a melancholy truth, that among the variety of actions which men are daily liable to commit, no less than one hundred and sixty have been declared, by act of Parliament to be felonies without benefit of clergy; or, in other words, to be worthy of instant death. So dreadful a list," adds the learned jurist, "increases the number of offenders.*

Such a criminal code was, indeed, very likely to lead to another extreme. It has, therefore, been yielding in severity to the more humane genius of modern civilization. The human mind, ocean-like, has its ebbings and its flowings, its high tides and its low tides on all exciting subjects. Time was when an Englishman lost his life for a very paltry theft—for the mere purloining of twelve pence sterling. That there ought to be a correspondence between offences and their punishment, is an oracle of reason and common sense, so obvious to all, that it may be regarded in the light of a primary truth—a sort of self-evident proposition, that needs only to be stated to any person of reflection to secure his immediate assent.

We advocate a discriminating tariff of penalties and punishments, not for the sake of revenue alone, but for the sake of protecting inno-

* Vol. 2, book 4, sect. 9, page 13, New York edition, 1836.

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cence and virtue. We have no faith either in the justice or expediency of a horizontal tariff, awarding one and the same punishment to each and to every one of a hundred crimes. We would not hang one man for stealing a shilling, and only hang another man for treason, sacrilege, rape, or murder. We believe in the scriptural phrases, "worthy of stripes," "worthy of a sorer punishment," and "worthy of death." These forms of speech occur in both Testaments, but more frequently in the New than in the Old. A phrase from which a sound and irrefutable argument in support of capital punishment may be deduced; but a phrase which no one opposed to it dare on any occasion to employ.

With the profound Montesquieu, I argue, that "the severity of laws prevents their execution; and, therefore, whenever punishment transcends reasonable limits, the public will not unfrequently prefer impunity to inhumanity, or to excessive punishment." Nay, with a greater than Montesquieu, I believe that an eye should not be taken for a tooth, nor a few years imprisonment for a man's whole life.

The penal code of every community ought to be an index of its moral sense and of its moral character. It ought to be regarded as a licensed exposition of its views upon the comparative criminality and malignity of every action affecting the life, the liberty, the character, or the prosperity of its citizens. It ought, indeed, to be a polished mirror from which may be reflected upon its own citizens and upon surrounding society a nation's intelligence, moral taste, and moral excellency. Should it affix the same punishment to various and numerous offences, irrespective of their peculiar criminality, it will confound and bewilder the moral perceptions of the people, and exhibit to the world a very fallacious test of the comparative atrocity and malignity of human actions.

It may, indeed, be assumed that all sins are equally violations of the law of God—equally dishonorable to his majesty—equally obnoxious to his displeasure; and, therefore, equally to be punished. But be this view abstractly right or wrong, it is alien to our subject: for sin as *respects man* in its injurious tendency, is that alone with which human legislation and human punishment have to do. The Lord has reserved to himself the right to punish sin as committed against himself; and has delegated to man the authority to punish sin only in so far as it is pregnant with evils to the human race. In this view alone are sins to be estimated more or less atrocious, and more or less severely to be punished. The doctrine of sound reason, as well as that of revelation, is, "that every transgression and dis-

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obedience of the divine law should receive a just and adequate recompence of reward."

From such considerations and reasonings as these, we would advocate a scale of punishments in harmony with the most correct views of the most diverse shades of criminality and wickedness of human actions, ascending up to capital punishment, only in the case of wilful and deliberate murder, not to be extenuated in any case by passion, intemperance, or any temptation whatsoever. And to obviate the exceptions not unfrequently taken to capital punishment on the ground that sometimes the innocent may suffer, while the guilty escape, might there not be such legal provisions as would prevent the possibility of any one being convicted without such a plurality of witness and proof of guilt as would not leave the shadow of a doubt! We doubt not the practicability of such a provision.

Thus we reason with those that reason from their conceptions of the congruity, expediency, and rational propriety of human theories and codes as respects penal statutes in general, and capital punishment in particular. Should we, then, claim no more authority for our reasonings than those who differ from us claim for theirs—(though, of course, we suppose we have the stronger and the better reasons)—we have gained this point, that they demurring to our conclusions, then we must both appeal to a higher court, and await the decision of the Supreme Lawgiver and Judge of the Universe. This is all we have sought in these preliminary views and reasonings, and certainly it will be conceded to us by those who may dissent from the positions we have already assumed.

In this present erratic world there are two ultra schools of philosophy:—the one takes nothing, the other takes almost every thing on credit. With the one, the fathers are wiser than their sons; with the other, the sons are wiser than their fathers. The antiquity of an opinion is a passport into the favor of one; while the novelty of it secures for it a favorable introduction to the confidence of the other. The tendency of the one school is to a blind devotion; that of the other to an absolute scepticism. We will not abide by the decision of either school. We prefer to carry up this question to a higher court—to a Judge that perfectly comprehends the whole constitution of man as an animal, intellectual, and moral being—by whom the fundamental laws of the moral universe, and man in all his mysterious and sublime relations to that universe are contemplated—not, indeed, in the dim light of time, but in the clear and bright effulgence of a glorious and awful eternity. We, therefore, appeal from all human reasonings and from all human codes to the

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infallible decisions of that court as registered in the faithful records of the Old and New Testaments. The question before us is, *What punishment does the Supreme Lawgiver and Judge award to the murderer?* This is a mere question of fact, and not of a philosophic theory. We must, then, decide it by testimony. We shall, therefore, make a direct appeal to the Divine Record, and endeavor to find an answer for it from an induction of the cases and statutes therein recorded; or, at least, so many of them as will satisfactorily indicate the divine will on the subject.

The first case in the annals of time brought before this court, was that of Cain, indicted for the murder of his brother Abel. Abel's blood, thus shed, in the judgment of God called for vengeance on him that shed it. His words are—"The voice of thy brother's blood crieth unto me from the ground." He immediately added, "Thou art cursed from the earth," dooming him to become "a fugitive and a vagabond."

This excommunication beyond the pale of the divine protection, Cain understood to be a license given to any person to kill him. His language clearly indicates this:—"It shall come to pass," said he, "that every one that findeth me shall kill me." A single question on this case, it seems, might decide the matter, viz.—Was this the voice of reason, the voice of conscience, or the voice of God! Rather was it not the voice of them all! If so, then, is not the crime of murder, on its first appearance, judged worthy of death!

Does any one doubt it! Let him place the matter before his own mind in the form of a trilemma. Either Cain's own natural reason and conscience, or an antecedent law, or the sentence God pronounced upon him, decreed his death for that crime. Can any one assign any other reason than some one of these three, as extorting from Cain the declaration that "every one who now findeth me will kill me"! The whole three may, indeed, have conspired to produce the conviction; but certainly some one of them did; and this is enough to prove, that, in the sight of God, his crime was worthy of death: for none of the three could exist without a revelation from God. Such was the decision of the first case. God, indeed, for reasons growing out of the then condition of the world, was pleased to reprieve him for the time being, and gave to him a pledge that no one should kill him.

Some may ask, Why did not God himself immediately kill Cain, seeing that his brother's blood called for vengeance! To which several answers may be given; such as—God, who knows the hearts

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of all men, and whose prerogative it is to show mercy, may have known that Cain did not intend to kill his brother, but only to humble him; or he may have judged it expedient to give proof of his mercy in the exercise of his sovereignty in the beginning of the world, waiting till farther developments of the violence of human passion would justify him before the universe in inflicting adequate penalties upon transgressors; and also, in demonstration of another truth, viz.—that a government all mercy would not promote the safety or happiness of man: for this experiment resulted in the earth's being so filled with violence that God was finally constrained to punish the antediluvians by one common death inflicted by his own hand. This was capital punishment in the superlative degree.

What numerous and various acts of violence characterized the antediluvian world we are not informed. What laws were promulged by divine authority we are not told. But the silence of antiquity is no proof that such laws were not enacted. For although we have no published code of antediluvian laws, we have allusions to existing institutions which could not have been introduced without laws. A priesthood, altars, victims, and sacrifices, could not have existed without positive law. The distribution of animals into clean and unclean with regard not to food, but to sacrifice, presupposes very clear and positive enactments. Neither Abel, nor Seth, nor Enoch, could have pleased God, or walked with God, without law. The light of nature, too, could not have originated altars, victims, and priests. Indeed, the fact that the earth was filled with violence, is no inconsiderable argument that the will of God had been revealed; for where no law is, there is no transgression; or no violation, no violence.

But besides what is affirmed of vengeance in the case of Cain, we have, so late as the time of his great-great-grand-son, Lamech, another very direct reference to the punishment of murder. Lamech, of the family of Cain, has the honor of having been the first of polygamists known to history. His evil-foreboding wives, Adah and Zillah, apprehensive of the vengeance of murder falling upon their husband, so excited him as to have called forth from him the oldest poem in the world. It may be translated as follows:—

Adah and Zillah, hear my voice;
Wives of Lamech, hearken to my speech;—
For I have slain a man for wounding me,
A young man for having beaten me.
If Cain be avenged seven fold,
Surely Lamech seventy and seven.

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This being written in hemistichs in the original, is generally, by the learned, regarded as the oldest poetry in the literature of the world. There is, to my mind, but one ambiguity in the passage.—It respects the punctuation of the third line. It may be read interrogatively or indicatively—

Either— "I have slain a man for wounding me;
Or— Have I slain a man for wounding me,
A young man for having bruised me?"

Read indicatively, it intimates that Lamech killed a man in self-defence. Read interrogatively, it denies he killed any person. In either case, he rebukes the evil forebodings of his wives: for if any one killed him, not being guilty of murder, seventy-seven fold vengeance would be inflicted upon him more than on Cain. Beyond which, we know of nothing more terrible. On the above version I may say I have the Jewish Targums, Adam Clark, and other Rabbis of distinction, with me. The whole case, taken complexly, indicates that death for murder was the established justice of the antediluvian world.

From this fragment of antediluvian history handed down to us, we shall next look into the more copious details of postdiluvian records. In this investigation it is worthy of special consideration that the first act of legislation in setting up the new world, while the whole human family was Noah's family, was *an act against murder*. This was an act not for Jew or Gentile—not for Egyptian, Chaldean, Greek, or Roman; but, before any of them existed, for the whole human race. It was not an act against any particular kind of murder—such as patricide or fratricide—but an act against murder, simply on its own account.

The occasion and circumstances accompanying the enactment of many laws are necessarily explanatory of them. The circumstances and occasion of this law are emphatically worthy of attention. The whole world, one household excepted, had been destroyed by the immediate hand of God. This destruction was made necessary because of the unparalleled violence that filled the earth. One family was wholly destroyed. This family was that of Cain, to which all cases of murder, or of punishment for it, named in the old world, belonged. The earth being thus depopulated, the family of Cain and of Lamech being wholly destroyed—to prevent the increase of crime and the necessity of such another catastrophe, God gave to man, by a positive and express precept, the power, the authority, and the injunction to cut off all murderers.

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The occasion of this act of legislation, and the positive and peremptory terms in which it is expressed, alike commend it to our consideration and regard. It is expressed in the following words:—"*At the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image God made he man.*" No statute was ever more free from ambiguity, or more intelligible to all minds, than this one. I never met with any one who seemed to misunderstand it. Why, then, is its divine obligation not universally felt and acknowledged!

To one unacquainted with the power of enthusiasm, especially when its victim is seized with a morbid philanthropy, or charmed with the fascinations of a new theory, it will appear somewhat mysterious how a precept so express, so authoritative, and peremptory, could be disposed of, or evaded. It is all done by the magic of a single assumption—'Christianity is more mild, and generous, and philanthropic than the law of Moses.' But is this a provision of the law Moses! That, indeed, is assumed on the simple ground that Moses the lawgiver wrote the book of Genesis! One might as justly assume that Noah's ark or Melchizedeck's pontificate was a part of the law of Moses, because Moses is the only person that writes their history. Since the age of spiritual Quakerism down till now, the abolitionists of capital punishment generally occupy this ground.—Indeed, as there is no dispute about the meaning of the precept, the only way to dispose of it is to locate it amongst the Jewish rites and usages which have been abolished. But the simple fact that this precept was promulged in the year of the world 1658, and that Moses gave not the law till the year 2513—that is, full 855 years after,—is a fact so prominent and so indisputable, as to render any other refutation of the assumption a work of the most gratuitous supererogation. I wonder why the same romantic genius that embodies with the Jewish code a precept given to the whole human family, almost a thousand years before there was a Jewish nation, did not also embody with the same code, and appropriate to the same people, the right to eat animal food, then for the first time given to man; the covenant of day and night, of summer and winter, of seed time and harvest, indicated and confirmed by the celestial arch which God erects upon the bosom of a cloud in token of his "covenant with all flesh." The constitution that guarantees the continuance of day and night and the seasons of the year, also secures and protects the life of man from the violence of man, by a statute simultaneously promulged and committed to the father of the new world for the benefit of the whole human race. Why not also repre-

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sent this, too, as done away, and thus place the world without the precincts of the covenanted mercies given to Noah for his family, and recorded by Moses the man of God! There is not, then, the shadow of a reason for the assumption that the present human family is not obliged to enforce the statute above named. The right to eat animal food, to expect the uninterrupted succession of seasons, and the obligation to put the murderer to death, are of equal antiquity and of the same divine authority. Every one claiming any interest in the world, because of his relation to Noah, and God's charter of privileges granted to him, must either show by some authority equally express and incontrovertible, that God has abolished one part of it and perpetuated the remainder, or advocate capital punishment upon divine authority.

But, still more convincing and decisive, the reason assigned by the Divine Author of the statute commanding capital punishment. It is in these words: "FOR IN THE IMAGE OF GOD MADE HE MAN." A reason, indeed, for the statute worthy of God to propound and worthy of man to honor and regard. Why a reason so forcible and so full of eloquence and authority, could be so frequently disparaged by an intelligent and Christian community, is, to my mind, greatly indicative not merely of the want of piety, but of humanity and self-respect. The reason here assigned for this precept places the crime of murder in an entirely new attitude before the mind. Much, indeed, has been said of this crime—of its enormous dimensions—of its moral turpitude—its appalling guilt—its diabolical malignity; but here it is presented to us as the greatest insult which man can offer to his Creator—to the Supreme Majesty of the Universe, apart from all its bearings upon human society and its unfortunate victim.

The worst thing ever said of Satan was said by the Messiah. On one occasion he said that he "was a liar and a murderer from the beginning." It is impossible, then, that we can exaggerate the wickedness and malignancy of murder. No one yet has been able to do it justice. It desecrates in effigy, and, as far as the impotent arm of flesh has power, it destroys the once brightest image of the invisible and eternal God, that adorned any province of his vast and glorious universe. Man is yet great in his ruins. Once the most exact and beautiful similitude and copy of the Great Original of universal being, he is still to be reverenced; and, when renewed again in the moral image of his Maker, he is to be loved and admired as the noblest work, not only of almighty power, but as the special and exclusive object of redeeming grace and mercy. But it is enough

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for our present purpose to know that in making it the permanent duty of society to avenge this crime, God makes its dishonor to his own image the paramount reason why the life of the murderer should be taken from him. The Most High God gives not many reasons for his precepts; but when he gives one, it is worthy of himself and of the occasion, and claims the profound respect of every discerning and moral man.

Before we dismiss this divine statute, which has never been repealed, which never can be abolished, we must add one other remark in the form of an argument against the possibility of its abrogation. The reason given for slaying the murderer is one of perpetual validity. If it was ever good and obligatory, it must always be so. So long as it stands true that man was created in the image of God, so long it will bind every religious and moral people to take away the life of the murderer. It is, therefore, of immutable and perpetual obligation.

We shall now briefly glance at the criminal code of the Jewish nation, merely to see whether it harmonizes with the prominent statutes of the postdiluvian, if not of the antediluvian, age. It is often very properly observed, that the Jewish nation was placed under a theocracy. Punishment by death was, under it, somewhat extended beyond the single crime of murder. Various crimes affecting human life, endangering or implying murder, were, under the special government of God, amongst a people whose ecclesiastic and political constitution were one and the same, doomed to punishment by death. According to the latest, and one of the most respectable treatises yet written on "the Elements of Moral Science," by one of the yet living ornaments of Trinity College, Cambridge, the Jewish code took a proper view of polity. For, as Mr. Whewell very profoundly observes,* "It is to be recollected that one requisite for our advancing towards a state of society so generally satisfactory, is the establishment of moral rules as realities; and to this, at present, *there appears to be no way, except by making ignominious death the climax of our scale of punishments.*" It is, indeed, the climax of several categories in the Jewish code. Not only he that *mortally* smote a fellow-citizen; but he that smote his father or his mother, whether mortally or not; he that stole a man and sold him; he that cursed his parents; the reckless owner of an animal that killed, when through his neglect life was lost; all that practised witchcraft, blasphemy, incest, sodomy, bestiality, &c. &c., were doomed worthy

* Vol. ii, page 329, section 1058.

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of death. Both the letter and the spirit of the Jewish code on the subject of murder, and the reasons given for exacting life for life, demand our special attention; we shall therefore copy a few of the more prominent statutes of that institution.

The fullest summary of the ordinances concerning manslaughter and murder, enjoined upon the Jews, is found in the book of Numbers, with some of the reasons annexed, indicative of the philosophy of the divine requisitions. We shall read the whole passage:—

"9. And the Lord spake unto Moses, saying,

10. Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan;

11. Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares.

12. And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

13. And of these cities which ye shall give, six cities shall ye have for refuge.

14. Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge.

15. These six cities shall be a refuge both for the children of Israel, and for the stranger, and for the sojourner among them; that every one that killeth any person unawares may flee thither.

16. And if he smite him with an instrument of iron so that he die, he is a murderer: the murderer shall surely be put to death.

17. And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

18. Or if he smite him with an hand-weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

19. The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20. But if he thrust him of hatred, or hurl at him by laying of wait, that he die;

21. Or in enmity smite him with his hand, that he die; he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer when he meeteth him.

22. But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait,

23. Or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm;

24. Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:

25. And the congregaton shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he has fled; and he shall abide in it

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unto the death of the high priest, which was anointed with the holy oil.

26. But if the slayer shall at any time come within the border of the city of his refuge, whither he was fled;

27. And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood;

28. Because he should have remained in the city of his refuge until the death of the high priest; but after the death of the high priest the slayer shall return into the land of his possession.

29. So these things shall be for a statute of judgment unto you, throughout your generations, in all your dwellings.

30. Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die.

31. Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall be surely put to death.

32. And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the high priest.

33. So ye shall not pollute the land wherein ye are; for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it." *Num.* ch. xxxv.

The ordinance for erecting the cities of refuge and the police under which they were placed, like every other part of the Mosaic institution, commend the wisdom, justice, and benevolence of the Lawgiver and King of Israel. Two great objects were contemplated and secured by that institution—a refuge for the innocent, and a *cawat* against manslaughter.

When any one was killed by a mere accident, without any malice or evil intent on the part of him that did it, he was, when admitted into any one of these cities, legally secure against the avenger of blood. This right of avenging blood from Adam to Moses, during the whole patriarchal age, seems to have been, with divine approbation, conferred upon the nearest kinsman of the deceased. It is very evident, not merely from the silence of the law, but from the retention of the ancient official name, that the erection of these cities created no new officer in the land, other than he to whom, from the beginning, it had always belonged. The next in blood, not only antecedent, but subsequently to the erection of these cities, still retained the right to avenge his murdered relative. These cities were, therefore, intended to protect the innocent from rash and unjust executions. Before that time the altar, it appears, (Ex. xxi. 14.,) had been the sanctuary of refuge for the unfortunate manslayer.

But, in the second place, the cities of refuge were a sort of penitentiaries, to which even an innocent manslayer must, at the peril of

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his life, be confined until the death of that high priest under whose administration he had killed any one. This sometimes happened to be all his life. If at any time during the pontificate of the high priest, he presumed to go out of the city, it was at the hazard of his life. This was placing a new guard around human life. A wise provision, truly, against manslaughter, even by accident. He that was so unfortunate as to kill any person by the veriest accident, incurred two imminent risks;—that of being killed before he got into the city of refuge by the avenger of blood; and, if not killed, that of being confined for years, perhaps all his life, within its walls, away from his family and home.

But in case of murder, whether premeditated or from exacerbation of passion, the cities of refuge afforded no assylum whatever. On trial and conviction they were, in all cases, taken from them and put to death. To the guilty murderer there was no escape. If he escaped the hand of the avenger of blood while fleeing to the city, if perchance he fled there for trial, when anointed he always expiated the blood that he shed by his own.

It is scarcely necessary to remark how often and with what clearness and authority it is promulged—"The murderer shall surely be put to death;" and again, "The avenger of blood himself shall kill him when he meeteth him." No one will, I presume, after a single reading of this statute, require any other evidence that capital punishment was divinely ordained during the whole period of Old Testament history—that it was an essential part of the Jewish institution, and during its continuance extended much beyond the patriarchal requisition.

But there is a reason connected with these ordinances that demands our special consideration. A reason there is, which, like that given to Noah, has no respect to time, place, or circumstance. It exclusively belongs to no age, to no nation or people. It is a reason, too, why murder shall not be pardoned. It is a reason why the Lord so solemnly and so positively said, "You shall take no satisfaction for the life of a murderer"—he must not be ransomed at any price.—Why, does any one ask, no ransom, no commutation, no pardon! The answer, the reason, is one of fearful import. It is this:—"*The land cannot be cleansed of the blood that is shed therein* BUT BY THE BLOOD OF HIM THAT SHED IT." So God Almighty has ordained in his infinite wisdom, justice, and benevolence. It is enough. *He* has said it. There are no tears of repentance, no contrition of heart, no agony of soul that can expiate the sin of murder. Lebanon is not sufficient to burn, nor all the beasts thereof, for one burnt offering to

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cleanse from defilement a land polluted with the blood of one single unexpiated murder. As soon could the breath of a mortal melt the polar mountains of ice, dissolve the Siberian snows, and fill the dreary wastes with the verdure, the beauty, and the fragrance of ancient Eden; as soon would the sigh of despair quicken into life the ashes of all the murdered dead, or a single penitential tear extinguish the fire of hell, as any expiation or ablution of mortal hand, other than the blood of the murderer, atone to God's violated law, do honor to his insulted majesty and purify the land from the dark defilement of unavenged blood.

I cannot but tremble for our country, if this be the decision of the Governor of nations, when I reflect upon the multitude that have in single combat sacrificed each other, in purpose or in fact, at the shrine of a false and factitious honor; and of those who, in the sullen dark malice of the dastardly assassin, avenged their imaginary wrongs by the blood of their fellow-citizens; and of those who sought to conceal their infamous crimes of lust and passion—of burglary, arson, and rapine—with the blood of those who might have been witnesses against them; I say, when I reflect upon the hundreds and the thousands thus murdered all over this land, whose blood yet unexpiated still pollutes our soil; but through the vagueness and ambiguity of our laws, through the venality, corruption, or incompetency of our tribunals, or the servility or self-willedness of our chief magistrates, yet cries to heaven for vengeance, not merely upon the head of him that shed it, but upon that government and people that still suffer him to live, methinks I see a most portentous cloud, dark, swollen, and lowering, surcharged with the fires of divine indignation, ready to burst in accumulated vengeance upon our blood-polluted land.

But in extenuation of our apathy, or as apologetic for our indifference, it is sometimes assumed that the Messiah has forever abolished the bloody code of Moses and the patriarchs, and has preached more benevolence and forgiveness to the nations. What a baseless assumption! What an outrage upon the character of the Messiah! True, indeed, he came not to judge the world, to act the civil magistrate, the civil lawgiver; or to assume the regal authority over any nation or people of this world. His kingdom was spiritual and heavenly. In it he would not have an eye for an eye, tooth for tooth, or stripe for stripe. He would not have his followers to go to law for any violence, fraud, or wrong inflicted on them on his account. They might, indeed, sue those out of his kingdom for civil wrongs in civil courts; or they might consent to be sued for unjust

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demands upon them in their political and civil relations; but for any wrong, violence, or compulsion inflicted on them for their religion, their conscientious allegiance to him, they were to endure it cheerfully, and rejoice that they were counted worthy to suffer wrong, or even shame for his name's sake. But he that hence argues for the abolition of civil government—of civil penalties—or for the abrogation of statutes given to mankind by God himself, founded on his own perfections and the immutable relations of things, not merely typical and adumbrative in their natures, but jurisprudential and for the safety of society, shocks all common sense. As well might we say that morality and the moral character of God are mutable things. The New Testament abolishes nothing that was not in its own nature temporal, local, and prospective of better things. It enacts no civil statutes. It does not even designate the persons between whom the institution of marriage may be consummated.—It abrogates nothing in the Old Testament that was not substantiated in Christ, or that was not peculiar to the twelve tribes. But we have shown that the precept in discussion belonged not to any institution, Patriarchal, Jewish, or Christian; but to the whole family of man.

Does not an Apostle say that "the law is good if a man use it lawfully"! Does he not say that "the law was not made for a righteous man; but for the lawless and disobedient;" for murderers, manslayers, man-stealers, thieves, liars, perjured persons," &c. &c.; and surely for all these evil doers it has, or ought to have, its penalties.—In executing these on their proper subjects the law is used lawfully.

Again, does not Paul teach that the "powers that be are ordained of God"!—that the magistrate "is his minister," and that he rightfully wears a sword not his own, but God's! And, in the name of reason, why have a sword in the State, and worn by the civil magistrate, if it be unlawful or unchristian to put any one to death on any account whatever! That would, indeed, be to "bear the sword in vain;" a thing which the Apostles themselves would have reprobated. Christians, then, must remember that the magistrate is God's armed minister, and that he must be obeyed by every Christian man, not merely through the fear of his wrath, or of his avenging sword, but for the sake of a conscientious regard to God's authority, whose minister of justice he is. The civil magistrate is now the civil avenger of blood. Paul calls him "*a messenger of wrath* upon him that doeth evil."

There is not, then, a word in Old Testament or New inhibitting capital punishment, nor a single intimation that it should be done

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away. On the contrary, reasons are given as the basis of the requisition of life for life, which never can be done away—which are as forcible at this hour as they were in the days of Cain, Noah, Moses, and Jesus Christ. We reiterate the statute with clearer conviction of its obligation and utility on every consideration of the broad, deep, solid, and enduring premises on which it is founded;—"Thou shalt take (no ransom,) no satisfaction for the life of the murderer"—"He that sheddeth man's blood by man shall his blood be shed; for in the image of God made he man"—"The land cannot be cleansed from blood but by the blood of him that shed it." For this purpose the magistrate is "God's minister, an avenger, to execute wrath upon him that doeth evil."

The necessity, utility, and importance of capital punishment, we must regard, on the premises already considered, as unequivocally and irrefragably established, so far as divine authority can require or establish any thing. And although the most plain and striking passages, found in the Patriarchal, Jewish, and Christian Institutions, have been adduced and partially considered, the half has not been told, nor the argument fully developed. A single address on such an occasion as the present, is not sufficient for a subject so comprehensive and important. It would, indeed, require a volume rather than one short lecture. Conscious of our inability fully to discuss such a question on such an occasion, we shall, therefore, add but a few remarks farther.

It has been said, not by them of old time, but by them of our time, that "*thou shalt not kill*," the sixth precept of the Decalogue, inhibits all taking away of human life. A sect of extreme pietists somewhere on Long Island, as report saith, gave to the precept a broader interpretation; and, therefore, forbade the killing of any living creature for food. As consistent they as he who says the precept "*thou shalt not kill*" prohibits capital punishment. It is the very precept which calls for the blood of him that violates it.

Moses did not himself so interpret this precept: for on the very day he descended from the Mount with the autograph in his hand, he commanded the sons of Levi to gird on their swords and kill the idolators that had eaten and drunk and danced to an idol: of whom no less than three thousand fell that day.

I introduce this case for another purpose—to repudiate an objection urged against capital punishment. It is asked, What Christian man, what saint, or what man of delicate moral sensibility, could execute such a sentence—could despatch to the judgment throne a criminal crimsoned with the blood of his fellow-man?

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It is not the Sheriff's hand—it is not the sword of the executioner. It is the hand of God—it is the sword of his justice that takes away that life which he himself gave, because it has murderously taken away a life which it could not give.

Is the hand of a man purer than the hand of an angel! And who was it, that, in one memorable night, passing through the land of Egypt, by a single stroke smote to death the first born of all the realms of Pharaoh, from the royal palace down to the cottage of the meanest serf that breathed upon his soil! And who was it, that, on another fatal night, while passing through the camp of the insolent Assyrian chief, killed one hundred and eighty-five thousand of his most valiant men! *Was it not an angel of the Lord?* Nay, rather, who was it, that, in the days of Noah, inflicted with his own hand capital and condign punishment upon a world filled with violence and with blood! Who was it that rained down fire and brimstone from the heavens on the devoted cities of the Plain, saving, as in the former case, but a single family! Was it not the Lord himself in person!

And what shall we say of the Father of the Faithful, returning from the slaughter of the confederate kings!—of Moses, as the messenger of God, slaying not only a single Egyptian, but smiting with his rod in the depths of the Red Sea, the strength, the pride, and the glory of Egypt!—of Joshua, the son of Nun, destroying seven idolatrous nations!—of Samuel, the pure and pious Samuel, hewing to pieces with his own hand the king of Amalek!—of David and his hundred battles! Time would fail me to name all the instances in which God has made the purest, the holiest, and the best of men, as well as angels, the executioners of his justice. I shall mention another case—the case of Joab—one that, before I understood the statutes of the Lord on the subject of murder, often perplexed me. There lay king David, the beloved of his God, on the bed of death; and while making his last Will and Testament, he remembered Joab—the brave, the valorous, the mighty Joab—than whom no king could boast of a truer friend, or a greater or more successful general. His own kinsman, too—his own sister's son. He names him to his son Solomon, his successor to the sword of Israel. And what is his will concerning Joab? What honors or rewards has he in store for him? Hearken to his words:—"Solomon, my son—thou knowest also what Joab, the son of Zeruiah, did to me, and what he did to the two captains of the hosts of Israel; to Abner the son of Ner, and to Amasa the son of Jether; whom he slew, and shed the bloo of

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war in peace, and put the blood of war upon his girdle that was about his loins, and in the shoes that were upon his feet. Do, therefore, according to thy wisdom, and let not his hoary head go down to the grave in peace." So willed the dying David. And what did Solomon his son? There was no city of refuge for Joab; but flying into the tabernacle, and taking hold of the horns of the altar, Joab said, "Here will I die." And what said the king! "Go, Benaiah, do as he hath said. Fall upon him and bury him, that," adds the king, "thou mayest take away the innocent blood which Joab shed from me and from the house of my father." Was there ever such a comment on such a text as the following:—"The land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it"!

But we have yet a stronger case—the case of David's son and David's Lord. His words are oracles from which there is no appeal; his example an argument to which there is no response. Is he, or is he not, on the side of capital punishment! While on earth he was a *saviour*. In heaven he is now a *king*. Hereafter he will appear in the character of a *judge* and an avenger. We ask not what he will do then in finally and eternally punishing the impenitent! We ask not what he did while on earth, a Saviour; for then "he came to save men's lives, and not to destroy." But we ask, What did he when he became king, when exalted to be the prince and the governor of the universe! He intimated the leading principles of his government before he was crowned Lord of all, to those Jews who were intent on his destruction. "I will," said he, "send you prophets, wise men, and scribes. Some of them you will kill and crucify; others you will scourge in your synagogues and persecute from city to city, that upon you may come all the righteous blood shed upon the earth, from the blood of Abel to the blood of Barachias whom ye slew between the temple and the altar. Verily, I say to you, all these things shall come on this generation." Did he when king execute this threat! Ask Josephus, Tacitus, and a hundred other witnesses. As governor of the world, he despatched Titus with a Roman army, and laid siege to Jerusalem and other cities in Judea. In the whole of these various wars and sieges—in the destruction of the city and the temple, he killed more than one million of them, and sent the remainder into exile. But this is not the only case. It is the first one of notoriety in his reign of justice. Ever since he ascended the throne his promise is, "All that take the sword shall perish with the sword." As king of nations and governor of the world, he executes wrath in the temporal punish-

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ments which he awards, and by his ministers executes upon men.—According to king David, in the second psalm, when the Messiah should be placed as king on Mount Zion, he was to "rule the nations with a rod of iron, and to break them in pieces like a potter's vessel." This he has already done in more than one instance, and will yet do in many more. But he does it not in person, but by his ministers. Still he does it.

It being evident, as we suppose, that capital punishment is not only countenanced by innumerable bibiical precedents, but that it is also most positively enjoined upon all persons to whom God has revealed his will, who are entrusted with the government of the world, we shall henceforth regard it as a divine precept and requisition. to which we are bound to yield our cordial assent; not because it chances to fall in with our theories of what is expedient, useful, or consonant to the genius of our age and government; but because of the supreme authority that enacts it—because it is a decree of the King of the Universe, the ultimate Judge of the living and the dead, and because he himself has practised it, and still continues to practise it, as moral governor of the world.

Though not disposed to appear paradoxical, I hesitate not to avow the conviction that the divine ordinance is as merciful as it is just—that, for example, it was most humane and merciful on the part of David to command his son Solomon to take away the life of Joab. I cite this case and avow this conviction, for the sake of those opposers of capital punishment, who, under the pretence of a more refined and enlarged philanthropy and humanity, are, now-a-days, declaiming both eloquently and impassionedly against capital punishment, because of its alleged cruelty and inhumanity. That those who thus inveigh against it, are philanthropic in purpose and feeling, I doubt not. But that they are so, in fact, is not quite so evident.

In seeking to abolish capital punishment, do they not divest human life of one of its main pillars of defence? In all countries, and, I believe, in all ages, murders increase and diminish in the ratio of the certainty or uncertainty of the exaction of life for life. It must, in the nature of things, be so. Everything is safe or unsafe as it is guarded or not guarded by education—by law—by the magnitude and certainty or uncertainty of rewards and punishments.—In abolishing capital punishment, the main bulwark against the perpetration of murder is fallen to the ground. The broad shield of a nation's safety and defence from violence and blood, is broken to pieces, and the honorable and virtuous citizen, naked and defence-

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less, left exposed to the murderous assaults of malice and envy.—Of what avail is the bare possibility of a punishment infinitely less than the injury inflicted on the individual and the state; enfeebled, too, as it must be, by a hundred chances of escape against one of apprehension and conviction! Who could feel himself safe under a government where there is no protection of his life against the furious passions which not unfrequently display themselves in the most appalling forms, in some of those terrific monsters, with which human society more or less abounds! Exile, confinement in prisons or work-houses, are, to such demons, as an act of Congress to a South American Tiger, or as the stubble to Job's Leviathan.

In saving a murderer from death, through a morbid compassion, society acts with more indiscretion than the fabled husbandman, who, in commiseration, carried home to his hearth a congealed serpent, which, when warmed into life, fatally struck the children of its benefactor. In saving from the penalty of God's law a single murderer, society sins against itself, as well as against God; and occasions, or may occasion, the destruction of one or more of its citizens. If every one convicted of murder in any of its various forms, was uniformly and infallibly put to death, can any intelligent citizen imagine that crimes of this sort would not rather diminish than increase! The strong probability of escape, disarms every legal punishment of its terror to evil doers.

It has been observed that murder and robbery more frequently accompany each other in all states that punish the robber, as well as the murderer, by death, than in those that never visit theft or high-way robbery with capital punishment. As true it is that in those states where murder is very seldom punished with death, the crime, so far as my reading and observation go, is more frequently perpetrated, than in those states in which its proper punishment is much more certain. We cannot, therefore, but think that the court of Judge Lynch would not have held its sessions so frequently in late years, had it not been that other courts so often failed to hold their sessions, with that certainty of capital punishment for capital offences, which right reason, human prudence, and God's holy law so clearly and authoritatively demands. We cannot but trace the present appalling increase of murders in our country to those morbid philanthropists, who, in the form of judges, juries, and chief magistrates, in these days of new theories, experiments, and irreverence for God's law and authority, are, ever and anon, making void our laws, lame though they be, by suffering the convicted murderer to live.

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The master spirits of France, now, and at former times, have been much addicted to theorize against capital punishment. Robespierre in early life published a treatise against capital punishment, but when grown into power, became the presiding genius of the guillotine. Strange that such a theory should have been popular in France before the reign of terror began. France, however, is not the only country that has theorized against the Bible and its justice. Nor is it the only one that suffers for it. Indeed all states that have more or less theorized against capital punishment, have been signally punished by an increase of the crime. In truth, it is as some poet says—

"Mercy murders in pardoning him that kills."

The protection and safety of human life, is the first and paramount concern of every intelligent and moral community on earth. The first statute ever enacted by the Heavenly Father in the present world, as before observed, was a statute *for preserving life*. I am not singular, I hope, in appreciating the civilization of every community by the care it takes of human life. May not the religious and moral character of a community be very fairly estimated by the value it puts upon human life, and the care it takes of it, as indicated in its statute books, its courts of justice, its general police, and its numerous and various means of defence against the accidents and dangers which may imperil it! And may not these be learned from its public highways, its public conveyances, its public buildings, and from the character and capacities of the officers to whose fidelity these great interests are committed, as well as from the various exactions of service, and the extent of the penalties inflicted upon them for delinquency or malfeisance in the discharge of their duties.

In countries long settled, do we see the public highways bordered with dead trees, whose ponderous and decaying branches are bending over our heads! Are the streams that cross them unbridged; or if bridged, are these bridges decayed and dilapidating under the wasting hand of time, permitted to betray the unwary traveller into danger! Are their dread precipices unwalled, their deep ravines uncovered, their miry sloughs unpaved! Are their public conveyances by land and sea, by lake and river, uncomfortable or unsafe, as far as science or art can promote either safety or comfort! If so, must we not regard such a people as imperfectly educated—as but partially civilized—as essentially defective in the pure and excellent morality of the Christian religion!

If the Lawgiver of the Universe, when acting as King of Israel,

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found that man guilty of blood, on the roof of whose house there was no defence against falling over, when it became necessary to walk upon it;—if he said to every subject of his kingdom, "When thou buildest a house, then shalt thou make a battlement for thy roof, that thou bring not blood upon thy house, should any man fall from thence,"—and if he held every man liable for the damage accruing from a pit which he had digged and left uncovered, what should we think of those Christian philanthropists that pay so little regard to the life of man, as not only to subject him to all the dangers of bad roads, bad bridges, bad coaches, bad boats, and bad officers, but when his life is taken by the hand of a duellist, or an assassin, extenuate the offence, and abolish the proper punishment, and allow this wretch, again to go at large and hazard other deeds of violence and blood!

In conclusion we would only ask, who can form a just estimate of the value of the life of one man, either to himself or to society.—No one lives or dies to himself alone. The unhappy victim of a murderer's fear or hate has not only lost his life, but the world has lost it too. And what is life! Aye, what is life to to its possessor, to his relatives, to his country, and to the world! How much would he himself take for it! Ask not the princes and the nobles of the earth in the morning of life—in the enjoyment of all the honors, pleasures, and possessions of earth that imagination can body forth, or passion can desire. Ask not the men of genius, who dwell in enchanted palaces, who drink the pleasures of imagination from the purest and the loftiest fountains of creation. Ask not poets, orators, and philosophers, who find a heaven in the admiration of their contemporaries, and an eternal reward in the worship and envy of posterity. Ask not the military chieftain, returning from the field of blood, flushed with the victories he has won, and crowned with the laurels of a hundred battles. But ask that poor, old, decrepid galley-slave, who has seen his four score years, what posthumous fame he would accept, what sum of money would satisfy him for the pittance of days that might yet be allotted to him. One's life might be safely staked on it, that neither the wealth of a Crœsus nor the fame of a Napoleon would be accepted by him for his chances of another year.

Again, what immense stakes has society in the lives of some men! What great interests and honors are often deposited in the life of a single individual! It is not the interest of one city, one state, or one empire; it is not the interest of one age or of one generation of men; but the interests of a world, and of ages yet to come, that sometimes providentially hang upon the life of a single individual. Let any one

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conversant with the history of only the last three or four centuries, consider how much interest had the world in a few individuals—in such men as Christopher Columbus, Martin Luther, Sir Francis Bacon, Sir Isaac Newton, Benjamin Franklin, Robert Fulton, George Washington, and many others. Suppose that each of these had fallen in with some Aaron Burr, as did Alexander Hamilton, (a name of no inferior fame; whose death, as a national misfortune, no living man can estimate,) what would have been the present condition of the world! Can any man form a proper estimate! Can any one subtract from science, and art, and society, the exact amount of our indebtedness to any one of them, much less to them all! It is from such a sacrifice as this, laid upon the altar of the implacable demon of a false honor, immolated at the promptings of malice and envy, that we learn the demerit of the murderer,—what the world may lose by permitting him to live, and why the fiercest thunderbolts of almighty wrath are treasured up for him.

From this view of the subject, (and who, that venerates the authority of the Bible, can reasonably dissent from it!) may we not entreat every patriot, philanthropist, and Christian in our country, to use his best endeavors to create a sound public opinion on the obligations resting on every State government to exterminate the crime of murder by a firm, persevering, and uniform execution of the murderer, according to the divine precept. Every one can aid in this cause, more or less. And now is a most important crisis. While so many are for taking away the greatest restraint and for substituting a less one, under the most preposterous assumption that man is wiser than God, and that a minor punishment will be more effectual than a greater one, it is high time that the real friends of man should speak out.

And should I not more especially address myself to the softer, more sensitive, and humane portion of my audience—to that sex into whose soul-subduing counsels and fostering hands the God of nature and of society has so wisely and kindly assigned the formation of human character, and to whose influence, direct and indirect, he has almost entirely consigned the destiny of man under the most endearing and fascinating of all titles and associations—those of *Mother*, *Wife*, and *Sister*?

If the ladies in this our age of civilization will only concur with us in opinion, and lend their mighty aid in propagating right views on this subject;—if they will combine their irresistible energies in this cause of genuine humanity, and frown from their presence not only the reckless duellist, but every one who pleads his cause or

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countenances in any way his factitious code of ignoble honors; if they will forever discard from their admiration and esteem every candidate for their favor, who is known to wear upon his person any weapon whatever, fabricated with a view to violence against the life of man—the mighty work is done. Then may be averted the vials of divine indignation which must be poured out on every government and country deaf to the demands of God's righteous law, and regardless of the true safety and happiness of society.

I can only add my earnest prayer that a timely repentance may dissipate that dark and portentous cloud that yet lowers over our beloved country; that by a just consideration of the dignity of man as created in the image of God;—the value of human life as respects the eternal destiny of its possessor—the interest which the State has in all its citizens—the solemn requisitions of the divine law, exacting in all cases the life of the murderer—those having it in their power to form, direct, and govern society, may perceive that it is alike an oracle of reason, of justice, and of mercy, that "whosoever sheddeth man's blood by man shall his blood be shed;" and that, therefore, no ransom nor substitute shall be taken for the life of the murderer, inasmuch as by the eternal and immutable law of God, "the land cannot be cleansed of the blood that is shed therein but by the blood of him that shed it." A. C.

EVIDENCES OF THE CHRISTIAN RELIGION—*No. IV.*

The very boldness and great apparent self-conviction that characterize the advocates of new theories and the founders of new systems, are well calculated to inspire their too credulous followers with confidence. This confidence, too, is commensurate with the energy displayed, and the perseverance used in the advocacy and dissemination of the peculiar principles. Hence the boldness and confidence of such men are really, to many, stronger evidence than the testimony of the inspired teachers, and the whole school of Apostles and Prophets. And should there be combined with these, the external marks of piety and godliness, if the system or theory be false, the delusion becomes the greater.

Now the large majority of those who are fit subjects for any thing wonderful, uncommon, and imposing in its pretensions, are the very men, who, when the system to which they had given full credence is exposed, or by the want of harmony and consistency in its parts, becomes exploded, are most disposed to go as far beyond proper bounds in the opposite direction, as they had gone in the first instance. It is a difficult matter, with many, to dwell in the temperate zone, in reference to any great question connected with the interests of society, of a social, political, or religious character.—

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They go from extreme to extreme—either in the tropical regions of an equatorial sun, or beyond the arctic circle, in the frigid regions of the North.

That such has been the tendency of all religious fanaticism, and such the course of those, whose temperaments are ardent, and whose imaginations become greatly excited, an appeal to history will abundantly prove. With imaginations over-heated, and minds directed for a protracted period to one subject, that engaged every thought and occupied individual attention, it is not wonderful that when the darling theme is shown to be all delusion, and to exist in the imagination only, that fatal consequences must ensue. That all who believed with William Miller, in the appearance of the Messiah at a named time, which passed without the fulfilment of their predictions, do now disbelieve in the Messiahship of Jesus, we are not authorized to affirm; but that many of that number have been induced to doubt, and even question secretly, if not openly and avowedly, the truth of the scriptures, and consequently Christianity itself, transcends the bounds of neither possibility nor probability, but is sustained by the past history of religious enthusiasts, and particularly by the history of the fanatical movement in question. The great danger in all cases similar to the Miller movement, is, that when reaction shall take place, serious injury must ensue to the best interests of Christianity, and the success of that system, that claims as its foundation the writings of the Old and New Testaments.

To guard against these effects, whether in anticipation, or after they have been realized, the only sure and infallible means is an appeal to the evidences of Christianity—the basis of the whole system—the foundation upon which the Christian's hope (if there be any hope) must rest. It seems, from the general impressions of the religious world,—and it is not without some sanction from the scriptures,—that very important events connected with the career of the church, and her ultimate triumph over error, are not far distant.—Commotions in the moral world may be expected. They have been foretold by the inspired teachers; and, as we approach nearer and nearer the grand events, it is but a fulfilment of past predictions, that false prophets will arise and deceive all who are not immoveably fixed in the hope that should be, at all times, an anchor to the soul. Paul said, "I *know* whom I have believed, and am persuaded that he is able to keep what I have committed to him." He who understands the Christian religion, has a clear view of its *precepts* and *promises*, and rests with unshaken faith on its evidences, may, in the journey of life, remain unmoved, unharmed, and secure in the elevated position he occupies, amidst the storms of party, the clashing of theories, and the disturbances and commotions of the moral elements, as the traveller, who is ascending the Andes, and whilst the storm and war of the natural elements rage below him, at the same time, beholds the unclouded heavens, illumined by the brightness of the shining sun, and is encouraged to pursue his journey.

But besides the thousands who are themselves implicated, and who, in consequence of a want of acquaintance with Christian evidences, have become connected with the many delusive theories of modern days; many more stand as spectators of the scene, and can

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but be affected with the veriest feelings of contempt, for the whole scheme of Christianity. Scoffers, in the days of the Apostles themselves, who could show by the performance of miracles, the truth of their mission, asked the question—"Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning." Men who have given little attention to the evidences of Christianity, and who hear bold positions taken by its professed friends, claiming to themselves a good share of biblical knowledge, and making great pretensions to literary and philosophical attainments, may very reasonably be expected to have their prejudices aroused against the system, and conclude that its evidences and its truth rest on no more solid basis, than the rash predictions of crude expositors, when they see predictions fail, the strongest positions given up, and whole theories vanish as the morning mist before the rising sun. In all this, the prudent, discreet, and wise advocate of Christianity sees the danger and impropriety of adopting too hastily, and without proper examination, any half-digested interpretations of prophecy, as the basis of any scheme, system, or theory; but in this he also sees the importance of giving due prominence and attaching their full value to the evidences of Christianity. For he knows that the evidences of Christianity remain the same—the truth is unchangeable, though the conclusions of intemperate theorists and partizans are found erroneous, and the deductions of casuists and subtle reasoners are scattered to the winds by the touch-stone of time. Hillocks of sand are readily removed, by natural agents, whilst the rock of Gibraltar has bid defiance to the raging billows of the sea for thousands of years. He knows that the great volumes of nature and revelation have the same God for their author, and must therefore be in perfect harmony with each other, that heaven and earth declare one language, and that every law stamped upon material nature, can be announced to testify to the grand truth, that "God who spoke to the fathers by the Prophets, hath spoken to us in these last days by a Son."

The papers of the Union not unfrequently speak of the insanity of individuals, who have been made the inmates of lunatic asylums, from a belief of Miller's views. This is not the only cause of such effects. We have known cases of individuals being brought to a state of the greatest conceivable unhappiness—little less than positive misery—from false ideas of Christianity. It may be affirmed, without the fear of successful contradiction, that when any individual who acknowledges the truth and authenticity of the Bible, is made to become insane, or miserable, from believing what he conceives that Bible to teach, he has totally mistaken its teachings, and is laboring under gross error. Whether, then, we regard those who adopt the common theories of the times, and in consequence of not realizing what they expected, are disposed to disbelieve the truth of Christianity;—whether we regard the larger number of irreligious who stand as spectators of the times, and from disgust with the rashness of the advocates of Christianity, are disposed to take sides with the open infidel,—or whether we have regard to the professedly Christian of all parties, who, from mistaken views of the requirements of the system, tend to melancholy, unhappiness, and insanity,

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—it may be those who are miserable, because they know not whether their sins are pardoned, or those who are terror-stricken at the coming of the Lord, who shall descend with his glory, and the grandeur of his power, the importance of continued and repeated presentation of Christian evidences is seen alike. W. S.

King William County, Nov., 1845.

DR. CARSON ON THE WORK OF THE SPIRIT.

Alexander Carson lives no more to watch the citadel of truth, and to rout the enemies of our King. His works, however, will live after him, and be his noblest monument. But who will publish them? The Baptists never took him by the hand until his work on Baptism had eclipsed all former efforts on that subject. I lately procured three of his productions from London, which evince the power of his mind and the vastness of his learning. One is upon evangelical preaching, being a reply to an article in the Edinburg Review on that subject. His flagelator has on it many knots, and hence one blow makes many indentations. Another is on biblical interpretation, being an examination of the principles of Ernesti, Ammon, Stuart, and other philologists. This is the club of Hercules on the shoulders of these critics. The other is on Providence, as portrayed in the book of Esther. The subject of this book is a deep subject, and therefore I intend to think much and read much before I say much.

My object in this paper is to show your readers that he very nearly takes the ground we do on the work of the Holy Spirit. Speaking on the necessity of the teaching of the Spirit, he says, "Nor is it to be understood that the teaching of the Spirit communicates any meaning that is not contained in the words. The Holy Spirit teaches only what in words is revealed in the scriptures; and only through the words. It is necessary for every Christian to have clear and precise notions on this subject; for the teaching of the Holy Spirit is capable of being misrepresented and dangerously perverted by enthusiasm.—It has been so perverted, to the disgrace of Christianity, and to the beguiling of unstable souls. That tide of fanaticism which has lately set in upon Britain, and which threatens to roll over the world, has been raised by false views of the teaching of the Holy Spirit. This deludes many; but still more are furnished with a plausible pretence to renounce the doctrine of the Spirit's teaching, or to keep it out of view as a dangerous doctrine. But the success of the forgery only shows the value of the original, and he is not wise who will not look

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to God as a guide, because some fanatics choose to go astray under the false pretence of that guidance. Let us avoid errors on the right and errors on the left. There is no safety but in implicitly following the word. It is in this only that we are encouraged to expect the enlightening and constant guidance of the glorious Spirit of the truth. The scriptures are the word of God, and he honors them in his teaching, by employing them to enlighten the mind of the sinner, and carry on the education and instruction of the believer. He teaches nothing without them. To enlighten the mind of the sinner by the knowledge of Christ, or to instruct the Christian in the truths and duties of Christianity, without or beyond the scriptures would represent the scriptures as unnecessary or deficient. Whoever pretends to learn from God any thing as to the truths or duties of Christianity, but through his word, has a spirit of fanaticism. This peculiarity in the teaching of the Spirit through the word of the Spirit, is the great safeguard which we have against the delusion of Satan, and the dreams of a crazy imagination. The spirit of wickedness, we are assured, has access to the human mind, and teaches his doctrine to men. How, then, shall we know the difference between the teaching of the Holy Spirit and the suggestions of the wicked one? By this infallible criterion. The Spirit of God teaches only what is contained in the scriptures, and this he always teaches through the means of the scriptures. If any thing is taught contrary to them, or in addition to them, or without their instrumentality, it is to be accredited to the spirit of darkness, or to our blinded minds." [See Biblical Interpretation, pp. 19, 20.]

Now, although Dr. Carson is a strict Calvinist of the highest school, and in the defence of the main points of that somewhat defeated and declining theory, I think that he is evidently wrong in the above remarks, yet he goes as far with us as I would wish any man to go. My own convictions are decidedly in favor of a change of ground on our part as to the defence of this capital item of doctrine. Not that I recommend a change of views on the subject, for there is no reason for a change, but because our opponents have changed their ground, and *given up* the doctrine for which they used in former times to contend, and against which we earnestly battled. Where now are the *sights* and *sounds* of thirty years ago! Could we get a response from the old pulpits and gallery posts of churches to the inquiry, "What did you hear in times of old at experience meetings!" doubtless it would be an interesting narration! I fear many, now alive, would disown their own experiences.

The popular ground now is, that the word of God is the sword of

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the Spirit; and that the Spirit wields the sword, and does execution with it; and that if any man believes the word, it is because the Spirit carries the word to his heart with power. The most popular Baptist preacher in Great Britain, recently deceased, who maintained the popular view on this subject, and whose treatise on this doctrine met the entire approbation of the evangelicals, said, "It is his office to present the mysteries of salvation; the truths which relate to the mediation of Christ and the riches of his grace, in so penetrating and transforming a manner as to render them vital, operating principles, the food and solace of our spirits. Without this agency, however intrinsically excellent, they will be to us mere speculation, an inert mass; it is only when they are animated with his breath, that they become spirit and life." This doctrine is really as dishonorable to the word as independent Spirit doctrine was; because, if the word is "mere dead speculation" or "an inert mass" until the Spirit breathes upon it, of what utility can it be in man's salvation!

We believe that the word of God is the sword of the Spirit. But why is it the Spirit's sword! Because the Spirit uses it—wields it! Nay; but because the Spirit prepared it—is the author of it. When Paul is equipping the Christian soldier, after ordering the girdle, the breastplate, the grooves, the shield, and the helmet of salvation, he orders the sword in these remarkable words:—"And take the sword of the Spirit, which is the word of God." (Eph. vi. 17.) Here, then, the Christian is to use the sword of the Spirit, which is exactly what the Spirit made it. If you choose to say it is *dead speculation* or *an inert mass*, why be it so; I shall believe and teach, that "it is quick and powerful, and sharper than any two-edged sword;" and that "it is the power of God unto salvation to every one that believeth."

We have a case in the Acts which fully exhibits the work of the Spirit and the province of the word. It is the case of Philip and the Eunuch. Philip is the preacher of the gospel; the Eunuch is the sinner, and he is reading the word of God. Here, then, fortunately, we have all the elements and agencies, for the Holy Spirit was there also. The manner in this case is important, because it is an inspired narrative. We have the sinner, we have the word, we have the preacher, and we have the Spirit. The sinner is reading the word of God. Does the Spirit breathe upon the "dead speculation"? No, the Spirit says to Philip, "Join thyself to that chariot." Philip preaches to him Jesus; the man understands, be-

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lieves, and is baptized, and goes on his way rejoicing. Now, where is the Spirit? Breathing into life the "*inert mass*" of the Old Testament, or quickening the "*dead speculation*" of Philip's preaching! No; but Philip spoke as he was moved by the Holy Spirit; and when the Eunuch obeyed, he had the remission of sins and the gift of the Holy Spirit. I can stand by this case, and resist every effort to make the word of God of non-effect.

J. HENSHALL.

THE EARTH.

It is evident that God would have us learn his character and glorious attributes, not only from revelation, but also from nature. He has implanted in us the desire to know the hidden causes of things—given us capacities whereby we may gratify that desire—and unrolled, in the broad volume of creation, inexhaustible pages of magnificence and wisdom, from which we can derive knowledge and instruction. The saints in all ages have delighted to hold converse with the still spirit that broods over this breathing world, and acknowledge, in the murmur of the rill, the roar of the torrent, the springing of the flower and the tough-rooted majesty of the oak, the gentle shower and the impetuous storm—in every accent loud or low, which in ten thousand voices awake the sublime evidences she ever and always utters of the goodness, wisdom, and power,

> "*That plann'd, and built, and still upholds a world*
> *So cloth'd with beauty for rebellious man.*"

Whether we look to the interior of our globe or confine our observation to its surface, we are filled with admiration at the vastness of that scale on which God has been, and is still, operating for his fallen creatures. We have already adverted to those stupendous strides by which old chaos mounted, through successive formations, to what, in the poetry of our admiration, we are pleased to call the present beautiful earth, and seen in it all, how wonderful are his ways, with whom a thousand years are as one day and one day as a thousand years! But these are, in the main, the vailed wonders of the earthly tabernacle. They are the familiar altars of nature's High Priests only. They can only be approached with that full intimacy which makes them truly known, by him, who has caught incense from the altar of science, and can sprinkle his path with the sacrifice of many a toilsome hour of devotion. It is in this outer court that we may all enter and adore. The broad bosom of the

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earth is spread out in living colors before us, and we are invited by all its variety and vastness, to make its acquaintance. But its very attractions deter us. So manifold are its wonders—so intricate its mysteries, that we falter upon the threshold and have not courage to enter.

Much of our discouragement, however, arises from our own negligence to inquire, and much from the very artificial modes in which we have been taught to examine. All our systems of geography contemplate the earth more as a stage for political intrigue, a vast and complex amphitheatre, in which kings may tilt and subjects bleed—a mighty chess-board, on which the bloody game of war is played, for the regal prize of conquest, than as the footstool of Jehovah, the fallen object of his unwearied love, and the scene of that remedial grace, which works and energises in us and by us for the renovation and glory of man. It is to be lamented that in tracing out the artificial boundaries of kingdoms and numbering their subjects, we so often forget the broad outlines that God has given us, and that good which he designed by them, for his creatures. It is thus that the mind is turned away from the contemplation of the power of God to the glory of the king, and the wisdom and goodness of his gifts, to the prudence and forethought of an earth-born, like ourselves.

If we could fancy ourselves destitute of all this knowledge and gifted with the science to comprehend at a glance, the whole surface of our earth, we should find, that it is not flat as the ancient poets supposed, but a globe—almost a perfect sphere, with a surface diversified, not indeed by the lines of boundary between nations and the petty princes that lord it over its domains, but by those stronger and more enduring delineations of wisdom,—seas, and continents and islands. In the arrangement, proportion, and physical appearance of these, we should find much to marvel at and to study. We could not help being filled with astonishment at the vast preponderance of water over the general surface. Stand where we would, too, on the great bosom of the deep, we should find, that it was all a unit. Not many divisions, isolated and disconnected from each other, but all one great and unbroken circulation—feeling softly its way in the rivulet, or dashing, headlong and furious, in the torrent. Not a vibration wakes its pulse beneath us, that does not tremble to the remotest shores of its unmeasured reach;—but one and unsevered this great heart of the earth beats, the same on the coasts of Peru—against the icy barriers of the South—around the spicy isles of the East—amidst the regions of eternal sunshine, and the

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dreary solitudes of unmelting snows. God has measured it in the hollow of his hand, and there it waves, covering in its broad bosom a hundred and fifty millions of miles,—three-fourths of the entire surface of the globe, and sufficient in quantity to bury it all nearly eight thousand feet in water!

What an overwhelming spectacle is here! And at first, what an unmeaning waste of waters is thus rolling around us! But we look more closely, and how beautifully is it working, by God's appointment, for the comfort and happiness of man, tempering the vertical suns of the tropics and moderating the searching blasts of the poles—thus equalizing and controlling the otherwise disastrous changes of climate and making habitable and salubrious the abode of man.—From its surface, too, are rising the restless vapors, which float, by the breezes it creates, far to the inland fields, watering the thirsty earth, and keeping in abundant and exhaustless supplies the fountains of rivers and of lakes. That shower we see falling, and that river which

Labitur et labetur in omne volubilis ævum,
(Flows and shall flow through every age the same)—

have both come from its bosom; and, after their long journey through the air, on the wings of the wind, are returning, by the simple laws of gravity, to their ocean home again. On its shores, countless throngs are settled, subsisting upon its ample stores of fish and salt, and looking for the white sail or the puffing steamer, which are borne on its bosom, from the distant zones of the earth, and laden with the luxuries they produce. Its great currents, too, pouring in their purified supplies from the poles, and keeping in perpetual motion the great mass of waters, preserve it ever fresh and uncorrupted, and show by what simple yet majestic compensations, God maintains the harmonies of his universe.

Turning our attention to that other portion of surface, we call the land, making about one-fourth only of the whole—we are filled, if possible, with more confusion than before. Standing over the eastern shore of the great island of New Holland, and turning our face towards the North—we shall see on our left, rising from the Cape of Good Hope, the great mountain chain of Africa, called "the Spine of the World;" before us, from the centre of Thibet, through Chinese Mongolia, towards Okotsk, and thence to the extreme eastern promontory of Asia, another vast chain of mountains, stretching from South-West to North-East; and on our right—that vast and unbroken chain of the highest mountains on the globe, which ranges along the whole coast of America, from the Straits of Behring to Cape

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Horn, and closely borders, with its tremendous precipices, the shores of the great Pacific. We are thus in the midst of an immense circle, whose circumference, with only occasional breaks, is composed of lofty and inhospitable mountains, and within which is embraced the greater part of the waters of the earth. Between us and these, in the North, falling towards the ocean, is the great kingdom of China, called by themselves, possibly from its position, *Chium-hoa*, the *Middle Kingdom*. Beyond these mountains lies the great mass of the two continents into which the whole of the land surface is divided by the narrow Straits of Behring. If this were filled up, we should have but one continent and but one ocean. But what a variety is here! Detached and irregular mountains—high, but level table lands—extensive and fertile diluvial and alluvial plains—majestic rivers—peaceful lakes, and every diversity of climate which the uncounted desires of man can crave. Here, too, is the pestilence-breeding marsh, the belching volcano, and convulsing earthquake,—all parts of this great whole, and all in wisdom regulated for man's ultimate good.

Nature, like the chemist, has her laboratory. The mountains are her refrigerators. It is by these she cools, condenses, and deposites the vapors which rise, under the influence of the sun, from the surface of the ocean; by these she manufactures the storm and arouses the whirlwind—racks into purity the stagnant air, and washes into freshness and life the arid plains beneath. Man needs dry land for other purposes than agriculture and manufacture. Life, and health, and locomotion, are more important than great cities or broad plantations;—hence God has not forgotten these in the economy of nature, but has diversified the earth with these secondary agents of his goodness, lakes and rivers, and variety of climate, to irrigate the soil, transport his produce, and connect, by links of mutual intercourse and dependence, every portion of the habitable earth.

Nothing can be more appalling than volcanoes and earthquakes. We are apt to consider the crust of earth upon which we reside, as so solid and unchangeable a mass, that it can neither be shaken nor rent; but in many regions it is far from a state of repose. In the foci of volcanoes nothing can be more disastrously unstable than the crust of the earth. Within the life of a single generation the entire aspect of a neighborhood is changed—cities are engulphed in yawning fissures—hills levelled down and dislocated—mountains heaved up and crystalized—inhabitants buried in ruins, and the most appalling transformations effected in the whole region. Yet these

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have been, in the past developments of the earth, agents of the greatest good. All the useful and necessary variety of mountain and plain—hill and valley—river, and lake, and island, has been in an unquestioned degree, the effect of their agency; and though their phenomena now, are not so evidently connected with beneficial results, we are at no loss to infer, from the past and the present combined, that they still play an important part among the great regulating and conservative powers of our globe.

But amidst so much to admire and to enjoy, is there nothing to deplore and avoid! Are all the successive creations, each of which God pronounced "*good*," and all of which he declared to be "*very good*"—still good! Are there no bitter waters mingled in this great fountain of general beneficence! Surely yes. Man has fallen and his habitation is cursed; but it is cursed *for his sake.* The very sweat of our brow will one day be seen clearly to be a blessing, and the seeds of death which are around us and in us will germinate to the bringing forth of eternal life. "The pestilence that walks in darkness and the destruction that wastes at noonday," are but links in that long series of providences, by which at last all that will be redeemed, shall be guided back, and bound indissolubly to the throne of God. Happy the man who can thus look upon nature, and trace in every arrangement a final cause of mercy! And should not all Christians so regard these manifold works of him who in wisdom hath made them all, and be ready with the Psalmist to exclaim, "O Lord, the earth is full of thy riches! So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts."

W. K. P.

ACTS OF APOSTLES.

SECTION III.——CHAPTER II.

37 Now, when they heard these things, they were pierced to the heart, and said to Peter, and the rest of the apostles, Brethren,
38 what shall we do? And Peter said to them, Reform, and be each of

37. "*They were pierced in their heart*"—literally, *compuncted;* but more familiarly and elegantly expressed, "pierced to the heart." These compunctions of guilt prompted them to ask Peter and his associates what they should do. This was equivalent to an admission of the truth of all that they had heard from him. It was equivalent to a declaration of their faith in all that was said by the Apostles. This makes his response peculiarly interesting. It was an answer from the highest authority, and to the most interesting question ever propounded.

38. "*Repent and be baptized:*" common version. "Reform and be im-

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you immersed in the name of Jesus Christ, in order to the remission of sins, and you shall receive the gift of the Holy Spirit.

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mersed." They were already compunected with guilt. They had faith and sorrow for the past; yet still they are enjoined *to repent.* The original term, *μετανοια*, includes both repentance and reformation. [Bloomfield.] It is more than mere compunction or sorrow for the past: for that Peter saw they already possessed. He meant something more; for yet he says, *Repent.* He, therefore, uses a word which indicates effectual repentance, or reformation. It is much more appositely translated *reform.**

"*Each of you.*"—It was addressed to all, and personally to be embraced by all. No one can believe, repent, or be baptized by proxy. In the Christian institution every one acts for and from himself, who acts acceptably.

"*For the remission of sins.*"—On which Doddridge observes—"They are not only called here to repent, but a submission also to the ordinance of baptism is required of them, in order to the forgiveness of sins: for though on their repenting and believing, they were, according to the tenor of the gospel covenant, entitled to the remission of their sins; yet as Christ had, for wise reasons, appointed this solemn rite as a token of their taking up the Christian profession in a public manner, there could have been no sufficient evidence of their repentance and faith if this precept of Christ had not been obeyed." Is it not, then, as necessary still for this purpose as at first?

But the phrase "*for the remission of sins,*" is connected with John's baptism as well as with Christian baptism. See Mark i. 4; Luke iii. 2. *There is no baptism ordained by God, not connected, in some very important sense, with remission of sins.* The phrase, "*for the remission of sins,*" is that used by the Lord himself—Matth. xxvi 28—"Shed for many—*for the remission of sins.*" In order to the remission of sins most certainly is the sense; not because of, but into, for, or in order to.

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* "*In the name of Jesus Christ.*" We have three phrases—*εις ονομα, εν ονοματι*, and *επι ονοματι*—*into the name, in the name*, and *upon the name.* Επι is translated very often *on* and *upon.* Indeed, this is its most common meaning.

The learned Vitringa, says Dr. Doddridge, and Le Clerc, labors to prove that *epi onomati* means something more than *en onomati.* That to be baptized, *epi onomati*, indicates solemnly devoting oneself to the Lord. To be baptized *by the authority* of the Lord, or *en onomati*, is the most usual style; but here it implies more than this—offering oneself upon the Lord, consecrating ourselves to his glory. This, indeed, may be implied. Then Peter would have them baptized *by the authority of the Lord for the remission of sins, consecrating themselves to his service.*

Wickliffe, or, in his own orthography, Wiclif, in his version, made 1380, renders it,—"Do ye penance, and eeh of you be baptisid in the name of ihesus Crist into remyssioun of youre synnes, and ye schuln take the gifte of the holi goost." Tyndale, in his version, made in 1534, is the same as the common version. The Geneva version has it, "Amend your lives, and be baptized for the remission of synns." A. D. 1557. The Rheims version, made 1582, has it, "Doe penance, and be every one of you baptized," &c. Cranmer's, with all the foregoing, has it, "Be baptized *for the remission of sins.*" A. D. 1539.

"In several modern languages we have, in what regards Jewish and Christian rites, generally followed the usage of the old Latin version, though the authors of that version have not been entirely uniform in their method. Some words they have transferred from the original into their language—others they have translated. But it would not always be easy to find their

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39 For the promise is to you, and to your children, and to all that are
40 afar off; as many as the Lord our God shall call. And with
many other words he testified, and exhorted, saying, Save your-
41 selves from this perverse generation. They, therefore, who re-
ceived his word with readiness, were immersed, and there were

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"*The gift of the Holy Spirit.*"—The Holy Spirit is the author of the word of God. The gift of the Holy Spirit is not the word nor the person of the Spirit. It is the influence of the Holy Spirit confirming the testimony of God, or consoling and establishing the hearts of the faithful.

39. "*The promise is to you.*"—This is the promise quoted from Joel; not baptism, but the Holy Spirit.

"*To your children, to all that are afar off.*"—Not their infant offspring, but to as many as the Lord our God shall call, whether Jews or Gentiles.

40. "*Testified and exhorted.*"—This is a concise description of the apostolic manner of preaching. To "*testify*" is to quote and to apply the ancient oracles, or to affirm what they themselves heard and saw. To "*exhort*" was to urge the convinced to obey the precepts of the gospel.

"*Save yourselves from this untoward race.*"—The Apostle was not straitened by the fixed style of modern orthodoxy.

41. "*Those who gladly received the word were immersed.*"—Baptism did not precede, but succeed the reception or belief of the testimony. The baptized were added to the one hundred and twenty men and women who, till then, formed the congregation in Jerusalem. The number converted by all the preachers of that day amounted to some three thousand persons!

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reason for making this difference. Thus the word περιτομη they have translated *circumcisio*, which exactly corresponds in etymology; but the word βαπτισμα they have retained, changing only the letters from Greek to Roman. Yet the latter was just as susceptible of a literal version as the former. *Immersio, tinctio*, answers as exactly in the one case, as *circumcisio* in the other. And if it be said of those words, that they do not rest on classical authority, the same is true also of this. Etymology, and the usage of ecclesiastic authors, are all that can be pleaded.

"Now the use with respect to the names adopted in the Vulgate, has commonly been imitated, or rather implicitly followed, through the western parts of Europe. We have deserted the Greek names where the Latins have deserted them, and have adopted them where the Latins have adopted them. Hence we say *circumcision*, not *peritomy;* and we do not say *immersion*, but *baptism*. Yet when the language furnishes us with materials for a version so exact and analogical, such a version conveys the sense more perspicuously than a foreign name. For this reason, I should think the word *immersion*, (which, though of Latin origin, is an English noun, regularly formed from the verb *to immerse*,) a better English name than *baptism*, were we now at liberty to make a choice.

"The primitive signification of βαπτισμα is *immersion;* of βαπτιζω, to *immerse, plunge*, or *overwhelm*. The noun ought never to be rendered *baptism*, nor the verb *to baptize*, but when employed in relation to a religious ceremony. The verb βαπτιζω sometimes, and βαπτω, which is synonymous, often occurs in the Septuagint and apochrypnal writings, and is always rendered in the common version by one or other of these words—*to dip, to plunge, to wash*. When the expression, therefore, is rendered in familiar language, there appears nothing harsh or extraordinary in the metaphor. Phrases like these, "to be overwhelmed with grief," "to be immersed in affliction," will be found common in most languages."—*Campbell's Diss.*

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added to the disciples that very day about three thousand souls.
42 And they continued steadfast in the apostles' teaching, in the fellowship, in the breaking of the loaf, and in prayers.
43 Fear also fell upon every soul, and many miracles and signs
44 were wrought by the apostles. And all that believed were toge-
45 ther, and they had all things common. They also sold their possessions and effects, and distributed them to every one accord-
46 ing to his necessity. Moreover, they continued unanimously in the temple every day; and breaking bread from house to house,
47 they partook of their food with joy and simplicity of heart, praising God, having favor with all the people: and the Lord daily added the saved to the congregation.

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42. They continued in the Apostles' teaching or learning. They regularly waited upon the instruction of the Apostles. They had as yet no Christian Scriptures. The living Apostles were their gospels and epistles.

They also steadfastly continued in "*the fellowship*," or in the joint participation of one great community of blessings, temporal and eternal.* Bloomfield, with many others, regard the fellowship here as "the communication of goods liberally to the poor." Farther developed, verse 46

"*In breaking of the loaf.*"—While some regard this phrase as a common meal, such as Erasmus and Beza, the author of the Syriac version, Dr. Lightfoot, Suicer, Henman, Wolfius, &c. &c., regard it as indicating the Lord's supper. To these is added their social prayers. All these are Christian ordinances of a social character. Christianity is superlatively social in its genius and tendencies.

44. "*They had all things common.*"—This was a splendid demonstration of the liberality of the Christian spirit. According to the necessity of the brotherhood, was the liberality of the whole community. This was a glorious bursting forth of the social spirit of the Christian over all the individual and selfish impulses of the human heart.

44. "*Breaking bread from house to house.*"—This was not for social worship, but for food. For, adds the historian, "They partook of their *food* with joy and simplicity of heart, praising God." These were, indeed, feasts of love, but they were for natural refreshment.

47. "*The Lord daily added the saved to the congregation.*"—Not such as *should be*, but such as *were* saved. Wickliffe's version is more exact than Tyndale's, Cranmer's, or the common, in this respect:—"And the Lord encreasid hem that weren made saaf ech day." He added the saved to the congregation. Tyndale has *congregation*—so has Cranmer; while the Geneva and the common version have *church*.

In the age of the Apostles those who had believed and were baptized, were always contemplated as standing in the state of pardoned, justified, and saved persons.

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* The term κοινωνια is found twenty times in the Christian Scriptures It is rendered *fellowship* twelve times, *communion* four times, *communication* twice, *contribution* once, and *distribution* once. It is not communion in the Lord's supper; for the breaking of that loaf stands distinguished from it. It simply indicates their intimate joint participation of all good things as one community. With this was connected the daily ministrations alluded to, chapter vi.—of which in its proper place.

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PRACTICAL THOUGHTS AND REFLECTIONS.

In this short section of the Narrative we have the first, and, indeed, the only, apostolic development of the commencement of the Christian community. In the section preceding we had the ascension, coronation, and glorification of the Messiah, and the great revolution in heaven consequent upon his investiture with the mitre and the crown of the universe. He was then, indeed, constituted "*Imperator et Pontifex Maximus*," not of Rome, nor of earth, but of the Universe. KING AND HIGH PRIEST OF THE UNIVERSE HE IS. "Angels, authorities, principalities, and powers" are now subjected to him. He is "HEAD OVER ALL THINGS" for the sake of his church—"the fulness of him that *filleth all in all*." He is now the dispensator of the Holy Spirit. And how sublime the commencement of his kingdom in Jerusalem! Under the Jewish theocracy, and the regimen of law by mediator Moses, on the day of the descent of Moses with the law, *three thousand* Israelites were slain by the sword. But now, under the Christian theocracy and the reign of grace by Mediator and King Messiah, on the day of the descent of the *Christian Advocate* with the gospel in his hand, three thousand souls that were slain by the sword of the Spirit are made alive to God.

Hence, then, we have the glorious beginning of the gospel kingdom—THE REIGN OF GRACE. The gospel facts, promulged and proved that day, were;—that Jesus died for our sins, an *atoning sacrifice;* that he was buried, that he rose again from the dead, that he ascended into heaven—was crowned Lord of all; and that he sent down the Holy Spirit to be the *Guest* of his church and the *Advocate* of his cause.

These facts the HOLY TWELVE affirmed. They proved by quotations from the Prophets that they had been promised. They most solemnly deposed that he rose from the dead—that they were witnesses of that fact—and so was the Holy Spirit that sat visibly upon their persons. They then exhorted the audience to *save themselves* from the impending vengeance by coming to him.—Such was the preaching of that day.

The conversion of the audience was consummated as follows:—They heard, they saw, they were convicted of sin, of justification, and of future judgment: of their own sin, because they had disbelieved and crucified the Messiah: of his righteousness, because of his reception into heaven: of judgment, because the powers that opposed him were defeated and ultimately to be vanquished.

Their introduction into his kingdom was not by hearing and seeing only—not by believing and repenting only; but also by obeying the precept concerning their putting on Christ by baptism They heard, they saw, they believed, they repented—they gladly obeyed and were baptized. Such was the process of their conversion. They were thus added to the saved.

Now would not Peter have told the whole human race to have done the same things, had they been present that day? And if so, are not all who hear the word commanded to do as they did? This certainly is not ancient, but primitive, original Christianity. The stream is always purest as it gushes from the fountain. Let all who have not yet obeyed the gospel do as they did, and the same gracious results will follow. They also will participate in all the promised illumination, peace, and joy of the Holy Spirit.

And what do we learn of the employment of the first church? They not only declared their faith in the Messiah, and their repentance; they not only made a public profession of this faith and repentance; they were not only baptized into Christ—into the name of the godhead—into the mysterious, sublime, and awful relations of the Father, and of the Son, and of the Holy Spirit; but they also *continued steadfast* amidst all the trials and temptations of their new associations. They held fast the Apostles' teaching, and were obedient to the faith. They continued in the Apostles doctrine, in the social intercommunications of all brotherly kindness, distributing to the necessities

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of saints, and communing not merely in social repasts, but in breaking the mystic loaf—in prayers, praising God—in songs of adoration and gratitude; and enjoying the admiration and favor of the more sedate and reflecting citizens of Jerusalem, with the special tokens and demonstrations of the divine presence and protection.

What a delightful community was this mother church! Who would not desire to have been a member of it! Who can imagine a more convincing proof of the divine authority, evidence, and excellency of the Christian religion! The selfish feelings of the human heart were so entirely overcome, that they went beyond the requisitions of the gospel. They sold their surplus possessions and laid the prices of them at the Apostles' feet, that distribution might be made to all according to their need, and that they might have one great sabbatical year, a glorious jubilee, a daily spiritual feast in the temple of Solomon, and then meet in social parties all round the city, breaking the social and festive loaf from house to house, eating their food with gladness and singleness of heart. A revolution so sudden, so radical, so sublime, so contrary to all the usual springs and fountains of human action, never before happened on earth, and constitutes an irresistible argument in proof of the Christian religion, of the divine mission and call of the Apostles. The church in Jerusalem was a glorious monument erected in proof of the resurrection of Jesus Christ from the dead, and more than a thousand lectures carries conviction to every observant mind that our faith, and hope, and religion, are not of man, but of God. We thank High Heaven that not Rome, but Jerusalem, is the mother church—the mother of all true churches. Oh! that all Christians were inspired with her spirit, would receive her doctrines, imitate her example, and enjoy her high honors and her rich reward! A. C.

EDUCATION IN KENTUCKY.

The Disciples in this State deserve much credit for their efforts in behalf of the cause of education. They have a highly respectable College at Harrodsburg, under the presidency of our learned and talented brother Shannon, at which a respectable number of young men from the Southern and Western States, as well as some from Virginia and other parts of the world, are educated, and thereby qualified to exert a salutary influence in our widely extended country.

Besides this institution, there are among our brethren many schools and seminaries for teaching the more youthful portion of the community; and among these, it gives us pleasure to say, that there is a considerable number devoted to the cultivation of the female mind.

We have just received a catalogue and circular of the Highland Literary Institute, at Mount Sterling, Kentucky, under the control of brother H. B. Todd, formerly of this State, which appears to be in a highly flourishing condition, and numbering upwards of two hundred students, consisting of nearly equal proportions of males and females.

The Principal of the school is assisted by five teachers; and we judge, from the different branches taught, and from the character of the teachers employed, that it is an institution of a high order, and one at which a sound and thorough course of instruction is imparted.

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We have also been pleased to see in the Christian Journal, an account of the examination that lately took place at Greenville Female Institute, near Harrodsburg, of which our friend and brother Mullins is Principal.

Brother Ayres speaks in the highest terms of that school, and his commendation is valuable, in the estimation of all who are acquainted with him. Among other good regulations, it is made the duty of the young ladies to prepare and read essays upon appropriate subjects. Their performances are highly commended, and they received great praise, not only for the merit of their compositions, but also for good reading, which is a rare accomplishment, either among gentlemen or ladies. We will probably publish, in our next number, for the gratification of our young female friends, the valedictory address, composed and read by one of the graduates of the school.

We were much pleased at our visit to Greenville Institute, and formed a very favorable opinion of the Principal and his Assistants, during our sojourn in Kentucky, last winter, and we rejoice at their continued prosperity and success in the vocation in which they are engaged.

What employment is more honorable, or more congenial with the feelings of benevolent and intelligent individuals, than that of imparting instruction to the rising generation, and of leaving upon their youthful hearts the indelible impress of their own moral excellencies! This is a field of usefulness, second in importance to few, if any, in which the philanthropist and the Christian may labor; and we should hail as a bright omen of good, the consecration of much more of the learning and piety of native Virginians, both male and female, to the task of cultivating it. R. L. COLEMAN

QUERIES.

Dear brother Campbell—THE church of which I am a member, is destitute of overseers, and probably may be for some time. When we meet on the Lord's day, and have no preacher present, as sometimes happens, we find ourselves embarrassed—at a loss, if not as to what to do, at least as to how we shall proceed, and who shall lead; and the consequent diffidence, delicacy, and delay, if they do not defeat the object of coming together, operate injuriously to that decency, order, edification, and comfort in the Holy Spirit, that it should ever be the privilege of Christians to behold and enjoy in the house of the Lord.

As the scriptures, as a perfect rule, must be ample and competent thoroughly to furnish us unto all good works under all circumstances, I cannot suppose Christians can ever be straitened in the gospel, however they may be by their ignorance; or, in meeting under *such* circumstances any more than *any other;* if they understood and conformed to the scriptures, they would not *err*, or fail to have a profitable waiting before the Lord.

But meeting thus, *how to proceed* is the question I wish scripturally solved, and for that purpose I write.

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Does Peter, in his first epistle, fifth chapter, give directions applicable to disciples thus convened! I observe the epistle is directed "*to the strangers scattered*," "elect according to the foreknowledge of God," &c.—that is, (if I understand it,) according to the knowledge of God revealed in his word in time anterior. Since as by Deut. xxix. 29., we learn that secret things belong to the Lord our God, &c. I just suppose all the foreknowledge of God we or our children have to do with, or in fact are authorized to talk about, is just what God has graciously condescended to reveal to us aforetime, or in time going before the events, dispensations, &c. But this idea, right or wrong, just by the by.

But to recur to Peter: I see the new translation reads, "The seniors that are among you," &c. Were these strangers scattered, these dispersed brethren, meeting, think you, in an organized state, when thus addressed by the Apostle, or coming together without regular organization or officers! Were the elderly brethren thus directed, in the absence of ordained overseers, to feed the flock and take the oversight for the time being! And *was*, and *is*, this the way gifts in churches are to be developed and proved *first*—before a regular and permanent appointing of elders, &c.! The expression, "exercising the overseer's office not by constraint, but willingly," &c. satisfies *some* that they were regularly and permanently appointed overseers. I doubt that, and suppose they rather acted thus from the obvious propriety and necessity of the case, in harmony with the Apostle's directions, till the things wanting were set in order, and elders were ordained. But *I do not know:* you will anticipate, more than I have expressed; and I hope you will try to enlighten our minds, for many are anxious for scriptural instruction upon these important matters, as many are the brethren meeting, occasionally at least, without regularly constituted officers, and in many cases probably must so meet for some time before permanent officers can be scripturally ordained; and it would be a great relief to brethren oftentimes thus situated, to know just the will of the Lord concerning them, and how to do, and who are to act by divine authority. A want of knowledge on these points, a difference of views as to the number of overseers, some contending for one, others for a plurality—some for electing officers annually, ending almost always in an electioneering spirit and disunion, are among the evils existing, which require a *remedy*, and which, I think, a clear expression of scriptural teaching would effect to a very great and happy extent.

Yours in the Lord, Z.

REMARKS.

It would seem a requisite to any precept or example, which is to be binding as a rule of practice, that it should be at least explicit. So long as there is admitted ambiguity in the case, there is *prima facie* evidence that it was not intended as a rule of practice to be obligatory upon subsequent organizations. That the "strangers" or sojourners addressed by Peter were "brethren coming together without regular organization or officers," can at best be but a *probability*, since there

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is nothing to support it but the peculiarity of the phraseology.—There were *churches* in Galatia, for Paul addressed an epistle to them; (Gal. i. 2.) and doubtless in the other countries named also. Why, then, may not Peter's epistle have been to these!

This evident ambiguity precludes our basing upon this allusion any authoritative rule of action. But the difficulty has respect rather to the official character of the persons called elders. Now "elder" is either a title indicating *age* simply, or *office* also. Whenever it indicates *office* in the Christian church, it has but *one meaning*—and that is the same as Bishop or overseer—see Acts xx. 17, 28—where the *same persons* are called elders and overseers; that is, Bishops. The persons then addressed by Peter as "elders," if officers at all, must have been Bishops or overseers. That they were officers would seem evident, from the fact, that they *exercised office*, and the Bishop's office too,—as well as from the specific duties named. They were to feed the flock, to take the oversight; that is, to be not only nominally, but really *overseers* or Bishops,—(for these are both the same word in the original,) they were to be paid for their services, as is evident from their being exhorted not to labor for filthy lucre, or for making money by the office,—they were not to pervert their authority, in lording it over God's heritage,—they were to be ensamples to the flock—and they were to consider themselves as under-pastors of the Chief Shepherd, from whom, at his appearing, they should receive a crown of glory that fadeth not away. Now if the persons who were to do and be all that is thus mentioned, and who are called elders by the Apostle, were not elders, *officially*, it would seem that there is something more in the term than we are in the habit of supposing.

As to annual elections of elders, it is an idea so perfectly foreign to the New Testament, that it would be like entertaining an untaught question to consider it. If there is a single intimation, that has even the shadow of a squinting like this, in all the New Testament, we have as yet to see it. The Apostles ordained elders in every church—Acts xiv. 23.—and though their personal ministrations continued for the ordinary period of an entire generation, we are never told of their doing it in the same church but once. Titus was left in Crete to ordain elders in every city, but there is not a word about his doing it every year. The doctrines of the Apostles were much corrupted in early times by the unhallowed influences of Grecian and Roman philosophy, and we much fear that their ecclesiastic polity is in danger of a similar corruption—from modern American democracy. Trading in politics suggests a like enterprize in *reli-*

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gion—and filthy honor or distinction is as much desired now as filthy lucre was in the days of Peter.

But whilst the scriptures give no intimation of annual elections, they are explicit as to a plurality of Bishops. Paul sent from Miletus to Ephesus and called the *elders*, and addressed his epistle to the Philippians, to all the saints at Philippi, with the bishops and deacons—chap. i., ver. 1. This is conclusive; yet the question remains, "How to proceed when there is no scriptural organization." That there may be congregations in this condition is not only verified by our daily experience, but also by the account of the spread of the gospel given us in Acts. The churches were first planted, and then revisited in order to the ordination of elders. From the fact, that Titus was left in Crete to set in order the things that were there wanting, it would seem proper, so far as it is practicable to do so, to have assistance from other congregations, until things can be set in order and the church regularly organized, and from Acts xiv. 22, 23, that those who plant churches should confirm the converts and assist in their organization—but in the absence of such assistance, a church must neither neglect its privileges nor its duties; but must, so far as the gifts among its members enable it, proceed to develope itself according to the scriptural form and order. In doing this, however, they must proceed by some rule. If they cannot conform entirely to the divine one, in case of a perfectly organized congregation, why let them do so as far as practicable and as the necessities of the case require. It is their *duty* to *proceed*—the duty of the whole church—and therefore the *power* to proceed is with them. Now this they cannot give to "elders," because they have none among them *qualified* for this peculiar office. Neither can they all take the lead. What then? Surely they must elect a leader. This is but a voluntary delegation of their own power—from the necessity under which Paul places them in his 14th chapter to 1st Corinthians. If they cannot have *Bishops* possessing among them all the qualifications prescribed, let them have a *president*, who, if he cannot teach, may at least preside over and direct their meetings, so that "all things may be done decently and in order."

The Apostle Paul evidently contemplates the exercise of a discretion on the part of churches, both in the 6th and also in the 14th chapter of 1st Corinthians. He does not remind them of rules which he had given them before, but argues with them from the fitness of things, as though astonished that their own sense of propriety had not led them aright in the matters treated of. And so doubtless he would argue with a congregation now that could not find the order

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according to which they should proceed, in their occasional meetings. "What! is it possible you have a congregation made up of Christians, all acknowledging, as supreme, the authority of God, professing to conform in your daily walk and conversation to the precepts of Christ Jesus, and yet have not amongst you a man to whom you can safely delegate authority to preside over your meetings and direct the order of worship! Do you not know what order ought to be followed, and can you not appoint some one from amongst you, and require him to maintain it! I speak to your shame! If you have not yet developed among you, the gifts necessary to a full and perfect organization, do you not know that you must by *trial* call out and ascertain them, as soon as practicable; and in the meantime, take heed lest you neglect the assembling of yourselves together as the manner of some is, and fall into schism by failing to have all things done to edifying—decently and in order." So Paul would reason with such congregations as we are contemplating, and so we should learn.

May the Lord be with all his churches by his Holy Spirit, and may the whole body be tempered together, that there may be no schism in it; but that, when one member is honored, all the members may rejoice with it. W. K. P.

DR. A. CARSON.

ALEXANDER CARSON'S views of spiritual influence, as it seems from the above extracts,* are to be regarded as in harmony with our own. He argues the question as we have done in the "Christian Baptist." Indeed, our Baptist brethren have so reformed on this subject, that no one hears from them (except in some very dark corners of the land) the same marvellous tales of miraculous conversions. Their "Christian experiences," formerly related before they became Christians, have been in many sections, converted into declarations of faith. So great, indeed, is the revolution in Kentucky and Virginia, that many of them say we are rapidly approaching them!—Well, as straight lines drawn from the circumference of a circle to its centre, always approach each other as they approach the centre, I presume we are coming together on several points as well as in this. But in abandoning conversion and regeneration *without the word*, they surely will not plead that we are approaching them!! Some of these days when we have leisure, we shall illustrate this matter by a very convincing argument.

* This note was written to be annexed to A. Carson's remarks on the Holy Spirit; but was, by some cause, shuffled from its proper place.

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I wish they would, in some other matters, allow us to be placed nearer to them than we are. This they could do by advancing a little nearer to the centre. When we see this, we will not upbraid them with the Protestant frailty of changing. They may say we are Protestants, and they may have the honor of one of the assumptions of her, who, while changing from century to century, still continues to be the same holy apostolic and immutable church of all ages and nations

In speaking of the Calvinism of Alexander Carson, our brother Henshall would not be understood, I presume, as opposed to all that John Calvin taught. We do not condemn nor approve things in the wholesale. There is a quintessence of metaphysical Calvinism, sometimes called *hyper*, or superoxygenated Calvinism, which very many sober-minded persons reprobate. I know some brethren who so frequently allude to Calvinism as wholly reprobate, as to be supposed to be wholly Arminian. And yet there are not a few of us as far from theoretic Arminianism as from theoretic Calvinism.— For my own part, I have for more than thirty years regarded them both as equidistant from the true gospel. In the days of the Christian Baptist we supposed the one ten degrees south, the other ten degrees north of the equator of truth. Though twenty degrees apart, they are equidistant from the gospel which the twelve Apostles preached. Peter was too Arminian for some Calvinists, and Paul was too Calvinistic for some Arminians. Much of Calvinism is true, and much of Arminianism is true. Let us, then, not place ourselves antagonistically to one of them, that we may not be regarded as partial to the other. Christianity is a few centuries older than either of them. Nay, if both their years were added together, the gospel is more venerable than the sum of their ages. A. C.

From the Genius of Christianity.

WHAT MUST BE DONE.

From different parts of the country brethren express an interest to see a change of operations effected, and a more complete concentration of strength among editors, and all public servants of the great cause of the gospel.— "A change *must* be effected," is the expression, and the proper expression, of many brethren. There is a call from the brethren, to which it will not be well for any one to answer disrespectfully. They demand that the clashing of editorial brethren shall cease; that from the greatest to the smallest there shall be towards each other condescension and brotherly forbearance; that no one shall allow himself to be puffed up in any assumption of superiority over his brethren; that none shall be countenanced in any expressions of contempt; but where any such violation of the principles of right does take place, vengeance shall be left to the Lord.

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The work of Christ does not demand that we should be contending one against another before the world; and thus dishonor the name of our Lord.

There are colleges among the brethren which ought to be supported. They ought, too, to be supported without their interests being suffered to clash with each other, or with the interest of any other benevolent purpose.

Whatever views of the peculiarities which mark these institutions we may have, one thing is certain, that the failure of any one of them would have a most injurious effect. Whether they have in their origin been arranged or planned philosophically, is a question about which men may differ; but that they are all sufficiently well planned to do much good, decides the point that they *ought to be sustained*, while it is certain that there is no deficiency of means among the brethren.——

If the brethren will cultivate mutual good will, and lay aside all clashing and contending, the Christian and the Baptist Bible Societies can be helped to usefulness; Bethany, Bacon, and Franklin Colleges can be sustained, and as many more added to the list; but if animosity and contention is to be the order of the day, they will all perish, and in disgrace.

Let a mutual, generous, and brotherly spirit of interest be cherished, and success will smile on all such institutions for the good of mankind. Let all contention cease. A. G. C.

REMARKS.

I am glad to see these remarks from brother Comings. I would like to see them copied into one or two other journals with approbation. For years it was my boast that our brethren that wrote and spoke for the public were free from jealousy, rivalry, and envy—that they cordially loved each other and esteemed each other better than themselves. Some unfortunate indications of a contrary spirit I have been called to notice once or twice. For all the brethren I desire ever to cultivate and cherish a pure Christian affection and a high esteem.

Those without have nicknamed many of them "Campbellites;" and some are such independent, noble, and original Christians, that, to show they are *not* "Campbellites," they have taken such liberties with my views and operations as to call from me a gentle remonstrance. A brother a thousand miles off, for example, tells us that things are not right managed here or somewhere within a hundred miles of us—that we do not understand matters and things as well as he does—and very kindly suggests to us counsels and directions. He tells of great reformers, living and dead, and institutes comparisons indicative of his great discrimination and profound judgment. Another imputes or insinuates unworthy motives, tells of his piety, originality, mighty efforts, &c. &c.

These indications are very unpleasant developments of a fleshly spirit, which some professors, even in the apostolic age, occasionally displayed in reference to Apostles and very eminent persons. We are pleased to see that some are becoming sensible of these improprieties. The brethren may yet have to take this matter into their own hands. They can speak with much effect to those who seek their patronage. If they will withhold their patronage from those who sin against Christian charity, then the standard of editorial courtesy and propriety will be much elevated. I trust the hints of brother Comings will be well received, and that they will be useful whenever needed. A. C.

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ENDOWMENT OF BETHANY COLLEGE.

Much is being said on the subject of endowing Bethany and Bacon Colleges, and various plans have been suggested to accomplish the desirable object. May an humble individual be allowed to make a suggestion!

There are amongst us a considerable number of rich brethren and sisters who have no children. I know that the rich, Girard-like, generally hold on to their possessions while they live. This we will not complain of, provided they will make a similar disposition of their estates before they die. A few such estates as I myself know some such of our brethren and sisters to be possessed of, would be sufficient to endow both these Colleges. Do the rich desire fame! This is the way to obtain it. Do they desire their names to descend to posterity with honor! This is the way to secure the wished-for result. Do they wish to do good long, long after they are dead! This is the way to do it. How much better would it be for persons to appropriate their money to the endowment of literary institutions than to distribute it amongst relations and friends who do not need it, or those who would soon squander it!

Let the rich think of this; and let them, in their *last* will, devise their estate, or a good portion of it, to these institutions; and they will die happier, and do good after death: and years after they are no more, generations will arise to bless them, and to thank God that these wise, noble-hearted, benevolent persons ever lived! H.

REMARKS.

The above suggestions from brother Hall, are certainly worthy of the consideration of the friends of education, morality, and religion, to whom the Lord has given the means of doing so much good. The source whence they emanate, distinguished alike for good sense, intelligence, and Christian benevolence, will, no doubt, secure from all who know brother Hall, a very special consideration and regard. To such bequests many of the most useful institutions of our country and in Great Britain owe their immense influence in favor of education and morals.

To enforce not only the propriety and expediency of making such donations, but of doing it timously, I will state a case that not long since occurred in our community:—A brother, to whom the Lord had committed the stewardship of a good many thousand dollars, who had no children of his own; after providing liberally for his widow, left the remainder or principal part to distant relatives according to the flesh. On awaking to the claims of the church and of the public on his liberality, he set about making a new Will, in which he devised a portion of his estate to Bethany College; but dying before the Will was executed, it of course went according to his ratified Will. And still more melancholy the fact, it has only ministered to the intemperance and consequent destruction of one of those to whom his fleshly partiality had bequeathed it! A. C.

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AMERICAN CHRISTIAN BIBLE SOCIETY.

THE annual meeting of the *American Christian Bible Society* will be held in Cincinnati, on Tuesday, the 28th day of April next, for the transaction of such business as may come before the Society.

All auxiliary Societies, and auxiliary Churches, are requested to send their representatives in accordance with the 6th article of the Constitution, which reads as follows:—

"*Article 6th.* All Bible Co-operations, or Societies agreeing to place their surplus funds in the Treasury of this Society, shall be auxiliaries, and shall have the right to appoint one director; and for every fifty members they shall be entitled to another director. All which directors shall assemble at the time and place of the annual meeting."

Auxiliary Societies, and individuals, having funds to remit to the Parent Society, are requested to forward the same as early as the first of April.

The friends of the Bible cause throughout the country, are respectfully invited to be present; and all friendly papers and periodicals are requested to publish this notice.

D. S. BURNET, *President.*

G. R. HAND, *Secretary.*

Cincinnati, Feb. 23, 1846.

A REMARK.

Seeing that there are objections held by many as to the propriety and expediency of now forming a separate and independent Bible Society, under a new name, I had hoped that there would have been an invitation given to all the brethren, whether members of the Society or not, to attend at the proposed meeting, to consider whether such an institution could be made acceptable to the churches of the reformation. On such an invitation, no doubt, many would have found it their duty and privilege to attend, that may not feel themselves authorized to be present without such an invitation. A. C.

ERRORS.

IN reading the Harbinger for the last few years, I percive that those of our brethren who are engaged in the preaching of the gospel, are in the habit of announcing through the Harbinger the number who embrace and yield obedience to the gospel by submitting to the institution of baptism; and as to the style or manner of their announcing or speaking upon this matter, I have two objections. First, that they do not use words sufficient to make themselves clearly and easily understood. And second, that they are making and establishing authority which will at some time in the future be quoted as demonstration that we, as a church, did, in the first quarter of the nineteenth century, practise sprinkling or pouring for baptism.

And most assuredly, when that time shall arrive that our writings and actions shall be brought up as testimony against us, and to speak out in behalf of the mode of baptism as practised by the disciples in the first half of the nineteenth century; it will make as clear and as strong a case

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against us that we sprinkle or pour, as the testimony which we find recorded in the tenth chapter of the Acts makes *versus* Ananias, that he baptized Paul by sprinkling or pouring, in a certain house situated on the street called Straight, in the city of Damascus, and which belonged to one Judas. That Ananias administered the baptism in this case by sprinkling is evident to the minds of thousands, from the mere fact that Luke says that after Ananias had informed Paul that he had been sent by Jesus Christ to make him a visit that his sight might be restored, and he, Paul, be filled with the Holy Spirit; and that there fell from his eyes as it had been scales, and he received sight forthwith, and *arose*, and was baptized. And from the fact that this is all that is related in relation to this miraculous story; and also from the fact that the historian or writer does not state that Paul and Ananias went to where there was water, thousands have imagined that Paul was sprinkled with water in the house where Ananias found him. Some of our brethren appear to have adopted something like the same style of Luke, as you will perceive by a reference to their communications, to wit:—Brother ——— says, that at a meeting which he held at New Baltimore, he immersed seven persons. The analysis of this will at once demonstrate the insufficiency of his style to teach all readers the exact information contained or designed by him. Where was the meeting? Ans. It was at New Baltimore. Ques. In what part of the town or city? Ans. Custom will determine to all future generations, that this meeting was in the meeting-house in New Baltimore. Ques. When were those seven persons baptized? Ans. The same rule applied which shows that Paul was sprinkled in the house of Judas, will show that they were baptized in the meeting-house in New Baltimore—by sprinkling, of course, as the history of the present age will never testify to any man of a future age that our meeting-houses have within them fonts in which to immerse, plunge, or bury the whole body.

And thus we see that the merely using of the word *immerse* will not secure us from this hypercritical investigation. Circumstances will be called upon to test what the word immerse may mean; and surely they would be as likely to testify against us as Paul and Barnabas. Our brethren should, I think, therefore, be very particular to always state something after this manner:—'At a meeting which I held at ———, so many were convicted of sin; that the meeting was then dismissed in the house; and the candidates for baptism then assembled at the water, and they were then and there immersed in the river, creek, &c.'

If this is not observed by our brethren, we have testimony amply sufficient to warrant us in deciding that in less than one century persons may arise and undertake to prove that the disciples were accustomed to administer baptism in meeting-houses, and of course performed it by sprinkling or pouring. Adieu at present. CORRECTION.

THE CAUSE IN WELLSBURG, VA.

The brethren of this most scripturally organized and well regulated congregation held a protracted meeting about the close of last month, which has resulted in much good to the cause, both in its influence upon the church and the world. Much prejudice was removed by the Christian tone and spirit in which the people were addressed, and a kindly manifestation of interest kept up to the last.

The meeting was conducted, under direction of the Elders of the congregation, principally by Students of our College, who are preparing themselves for the ministry, and we are much gratified at the early promise of usefulness in the fields, so white, and ready for the harvest, which their success at this meeting affords. Ten or twelve were persuaded to be reconciled, and were accordingly immersed in the Ohio, and added to the congregation.

W. K. P

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OBITUARY.

By a letter from brother Wallis, dated February 3, Nottingham, England, received here on the 26th of the same month, we received the intelligence of the death of Elder WILLIAM JONES, of London, in his 86th year. While descending the stairs from a meeting-house door, on retiring from worship, he accidentally fell and so fractured a thigh as to cause his death four days after. The particulars of his last end we have not heard. I need not say to my readers that he was distinguished for his biblical learning, great zeal and industry in the cause of sound doctrine, and that he was long and actively engaged in disseminating religious intelligence throughout the English community. It was, indeed, through his instrumentality that our views of divine truth obtained so general an introduction to the notice of the English and Scotch communities; for which we hope he shall ever be held in grateful remembrance. A. C.

BETHANY COLLEGE, January 27th, 1846.

Dear Brethren—I have just received a letter from Barbour county, in this State, which informs me of the death of our much esteemed sister, LUCINDA SHURTLEFF, consort of brother *D. W. Shurtleff;* and, at his request, I send you notice of it. I do this the more willingly, because it adds one more to the many warnings, which, it seems to me, the Lord is daily giving us, to be also ready. No year, within my recollection, has abounded more with these admonitions than the last. We have been called on to follow to their final resting place, the young, in the morning of their days, whose high moral and intellectual endowments gave promise of a life of usefulness in the kingdom of Christ: the middle-aged, in the noon of their existence, surrounded by a large circle of their friends, have taken a long farewell, and, rejoicing, have fallen into the cold embrace of death: the old, who have spent their lives in the service of their Master, have also meekly bowed their heads, decked with the honors of many a hard-fought day, to the summons, which calls them from earth to the inheritance of a crown of unfading glory. At the death of sister Shurtleff, we cannot—we should not, grieve. When we reflect that we shall no more hold sweet converse with her, going to the house of prayer, a tear will imperceptibly steal from its concealed fountain; yet it is one of joy and brilliant hope, and not of grief and dark despair; and although we could wish ourselves in the midst of that afflicted family, it is only, that standing there, we might raise our hand towards the throne of God and repeat the hope-inspiring words of him who sits thereon—"I am the Resurrection and the Life."

With the deceased I was intimately acquainted, since my first visit to Barbour county, in the summer of '44, at which time she obeyed the gospel. Naturally ardent in her temperament, she soon found in the religion of Christ, all that can engage the warmest admiration of those who are enamored by its beauty; nor were her feelings in this respect buried beneath the cares of a sinful world;—they soon found vent in a kind and affable disposition, a chaste and Christian deportment, and in those deeds of love and philanthropy, which shine so conspicuously in the lives of all the true children of God. After a long and severe illness, which she bore with resignation, amid the tears of a bereaved family she fell asleep in Jesus, on the morning of the 17th of this month, aged 33 years, having exclaimed a few moments before her death, "Bless the Lord, the time of my departure has come!" Well saith the scripture, "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."———In the hope of a happy death like this, and blissful immortality, I remain yours, ROBERT GRAHAM.

Departed this life, in Moniteau county, Missouri, on the 7th day of last January, brother JOHN DEPP, in the 44th year of his age. He was a

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worthy brother, and an humble, devoted Christian. Sister Depp, in requesting this announcement in the Harbinger, says, "I have to lament the loss of a kind and affectionate husband, and my children a loving father. There are twelve of them to mourn his loss; but, brother, our loss is his eternal gain." May the Lord in mercy remember this afflicted family.

T. M. A.

Mifflin Post-Office, Richland county, Ohio, February 19, 1846.

Departed this life for an eternal one of happiness, through faith in Jesus, on the 14th instant, JOSEPH ARNOLD, aged 52, a member of the Disciple's Church, meeting at Seamen's Run. He has left a sorrowing wife and six children to deplore his early removal from their comfort, education, and support. C.

RELIGIOUS INTELLIGENCE.

Boon County, Missouri, December 1, 1845.

My dear brother Campbell—The day I gave you "the parting hand" in Paris, I reached home, and found my family in good health. On the last of the same week I started for Lexington, in La Fayette county. I spoke on the Lamine, in Cooper county, and four times in Arrowrock and its vicinity; also, once in Marshall. I reached Lexington early on Thursday, the 13th ult., and had the pleasure to meet with brothers M. P. Wills and A. F. H. Payne. Brothers Palmer and Boon did not meet us as was expected. We commenced our labors of love with the brethren; and I am pleased to state, by Saturday evening, all was peace and harmony in the congregation. We then commenced the proclamation of the word, which many heard, believed, and were then baptized. Heaven seemed to smile upon our labors—Christians rejoiced—sinners wept—many became obedient to the faith, and went on their way rejoicing. Brother Payne was compelled to leave on Monday evening. I remained until Thursday morning; up to which time, thirty additions were obtained. Being compelled to be in Callaway county the first of the next week, I left on Thursday, but brother Wills remained to continue the meeting, and, from the flattering prospects, I calculate on many more additions. But for business of great importance, urging me to Callaway, I should have remained much longer in Lexington: for the interest was daily increasing, and the prospects unusually flattering. Brother T. N. Gaines was conducting a meeting successfully at Carrollton while we were at Lexington. T. M. ALLEN.

MISSOURI STATE MEETING.

We have just received a very interesting account of the Missouri State Meeting, held at Columbia, Boone county, commencing on Friday, the 17th of October, 1845. The number of congregations, so far as they could ascertain, is 194; members, 13,057. There are doubtless other congregations concerning whom they hear nothing at their annual meetings, as it is known that some are rather backward to take part in these meetings. Though they, like other congregations, have much yet to learn, they have realized a considerable increase of members the past year, and seem to be continually laboring for more of the image of Christ---more usefulness---and, consequently, more perfect security, and a greater amount of Christian enjoyment.

The following (34) Preachers were present, viz.---A. Campbell, Bethany, Va.; John Rogers, Ky.; J. T. Jones, and J. S. Patton, Illinois; A. Wright, J. Creath, M. A. Fenis, T. N. Gaines, G. E. Taylor, Levi Hatchitt, Leroy Hatchitt, W. White, T. Thompson, H. Thomas, H. L. Boon, —— Arbuckle, M. Vivian, Dr. Russell, T. Ford, —— Farmer, E. Fruit, —— M'Swain, J. Williams, —— Douglass, W. Benton, E. Grismen, R. Roberts, D. Davis, S. S. Church, M. P. Wills, T. M. Allen.

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This was, doubtless, a most interesting meeting. Their next State meeting is to be held in Lexington, La Fayette county, and to commence on Friday before the third Lord's day in October, 1846. We greatly rejoice in the success of the brethren in Missouri.

Kentucky nearly doubles Missouri in congregations and members. Shall we not see a great company at our State meeting in May?

Christian Journal.

THE MORMONS—COUNTERFEITERS.

SPRINGFIELD, ILLS., Dec. 17, 1845.

THE Grand Jury of the U. S. District Court, now in session here, have, for the present week, been investigating the state of affairs at Nauvoo. The result is, they have found twelve indictments, (mostly against the head men of the Mormon Church.) for counterfeiting the coin of the United States. Among the number indicted are Brigham Young, President of "THE TWELVE," and Orson Pratt, a prominent leader.

I learn that the developments are most startling. It appears that counterfeiting has been the principal part of the business there for some years, and that it has been carried on by the heads of the Church. The amount counterfeited has been immense, and the execution has been so nice, as in many cases to prevent its being detected. The Prophet, Joe Smith, used to work at the business with his own hands.

Other disclosures were made, in relation to the robberies and murders, which have never before been made public, but will be in due time.

Although these indictments have been found, yet no arrest will be made, for reasons which will duly appear, and whether creditable or not to our Executive, the public will judge.

APOLOGIES.

THE Address on "*Capital Punishment,*" unexpectedly called for, occupying so much space in the present number, has excluded several articles designed for it. These will appear soon as compatible. Complaints, either heard or implied, sometimes reach us of neglect in responding promptly, or at all, to some of our correspondents. This was not formerly the case. Our protracted tours and long absence from home during the last year, have been the principal cause of much of these difficulties. But, indeed, while our year is no longer than that of our correspondents'—and since we must sleep a few hours every week, we cannot promise to do much better. A hundred communications per week, written or printed, besides the regular business of every day, are not mere trifles. I do all that I can, and more than I ought, according to the opinions of many friends; and, therefore, I cannot promise to do much better. We will distribute the labor as far as possible. More attention shall hereafter be paid to queries and items of news from the churches, as well as notices of new publications. A. C.

ERRATA.—In the haste through which the Tract on Capital Punishment passed through the press, the following *errata* escaped correction:—Page 126, "*stands,*" instead of *stand,* near the bottom. Page 137, from top line 15, "*our heroic fancies,*" instead of *its heroic devotion.* Page 132, line 5th, "*most diverse shades,*" instead of *well defined grades.* Page 141, line 17, "*anointed*" instead of *convicted.* Others of less note will be corrected in a second edition of it, now called for. A. C.

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THE

MILLENNIAL HARBINGER.

SERIES III.

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TRACTS FOR THE PEOPLE—*No. V.*

REPENTANCE UNTO LIFE.

"He is exalted a PRINCE and a SAVIOUR, to grant repentance to Israel and remission of sins." Acts v, 31.

"Then hath God also granted to the Gentiles repentance unto life." Acts xi, 18.

IN the Christian Institution faith and repentance are essentially and inseparably connected. As to the nature of that connexion there has, indeed, been some debate amongst the learned theorists; but as to the fact itself, there is no controversy amongst intelligent Christians of any denomination.

What that connexion is, as well as the nature and importance of evangelical repentance, will best appear from an induction and examination of the more prominent portions of the Christian scriptures which treat upon that subject. The book of God, in all matters of vital importance, is its own best interpreter. As, then, the import of the term *repentance* has sometimes been a matter of doub with some sincere inquirers, we shall hastily glance at its history, as found in the apostolic writings.

The English verb *repent*, and the noun *repentance*, are, together, found no less than sixty-four times in the common New Testament. Of the forty times we find the verb repent in the version commonly read by authority, we have two very different words representing it in the Greek original. It is generally more or less unfortunate to have two words of very different etymology uniformly translated by one and the same term. It sometimes creates considerable ambiguity as to the sense of the term or the passage in which it is found. There is, indeed, in this case a very fortunate circumstance, which throws much light upon the whole subject of repentance. It is this:—

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One of these terms* which, etymologically and in common usage, intimates mere regret or concern for something done, without respect to a change of the affections or of the conduct of an individual, is never found in connexion with faith, or any of the gospel facts reported in the Christian records. In the case of Judas it is found, but in such a connexion of things as clearly intimates its proper sense. In that case, all agree that it indicated neither change of heart nor change of life. Nor is it in all the Christian Scriptures ever found in the imperative mood. God never commanded any person to repent in the style of Judas, of whom it is said, he repented and afterwards hung himself.

Paul, in his second letter to the Corinthians, so uses this term as to indicate that he himself repented of a good action—and that there was a repentance to be repented of, and "a repentance not to be repented of." All this ambiguity is the fault of translators. The words used by the Apostle are different, and in all reason ought to have been translated by different words. Then all would have understood him on the subject of evangelical repentance much better. Every one knows that a person may sometimes regret, or be sorry for, a good action; especially when, on conferring a benefit on any one, that benefit is abused to the injury of him that receives it.—Paul, indeed, regretted that he had written a very good letter to the Corinthians, because it had produced excessive grief and sorrow among them. But seeing that it had resulted in a "repentance to salvation," he ceased to regret that he had written it.†

God himself is said "to repent" and "not to repent;" but as there is no change of his affections, no reformation in his repentance, the term used is not that connected with the gospel. "I have sworn," said he, "and will not repent."‡ "Thou art an eternal priest."—

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* Metamelomai.

† 2 Cor. vi. 10. *Metanoian eis soteerian.* *Metanoia*, and not *metamelomai*, is the word connected with salvation. How much better, then, to have given the contrast to the English reader which the Apostle gave to the Greek reader. In the new version the whole passage reads as follows:—"I now rejoice, not that you were made sorry, but that your sorrow produced reformation: for you were made to sorrow in a godly manner, that you might be injured by us in nothing. For godly sorrow produces a reformation to salvation, never to be repented of; but the sorrow of the world produces death." As descriptive of godly sorrow, he adds:—"Behold, now, this very thing—your being made sorry with a godly sorrow—what carefulness it wrought in you; yes, what clearing of yourselves; yes, what indignation; yes, what fear; yes, what earnest desire; yes, what zeal; yes, what revenge."

‡ Metamelomai, not metanoeoo.

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Does he not here mean that he will never regret nor recall this appointment?

While, then, we are sometimes bewildered by having these two words, so radically different in sense, translated by one and the same representative on every occasion, when the special import of one of them is understood, we may, perhaps, gain a more distinct view of the proper import of the other, or of that repentance which is *to life* and *to salvation*. It being already shown that one of these words does not indicate any change in the affections, any transformation of character, any real reformation of life, and is, therefore, never found in the imperative mood in the sacred scriptures, and that the other term is exclusively used in commanding and setting forth that change of heart and life connected with salvation, we have in the force and meaning of the word selected a very strong intimation of that which constitutes that repentance to life which is now the subject of our present inquiry. It is not, then, without good reason that we conclude from the history of this term, so far as already traced, that neither remorse nor regret for the past, neither sorrow for evils done, nor purposes of amendment of life, fill up the meaning or exhaust the force of the word selected by the Apostles.

But in tracing inductively the history of a word chosen by the Holy Spirit to reveal his will to us, which occurs not less than fifty-eight times in the New Institution, we may, certainly, arrive at a very clear comprehension of its meaning. A few specifications shall suffice for our present purpose.

It is specially worthy of notice in this investigation that in the first and last communications of the Messiah we find an imperative *repent*. His harbinger, also, introduced his personal advent with the command, "Repent, for the reign of heaven approaches." In the commencement of his own personal ministry, his first discourse was, "Repent, for the reign of heaven approaches." His twelve Apostles, under their first commission, we are informed by Mark, went abroad proclaiming repentance to the people. The same proclamation was made by the seventy evangelists sent to the lost sheep of the house of Israel. Indeed, the ministry of John is characterized as the proclamation of "the baptism of repentance for the remission of sins." So that during the personal ministry of the Lord Jesus, and that of his harbinger, repentance was the burthen of every discourse to the people.

The questions propounded to the preachers by the more conscien-

* Mark i. 4.

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tious portions of their hearers, clearly intimate what was their understanding of the precept "*repent.*" The question, "*What shall we do,*" generally propounded by those who first heard them, intimates that personal *reformation*, and not mere change of views or feelings, was implied in the precept itself. The profession of repentance without reformation, or fruits worthy of it, they were clearly informed would avail nothing. So evident it is that their contemporaries understood by the precept "repent" what we associate with the word "reform."

Nor was it different under the last commission given to the twelve Apostles. It is true, the word repent is not found in the version of it by Matthew or Mark, but when expounded by the Apostles themselves, and when reported by Luke, it is evident that they understood the preaching of the gospel to be the preaching of repentance, with new arguments and motives. According to Luke, the Messiah, immediately before his ascension, said that "repentance and remission of sins should be preached in his name amongst all nations, beginning at Jerusalem." So that with great propriety, the first precept given by Peter in his opening speech on the memorable Pentecost, to his inquiring audience, was "repent and be baptized every one of you."

Not to multiply quotations, it may suffice to add, that Paul not only represented his whole ministry of the word as "the preaching of repentance towards God and of faith in our Lord Jesus Christ," but also assured the Athenians that, under the new constitution of grace as ministered by Jesus, "God commands *all men*, every where, to repent." Even Christians, when they grow cold or worldly in their profession, are, in the last epistles, addressed by the Saviour, through his servant John, to the churches of Asia, commanded to repent and do their first works. Truly, then, we may say with Peter, that "Jesus is exalted a Prince and a Saviour, to grant repentance to Israel and the remission of sins."

It must, we think, appear obvious to all upon a little reflection, that the proclamation of repentance is a proclamation of mercy—hence the connexion between repentance and remission of sins. If God had not intended to forgive all men on repentance, to what purpose could he have commanded all men to repent! Repentance was never preached to fallen angels or apostate spirits, because there could be offered to them no motive to repent. Mercy, then, is always preached when repentance is preached. Hence the necessity of faith as "the foundation of repentance from dead works."

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This single consideration—that the proclamation of repentance is a proclamation of mercy, and that mercy propounds motives in the gospel to induce to repentance, methinks ought to satisfy every reflecting mind that the connexion between faith and repentance is that of cause and effect, or of means and end. Unless the motives are accredited, the arguments of mercy are impotent and unavailing. Nay, indeed, they are as though they were not. So true is it that "he that cometh to God" must not only "believe that he exists," but also, "that he is a rewarder of them that diligently seek him." But how could any one believe that God is a rewarder of them that diligently seek him, unless God had so promised in the gospel!

Repentance, indeed, antecedent to faith, to me appears impossible; for how could any one repent of sin against God, if he did not believe that he had sinned against God! And how could the mercy of God afford any encouragement to repentance unless that mercy is reported to us and believed! So, then, repentance cometh by faith, as faith cometh by hearing, as hearing comes by the word of God. As no one could hear God unless he had first spoken, and as no one could believe a message that he has never heard, so no one could repent of sin, as respects God, who has not first believed in his mercy.

Notwithstanding these very obvious reflections, and almost primary and self-evident truths, there are a few learned men who, by reason of the fallacies of their own metaphysics, argue that repentance, or a change of heart, must precede faith; and thus faith, in stead of purifying the heart, is itself the offspring of a pure heart. They quote a saying of the Messiah reported by Mark—"Repent and believe the gospel"—in proof of their theory. The argument, thence deduced, is, that in the collocation of these words, repentance precedes faith. But is this a sound argument! Is the order of words in a sentence the necessary order of things or of effects! Did not Peter command those who believed his first discourse, on asking what they should do, to repent and to be baptized! Their propounding this question was upon the admission of his testimony; and therefore, his commanding them not to believe, but to repent, is a clear intimation of the relation between faith and repentance. One fact is enough in this case:—the persons addressed already believed in God, and are now commanded to repent of their sins against God, and to believe the gospel. "You believe in God" said the Messiah, "believe also in me." Paul did preach repentance to the Jew and to the Greek, who admitted there was a God, and

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then preached also faith in Jesus Christ, and a corresponding repentance.

The same theorists who place repentance before faith, annihilate the grace of God which appears in the gracious proclamation of mercy announced by Peter to the council of the Jewish nation, assembled to intimidate the Apostles in the work of their ministry. Peter affirmed that Jesus was exalted to the right hand of God to be a Prince and a Saviour, to grant repentance to Israel. This they interpret as indicating that God works repentance in the hearts of the elect. "Israel represents the chosen race;" and "granting repentance" is with them "giving it into their hearts." We have no business with their theory—to prove it true or to prove it false. Our business is to show that such would be a misconstruction of a very sublime and gracious declaration, and would certainly neutralize, if not stultify, the word ALSO in the declaration of the brotherhood in Jerusalem, made to Peter, some seven years after this time:—"Then hath God ALSO granted to the Gentiles repentance unto life." What candid mind does not perceive that, if Israel represents the elect in the one passage, the term *Gentiles* must represent the non-elect in this passage; and if the words "granting repentance" mean specially working it in the hearts of the elect, in the one passage, in the other it must mean that he works it in the heart of the non-elect! This is still farther corroborated by the word ALSO; for in the similarity of the words "granting repentance to Israel," and "granting repentance to the Gentiles," ALSO, superadded to the latter, must refer to the former, and affirm that in whatever sense he granted repentance to Israel he has granted it to the Gentiles.

Having, as we conceive, now rescued this passage from the theoretic doctors, we shall next endeavor to appreciate it in its Apostolic value and evangelical importance. It is, as we must think, a very sublime and exhilarating annunciation of a very grand scheme of mercy and deliverance to the whole world, Jew and Gentile, consequent upon the coronation of a new King of the Universe. This is the rudimental conception which, in the Apostle's speech, preceded the gracious development. As if he had said—'You, the sanhedrim, in council assembled, condemned to death and slew the Lord Jesus, hanging him upon a tree. But God condemned your sentence by raising him from the dead, and exalting him to his own right hand to be a PRINCE and a SAVIOUR; not, indeed, exalting him to pronounce upon you an irreversible doom of perdition and ruin for this your unparalleled crime, but for the purpose of tendering repentance

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as a foundation of remission of sins to his own nation and people—the seed of Abraham, Isaac, and Jacob—his ancient friends.' To "*grant repentance*" is, then, to make room for the advantage of a change of views concerning him—a change of feeling or of heart to him—and a change of conduct towards him. It is to make possible a plenary remission of sins to all who are truly sorry for their sins, and forsaking them, turn to the Lord. "To grant repentance" is, then, a most sublime indication of the mercy of God and of the grace of our Lord Jesus Christ. It is a very sententious and summary annunciation, that a system of grace and mercy is now adopted to lead man to repentance, that he "may obtain remission of sins, and an inheritance amongst them that are sanctified."

This magnificent display of the glory of Divine grace was first tendered to the Jews—to those persons whose hearts were full of murder, and whose hands were full of blood. This was superlatively kind and divinely great; for certainly, if there was yet room in the bosom of God to allow repentance to Israel, no other nation or people should ever after despair. To confine the first publication of the gospel to the Jews, and to press it upon the acceptance of that hardened, disobedient, and wicked race, was laying a broad, and deep, and solid basis of hope in the mercy of God to all other people to whom it might afterwards be tendered. To them it was first sent, as was the Messiah himself, in person. But now, the Lord be praised and glorified forever! it is most cordially and most importunately *granted*—tendered to all the nations of the earth, with the assurance that Jesus has not only become the propitiation for the sins of the Jews, but also for the sins of the whole world; so that faith, repentance, and baptism, are, by the commandment of the everlasting God, now announced to all the world for the remission of sins. Repentance, then, is a divinely chartered right, vouchsafed to every nation under heaven, through the mediation of the Lord Messiah. Hence Paul, the ambassador of the Messiah to the Gentiles, assured the idolatrous Athenians, that "God commandeth all men, every where, to repent."

The universality of this promulgation of repentance still farther merits our special attention. Its universality proves the universality of man's sin, the universality of God's grace, and the universality of human misery and ruin without it. If God commanded all men, every where, to repent, it certainly intimates that all men, every where, need repentance—that all men are guilty before God. This is not merely the weakness and frailty of human nature, so often complained of and lamented; it is not the mere imputation to us of

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the sin of our common ancestor and representative; but it is our voluntary ignorance of God—our voluntary ignorance of his will—or our mere indifference to the whole subject of the being, character, and will of God. It is, in other cases, our rebellion against his precepts, our disregard of a sense of duty, of the dictates of conscience, the known and often repeated violations of his law. A mere want of that perfection which he necessarily and kindly would require of us, alone renders all the world guilty before God. But more especially the present and most fearful condemnation that now presses upon that world to which we belong, is, "that light has come into the world"—not natural light, nor legal light, but evangelical light—the light of life eternal, and men choose darkness—prefer ignorance, lust, and passion, to the light of the knowledge of the glory of God radiating from the face of the Lord Jesus Christ. Hence the oft repeated and awful oracle—"Unless you repent, you shall all perish." God, then, justly commands all men, every where, to repent.

But the universality of the precept not only proves that all the world is guilty before God, but that "the mercy of God is unto all and upon all" that do repent. It is a promulgation of the universality of God's grace and mercy. He has *granted repentance* to Jew and Gentile, because he has grace and mercy for every penitent Jew and Gentile on the face of the earth. How real, then, the provisions of almighty love! How vast the benevolence of God! Truly God has inexpressibly loved mankind, when "he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." "He sent not his Son into the world to condemn the world, but that the world through him might be saved." It is, as the sequel may show, a conviction of this that leads man to reformation of life, that reconciles him to God, and subdues his heart to the obedience of faith.

But again: the universality of the proclamation of repentance renders it universally indispensable to forgiveness. Faith, without it, is dead and unavailing. Works of any sort, without it, are unacceptable to God, and of no salutary influence upon him that performs them. Without repentance there is, therefore, no salvation to any human being; for certainly, if the universality of a precept demonstrates the universality of its objections; if the universality of grace proves that all men may participate of it, so the universality of the precept repent, argues the necessity of repentance on the part of every individual, in order to his personal salvation; and hence the conclusion is as logical as awfully true—*no repentance, no salvation.*

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Still, it is needful to press still farther upon the attention of the reader that faith is as truly "*the foundation of repentance from dead works*," as testimony is the foundation of faith. But faith receives its character and power from the character of the truth believed. Here arises the difference between what has improperly been contrasted legal and evangelical repentance—terms which define nothing—as useless as unscriptural. True, indeed, there is a repentance which arises from the consideration of the *consequences* of our actions, sometimes called *legal*, set forth in the words before defined—a concern and terror on account of the fruit of our doings; and there is also a change of mind arising from the consideration of the *principles* from which our actions proceed. Neither of these ideas, however, nor the designation of *worldly* and *godly* sorrow for our actions, express the view which we desire to communicate. There is a repentance that arises from a discovery of the character and grace of God developed in the gospel, in making provision for the pardon of sin, which characterizes that change of mind designated repentance unto life as a "repentance towards God;" and there is a repentance which arises merely from the dread of punishment, without any hatred of sin or love of holiness.

An enlightened and genuine convert to the gospel *repents of every antecedent repentance;* for, in truth, a repentance that merely springs from the shame or penalty of transgression, is such a proof of moral degradation as to call for repentance from every one that knows the grace of God in truth. Hence the discriminating Paul taught the Corinthians that there was a repentance not to be repented of, which clearly implies that there might be, as, in fact, there is, a repentance that needs to "be repented of."

Thus are we led, step by step, up to the apprehension of "*repentance unto life.*" Such a repentance implies, because it requires, an antecedent faith in some proposition having life in it; for the life is not in the repentance, but in that which leads to it. The life is proposed as the end, while repentance is but the means to attain it. Yet are they inseparably connected; for this life is not without repentance, nor this repentance without life. Views there are, in the faith, and motives inspired by it, which, when perceived and possessed, work this mysterious and sublime change. It is light that makes manifest every thing. Yet light is very different from the things manifested by it. It is the truth developed in the great proposition that *God is, by Christ, reconciling a world to himself, not imputing to men their trespasses, but beseeching them to be reconciled to him, because he has made his Son a sin-offering for us, that we might be*

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made perfectly righteous through him. Now, all this is comprehended in that cardinal proposition, on the belief of which the Lord promised to build his church, viz:—that "*Jesus is the Messiah, the son of the Living God.*" It is this sublime proposition, apprehended and realized by faith, that works repentance unto life; that subdues, softens, pacifies, and reconciles the heart to God, and prepares it to be a temple of the Holy Spirit.

This is that cardinal element in the gospel which contains in it the principle of eternal life. Christ, indeed, is our life. "Our life is hid with Christ in God." But to us, Christ is first presented in the testimony concerning him; then he is in the faith of him that believes that testimony; then in his heart he becomes "the hope of glory;" and, finally, in his life of righteousness and holiness, he is manifested to the world. This, indeed, constitutes "a reformation not to be repented of."

Now, the preaching of the gospel is the only divinely appointed means of producing this sublimely moral and spiritual renovation of heart. Christ must be revealed to us by the Holy Spirit, in all the fulness of his grace, and all the attractions of his love. He must be made to stand out before us as "the brightness of his Father's glory" —as the "express image" of his glorious and lovely character. His obedience unto death, his voluntary sacrifice of himself for our sins, the unspeakable value of his blood, as the only means of expiation and personal purification, must be fully set before the mind, as well as the necessity of his death, to honor and justify God in justifying a sinful man.

If, indeed, repentance unto life be a change of our views, of our affections, and of our conduct, as it most certainly is, then that person, in relation to whom our views, affections, and conduct are to be changed, must be developed to our apprehension in such an attitude and character as to be the proper means of accomplishing such a change.

The revelation of the Father, and of the Son, is not made to us through the works of nature or the schemes of providence and moral government. This revelation is exclusively confined to the work of redemption. Hence the necessity of correct views and a just appreciation of the nature of the death of Christ as an atoning sacrifice. That is the radiating centre of the whole remedial system. It is in that we discover all the divine excellencies. It is there, and only there that inflexible justice, immaculate purity, inviolate truth, and infinite mercy, appear in perfect harmony with each other, com-

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bining all their effulgence and glory in opening for us a way into the holiest of all. Beholding there, as in a reflecting mirror, the purity of God and our own deformity; the majesty of his government, and the dignity of his law; the malignity and hatefulness of sin, in contrast with the beauty and loveliness of holiness, righteousness, and truth, we are changed into the same image from glory to glory, by the spirit of the Lord. Thus contemplating him whom our sins have pierced, we begin to mourn over them, and to abhor them; we prostrate ourselves before his throne of mercy, and, with the humble and penitent publican, we say: "God be merciful to me a sinner." Such is that repentance unto life which God, through Jesus Christ, has granted to the Jew and to the Greek.

In the Geneva version of the New Testament, as well as in some other ancient English versions, "amend your life" and "amendment of life" are used for repent and repentance. Reform and reformation, in the judgment of some of our best critics, are to be preferred to repent or amend your lives. But all sound interpreters agree in this, that, while a change of mind, including a change of views and a change of feelings, is, by the etymology and use of the original term, clearly indicated, and essential to the requisitions of the gospel; still the consummation and evidence of "repentance unto life," or of "repentance towards God," is a new and holy life. To which, indeed, a change of views and a change of the heart are indispensable. Therefore it is that the phrases "repentance unto life," "reconciliation to God," "reformation," are representatives of the same great radical change contemplated under different forms and figures of speech.

True repentance never fails to manifest itself in all cases of injury to the person, character, or property of our neighbor, by an immediate redress, as far as possible, of any injury we may have done him. The Jewish law of offerings for trespass on the rights of others made a restitution and satisfaction to the injured in all cases in which it was possible, essential to forgiveness. No acknowledgment to the Lord—no offering to the priest, could obtain remission, unless the injury done was redressed to the full amount possible. Zacheus repented of all his wrongs done to his neighbors in this way, and was honored by the Messiah in a very public and impressive manner. It has reason and law, and the approbation of the Messiah to enforce it.

Christians when delinquent in any duty, when backsliding or simply growing cold, are also commanded to repent—*to do their first works*. Every allusion to repentance unto life indicates that it is no

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mere change of a creed, a theory, or a profession. It is a real positive change of heart and of life. "Old things are passed away, all things are become new." "Fruits meet for repentance" are always expected to be consequent upon the profession of it. Without these the pretension is idle and deceptious. These fruits are truth, piety, justice, humanity. The crucifixion of the flesh, with all its affections and lusts. "The grace of God which brings salvaton, teaches us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present evil world." Such is evangelical repentance, indeed and in truth.

Its connexion with faith as its fruit, as its constant concomitant, is, we hope, from the evidences adduced, and the accompanying reflections, sufficiently apparent. Its whole importance in the Christian system, cannot be contemplated apart from other precepts and duties very intimately associated with it. We have but in part traced its connexion with faith, with the word of truth, with the spirit of God, with the sacrifice of the Messiah. It is intimately associated with Christian baptism. So intimate is this connexion, that both by John the Baptist and Peter, and the other Apostles, it is made to precede it as essential to its practical benefit to the subject of that holy ordinance. It will again fall in our path to hear and contemplate the connexion between faith, repentance, baptism, and the remission of sins. Meantime, it must suffice to say, that all the links of that golden chain of grace which connects and binds our souls to the throne of God, are most intimately connected with one another; and the institutions and ordinances that call for them as prerequisites, are most happily devised, not only to display that connexion, but also to make each one of them contribute in the proper time and place, that amount of blessing to us which our condition and circumstances in life so necessarily require.

The duty of repentance is, indeed, always obligatory on every one that commits any act of impiety or immorality. Without repentance, pardon of sin is impossible. God cannot forgive the impenitent. It would be doing the offender a great wrong, and God a great dishonor. There is a state of mind suitable to the reception of the grace of forgiveness. In the absence of that state, it could not be enjoyed. Hence, motives to lead man to this state are indispensable; and according to the motives, so is that state of mind to which the Lord has always been pleased to vouchsafe this gift. He is not willing that any should perish, but that all should come to repentance—thereby indicating that then, and not till then, can any one be saved.

Christian Baptism is next in order of our essays, and must, of course, next occupy our attention. A. C.

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USE AND ABUSE OF PREACHING—*No. I.*

As time speeds onward, and the world grows older—as things, ideas, and feelings become involved, and we feel ourselves lost in the midst of the chaos around us. it is the part of wisdom to pause a moment and look back to the beginning, in order to ascertain if we have not wandered into forbidden paths—if we are not upholding that which is false; thus unconsciously giving all the weight of our influence to degrade rather than to elevate our species.

In the all-absorbing theme of religion, this is peculiarly true; for it is in this that the wise man will be particularly jealous of any thing like a departure from the original standard. He will shrink from taking for granted that which he should narrowly investigate. He will not dare to trifle, while he is playing for so grand a stake.

The human intellect, debased as it is by sin, is more prone to receive that which is false, than to trouble itself to search out diligently that which is true. And truth itself is sometimes very difficult to be arrived at; for its beauteous form is so frequently assumed by such specious falsities—pious frauds—and solemn mockeries, that the very elect are sometimes puzzled to tell the difference between this lying spirit in shining garments, and the angel of truth himself.

All created intelligence must constantly improve in wisdom as its experience grows older. Thus Satan himself might be called a mere bungler in the arts of deception, if we compare him in the infancy of time with what he is now. The spirit of man, in the accumulated experience of six thousand years, has grown more subtle and penetrating, and the tempter has also as rapidly advanced in hellish ingenunity; so that he no longer waits to hear if the voice of God is silent, as he did in the garden; but the very temple of Jehovah—the very presence of the King Immortal—is made a beaten track to eternal perdition.

It is truly a wonderful age in which we live. The human mind, in its impetuous course, seems to regard no obstacles. The light of science is flashing its brilliant rays over the darkest regions of the earth. The means of spreading knowledge are immensely increased, and in every department men of the brightest genius are making the road to learning almost royal, by smoothing its roughness and grading its wearisome heights.

One of the leading characteristics of the age is to get over as much ground physical, mental, or moral, in as short a space of time as possible. Thus we cry, all hail! to the man who gives us the power, by his mechanism, of driving over the earth with a swifter

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speed. Likewise, the man of letters is lauded for making science easy, by the introduction of class-books, which will give the very smallest amount of trouble to the inert school boy. This spirit of improvement has also entered the church, and many of the watchmen on the towers of Zion are rapidly acquiring that style of discourse that can give but little *trouble* to their hearers—that velvet-tongued softness which can make unpleasant truths palatable—which can call harsh things by gentler names.

This whole labor-saving system deteriorates both the human mind and morals; for, much as we may admire that proud climax of thought which combined the forces of a steam engine, and gave birth to that wonderful machine, yet the use of it will not advance *general intelligence*. And the proof of this is not abstract, for every reflective man must at once perceive that *observation* is out of the question, when we are driving with such headlong speed; and thus, all that amount of knowledge which thousands of our business men, who never read, acquired while slowly wending along the way, will be completely lost. 'Tis likewise so in education. We have mistaken the *power of acquiring knowledge* for the *power of thinking*. The first may be improved by a modern text-book—the last can only be acquired by that patient and untiring drudgery which alone can discipline and strengthen the human intellect. In all easy modes of travelling to any point, either on the earth or in the intellect, what we gain in *time*, we lose in *power*.

But it is in religion that the effects of that well-tried and successful principle which political economy calls the *division of labor*, are most melancholy and least appreciated. It has been found that it is more economical to employ several men in the manufacture of the different parts of a single pin, than to have but one man to perform the whole. We have carried this principle from the workshop to the holy place, and are rapidly advancing to that point when we will give up the Bible wholly to the preachers, as that part of the material whch they are to work up into sermons for our weekly improvement; and we are beginning to chaffer with them for their pay just as we do with any other workmen.

It is a terrible consummation, and the evil is progressing with alarming strides. It is paralyzing the whole church. Christians are forgetting that their salvation depends *upon their own efforts*, aided by the spirit of God, and are calming their souls with the thought that they are within the pale of salvation, and have the benefit of the learned discourses of brother A, the eloquent admonitions of brother B, or the pious exhortations of brother C; thus neglecting,

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almost altogether, the study of the holy book, and giving up to their spiritual teacher the formation of their characters for eternity.

I perceive this great evil abroad in the land. I see the church leaning inertly, for almost all its spiritual strength, on the preacher. I see that his presence causes the life-blood to leap from the heart in fevered play. I see that his absence causes it to distil through the veins in paralyzed drops. I see empty houses when the pulpit is unfilled, and mighty crowds clustering around the popular preacher. I see all this, and more; and I prophecy that if the church awakes not from her lethargy, and shakes not off this incubus that is prostrating her energies, coldness, and defection, and apostacy, must be the consequence.

I wish to call the attention of preachers and people to this important matter, for I know we have no interest to serve in deceiving ourselves: and, so far as my knowledge extends, our ministers are filled with a holy zeal for the purity and welfare of the church of Christ; and that they are willing to give up any system, no matter how venerable, or venerated, if it can be proved to them that it does not redound to the glory of God and the welfare of the human race.

This knowledge will make me speak boldly my views on the important theme before us, for I know I shall be heard with all candor.

N.

PRESENT ASPECTS OF RUSSIA—*No. II.*

BY JOHN S. C. ABBOTT.

Russia has now been for many years engaged in a constant warfare with the brave inhabitants of Circassia. The importance which she attaches to the conquest of these barren mountain ranges, may be inferred from the fact that she has now an army of more than one hundred thousand men stationed throughout her fortresses in these dismal solitudes. The Circassians, though vanquished, are not subdued, and the clamor of war is continually renewed among the lonely ravines of those mountains. And why is Russia thus lavish of her blood and treasure to conquer these warlike bands, and take possession of their uncultivated territory! It is because through Circassia lies the road to Persia. Circassia subjugated, the passes of the Caucasian mountains are opened to her troops. Her fleet can float undisturbed upon the Caspian; Persia lies at her mercy, and the door is wide open through which to pass her troops to the farther Indies. With insatiable ambition she seeks the conquest of new worlds, and England already trembles lest Calcutta should become one of the outposts of her conquering rival.

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The great object of Russian ambition at the present moment, and that to which her main energies of intrigue are directed, is to obtain possession of the Dardanelles and the Bosphorus. The strait which connects the Mediterranean with the Sea of Marmora was originally called the Hellespont, that is Helles Sea, *pont* being simply the abridged Latin word Sea. It received this name from the fabulous legend of a young lady named Helle, who, in escaping from a cruel mother-in-law, fell into this strait; hence receiving from her the name of Hellespont.

At the mouth of the Hellespont are four strong forts, completely commanding the entrance. These forts are called the Dardanelles, and from them the strait itself frequently takes the name of Dardanelles. This strait is about thirty-three miles long, and from half a mile to a mile and a half in width. You must sail through this strait to go up to Constantinople and the Black Sea. Having passed through this strait, you enter the Sea of Marmora, a vast body of water, 180 miles in length, and 60 miles in breadth. Crossing this sea to the northern shore, you find the opening of the Bosphorus, with the glittering domes and minarets of Constantinople, on its western banks, near its mouth. This strait is fifteen miles long, and one-third of a mile in width. Its general aspect is said very much to resemble the Hudson river in the vicinity of West Point; only the landscape is far more highly cultivated, the shores being literally lined with palaces through the whole length of the strait.

The scenery of the Bosphorus, in its highly cultivated shores—in the gorgeous and fairy-like beauty of its oriental architecture—in the rich and picturesque attire of robes and turbans and vails which adorn the assembled multitudes from all the nations of the East—in the motley and grotesque assemblage of travellers from every country in Europe, and every province in Asia—in the air of mystery in which every thing is enveloped—in the infinite variety of water craft which crowds the strait, from the mammoth ship of war, gloomy and threatening, to the fragile and gaily-decked caique, so light and so buoyant, that like a bubble it skims the wave—in all these combinations of the beautiful, the picturesque, the romantic, the Bosphorus stands pre-eminent and unrivalled. Paris is the capital of France—London is the metropolis of the British empire; but Constantinople is the centre of the world.

On the eastern or Asiatic shores of the Bosphorus lies the suburb of Scutari, in itself a large city, embowered in the most luxuriant foliage of the cypress. The northern streets of Constantinople are laved by a lovely bay, jutting into the land, called the Golden Horn, which constitutes the harbor of the city of the Sultan. On the northern shore of this bay lies Pera, glittering with the palaces of European ambassadors, all of whom reside there, and which, on that account, the Turk, in his politeness, has embellished with the name of "the Swine's Quarter."

The Bosphorus conducts you to the Euxine, or Black Sea, a vast inland ocean, receiving into its immense reservoir the floods of the Danube, the Dniester, the Dnieper, the Don, and the Kuban, open-

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ing through these rivers boundless regions for commercial enterprize. The magnitude and importance of the commerce of the Black Sea, even at the present time, may be inferred from the fact stated by Commodore Porter, that during his residence at Buyukdere, a beautiful town on the western bank of the Bosphorus, a few miles above Constantinople—from fifteen to twenty ships and brigs, in addition to numberless smaller craft, passed his house every hour, going up the strait into the Black Sea. From this sketch it will at once be perceived that the power in possession of the Dardanelles, at the mouth of the Hellespont, can at any moment close all the commerce of Constantinople and the Black Sea. Said the Emperor Alexander, "The Dardanelles are the key of my house. Let me get possession of them, and my power is irresistible." It is so to a moral demonstration.

Let Russia obtain possession of the Dardanelles, and she is henceforth not merely invincible, but invulnerable. No power can approach her. The Black Sea becomes the harbor of her empire, into which no foe can possibly penetrate; its shores become her navy yard, inaccessible to foreign fleet or army. And this vast northern power will then press its resistless way down upon the sunny plains of Southern India, till her trading factories supply those vast territories, and till English goods, and finally Englishmen, are crowded out of Asia. The deep solicitude felt by Great Britain on the subject, may be inferred from the following extract from the Foreign Quarterly Review, the organ of the sentiments of the Court of St. James:—"The possession of the Dardanelles would give to Russia the means of creating and organizing an almost unlimited marine.—It would enable her to prepare in the Black Sea an armament of any extent, without its being possible for any power in Europe to interrupt her proceedings, or even to watch or discover her designs. Our naval officers, of the highest authority, have declared that an effective blockade of the Dardanelles cannot be maintained throughout the year. Even supposing that we could maintain permanently in those seas a fleet capable of encountering that of Russia, it is obvious that in the event of a war, it would be in the power of Russia to throw the whole weight of her disposable forces on any point in the Mediterranean, without any probability of our being able to prevent it; and that the power of thus issuing forth with an overwhelming force, at any moment, would enable her to command the Mediterranean Sea for a limited time, whenever it might please her to do so. Her whole southern empire would be defended by a single impregnable fortress. The road to India would then be open to her, with all Asia at her back. The finest materials in the world for an army destined to serve in the East, would be at her disposal. Our power to overawe her in Europe would be gone, and by even a demonstration against India, she could augment our national expenditure by many millions annually, and render the government of that country difficult beyond all calculation."

Such is the view which England takes of the portentous aspect of the subject we are now contemplating. The plan which Russia has adopted for the accomplishment of this project is, by all the arts

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of diplomatic intrigue, to promote the gradual dismemberment of the Turkish empire. It is said that the revolt of Mehemet Ali, by which Egypt and Syria, with millions of men and of revenue, were, at a blow, cut off from the dominions of the Sultan, was incited by the intrigues and gold of the great Northern Autocrat. It was a plot, and a successful plot, to weaken the power of Mahmoud. And though the other nations of Europe immediately interposed to save the Turkish empire from dismemberment, Russia in the main accomplished her design, and Turkey received a blow from which she probably never can recover.

And the insurrection by which Greece was torn from the grasp of the Ottoman, was founded by the insidious wiles of Russia. Alexander Ipsilanti, who first raised the standard of revolt in Greece, was an officer in the Russian army. When he first unfurled the banner of Grecian freedom, and raised the war cry of "Death to the Turk!" he assured the Greeks that they should be supported by his master Alexander. That dreadful war, which for many years bathed the hills and valleys of the Morea in blood, was, every hour, working out the accomplishment of Russia's ambitious designs. A more sanguinary warfare was, perhaps, never waged upon the surface of this globe. All the elements of the most deadly hatred was combined in magnifying its horrors. It was during the events of this war that the massacre of Scio was perpetrated; the most inhuman event recorded in modern annals. A Turkish fleet vomited forth upon the lovely shores of Scio, an infuriated army of fifteen thousand Mahommedan renegades, and the city and island of Scio were surrendered to their brutality. One hundred and twenty thousand inhabitants, many of them wealthy, intellectual, and refined, dwelt in this opulent city and suburbs. But we must draw a vail over these scenes of woe and carnage. The story is too dreadful to be told in the ear of Christendom. In six days the city and the island were black with smothering ruins. The male inhabitants, and the matrons, were without mercy consigned to the flames of their own dwellings. The maidens were reserved by their hateful conquerors, for a fate infinitely worse than death; and for many months the slave marts of the Ottoman empire were crowded with the beautiful and weeping daughters of the murdered inhabitants of Scio. Many a beautiful Grecian lady was sold for fifteen or twenty dollars, to be a slave in the harem of some brutal Turk.

The execrable outrage sent a vibration of horror throughout Europe and America. The governments of Europe had, previous to this, refused to lend any support to the struggling Greeks; for their successful revolt would but weaken the power of Turkey, and thus facilitate the aggressions of Russia. But the massacre of Scio raised such a universal cry of horror and detestation throughout Europe, that the governments of England and France, though deeming it politically impolitic, could no longer refuse to interfere. Russia very cheerfully allied her fleet with theirs. They sank the Turkish navy at Navarino, and Greece was free.

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FARMING A SAFE PURSUIT IN LIFE, AND CONDUCIVE TO HEALTH AND HAPPINESS.

FARMING is a safe business. There is none that incurs so little risk, or that yields more certain returns. If large fortunes are not realized, a comfortable and honest living is at least obtained—income enough to support a family, pay taxes, and other necessary expenses—and that is more than is accomplished by a majority of those who crowd into cities and large towns to engage in trade. An old and observing merchant in Boston, remarked a few years ago, that he had, for forty years, kept his eye on the young men who commenced business in a certain street, and that to his knowledge, but one in twenty succeeded. Nineteen out of twenty, or ninety-five out of a hundred, failed and compounded with their creditors for a few shillings on a dollar, making a total loss of capital in the aggregate, sufficient, perhaps, to have purchased a snug farm for each one, on which they could have lived in competency.

Gen. Dearborn, in a speech before an Agricultural meeting in Boston, in 1810, said—"After a pretty extensive acquaintance with business men, and no limited observation of the course of things, he was satisfied that among a hundred merchants and tradesmen, not more than three in the city ever acquired independence. It was with great distrust that he came to this conclusion, but upon consultation with an experienced merchant, he fully admitted the truth."

Do not understand me, by these remarks, as undervaluing trade. No one respects it more. It benefits the farmer, and enriches the country, and I rejoice that there are those whose tact and talents qualify them to succeed in it. But observation has taught me something of its reverses as well as of its charms: and if a farmer's son prefers safe employment and moderate compensation, to a business with as many chances of bankruptcy as there are snags and sawyers in the Mississippi—if he would escape the torment of professional "shoppers"—the vexation of delinquent debtors—the incubus of fluctuating markets, and the horrible spectres of refused documents, "two per cent. a month," and protested paper—let him accept his father's proposition, and keep the homestead, or invest his first earnings in a small farm.

But there are other and still more important reasons for choosing agricultural pursuits. These are health, social enjoyment, and the improvement of the moral affections. I believe health is more general, and the average of life is longer, in rural districts, where due attention is paid to the laws of phisiology, than is found elsewhere, owing, probably, to simpler habits of living, comparative freedom from anxiety incidental to trade, and the diversity of exercise, that gives uniform action to all the muscles. And as for rational enjoyment, a farmer, with a grateful, a generous, a neighborly spirit, and a will to use life as his Creator intended, may have all that can be realized on earth. And then, how suggestive of better thoughts, of filial reverence, of holy aspirations, in his occupation! At every step, and in all the wide Universe around, he beholds the traces of a benignant Providence, the manifestations of a merciful Father. The

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corn that springs up to bless his toil—the verdure that yields to the pressure to his feet—the flowers that challenge his admiration, as they mingle their ambrosial fragrance with the zephyr's breath—the forest's green perspective, and the soothing murmurs of the brook—all are to him witnesses of a Maker's love, and teachers of man's duty to his race. And all he sees of wisdom and goodness in the works of God, inspires his heart with trust, confidence, and "loving gratitude." If any man has reason to rejoice in his condition, it is an American farmer. Eating in quietness the bread of industry, he knows nothing of the anxiety, envy, and unprincipled ambition, that rankle in the breast of "trading politicians," and he looks upon their struggles for "place and spoils," he cultivates an independence unknown to other pursuits.—*Mr. Stone's Address to the Essex Agricultural Society.*

OUR TOUR TO THE WEST—*No. II.*

Accompanied by brothers Scanland and Hicks, of the county of Pike, we crossed the Missourian Mississippi on the 6th of November, at the city of Hannibal; and, on rising the Illinois bank of this magnificent river, were reminded of the desolating freshet of the preceding year. The trees bore witness to the startling fact, that the indignant river had rolled its billows some fifteen feet high upon the trunks of the lofty forest trees that adorn its stately banks. For some two or three miles, in the richest of American bottoms, our attention was often called to the extent of the appalling overflow, and to the piles of drift monumental of the desolations it carried along with it, as it hastened to bear its mighty spoils of earth and timber to fill up the Gulf of Mexico. As the people that live upon its fruitful banks are generally a land-loving race, and fond of new countries, both the Missouri and Mississippi rivers seem to have sympathized with the spirit of its population, and are also intent on making new farms for their sons and daughters, even within the realms of the too avaricious Neptune. Myriads of acres are annually deposited within the bosom of this daily contracting gulf, by the provident streams that are mingling the soils of a thousand hills, and forming spacious plains out of mountains, for wide extended cotton and sugar plantations, to clothe and comfort the young American Saxons that are to grow out of all the bloods of earth—white, black, and red, some thousand years hence. But my musings on such wise provisions, in constant progress, for the comfort and convenience of man, were interrupted by my kind companions, in calling my attention to other objects obtruding themselves upon our attention.

One can scarcely imagine a more luxuriant soil on this side the

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Nile or the Ganges, than that which has been manufacturing for ages in these bottoms, by the alternate layers of new crops of vegetables of every species, and the deposites of earth that cover them, itself the composition of various mineral, vegetable, and animal substances, carefully assorted and compounded by a wisdom and benevolence that our present science not yet fully comprehends. The standing stacks of corn that every where follow the rudest cultivation of the soil, are vegetable pyramids monumental of many fallen generations of trees, and plants, and animals, that have gathered riches from all the winds of heaven—from suns, and moons, and stars—and are now, after many new and marvellous transmigrations and transformations, again standing in piles of golden harvests, waiting for the wants of man. How rich in resources, and provident in means, is the great Father and Benefactor of all! Even in the wastes of ancient forests, in the ruins vegetable and animal, of ages, the Lord of earth and heaven has been storing away in his immense cellars, granaries, and storehouses, rich and abundant provisions, in anticipation of the wants of a thousand generations, ages before they have a being.

Since the introduction of steam navigation in the western rivers, the channels of those streams, by the continual attrition of the refluent waves of every steamer that disturbs their otherwise peaceful and unruffled bosom, are annually growing broader, if not deeper. In my own observation, the beautiful Ohio has widened her channel almost in the increasing ratio of western commerce. This she would not have done, had she not been stimulated to it by the arts and cupidity of man. But God, who overrules all things for the good of man, the fallen child of his love, has converted this waste of earth into new and better fields. The granite mountains, and the calcarious hills, with the exhausted loam of river bottoms finely pulverized and amalgamated by the agency of the ceaseless waves of trade, descend to repair the wastes of ancient floods, to enrich exhausted valleys, and spread out new fields and meadows for generations yet unborn. In this way the inventors of useful arts benefit alike their contemporaries and posterity. The waste of forest and of field, occasioned by these new enterprises, in the millions of tons of earth born in the bosom of the swoolen flood, and ultimately located where more terra firma is needed, in time become the fruitful field, the beautiful garden, and the delightful residence of civilized man.

After a pleasant ride, and a pleasant day, we safely arrived at the village of Pittsfield, some 40 miles from Hannibal, where the last State meeting of the Christian communities in Illinois had been held.

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After tea at the residence of our good brother Scanland, we repaired to the court-house, where was closely packed the first Illinois congregation I had the honor to address. We had a patient and attentive audience, composed, indeed, not of the citizens of that State only, but of some Missourians from more than twenty miles distant. After spending a comfortable night with brother Hodgen, and an early breakfast next morning, I was conveyed in the carriage of brother Pettit, of Winchester, to his residence, distant some sixteen miles, where, that same afternoon and night, we addressed a very attentive assembly. There was the residence of our brother Patten, who labors in the word and teaching in the church of Winchester; a church, indeed, respectable, not only for its numbers, but for the character of its members—some of whom, with whom I formed a very gratifying acquaintance, are being much engaged in heart, and devoted to the cause of ancient Christianity. With brother Harlen I spent the evening, in company with brother John T. Jones, who had kindly, according to promise made in Columbia, Missouri, met me there to convey me on to Jacksonville, somewhere near the garden spot of Illinois.

From brother Pettit's we started on the morning of the 8th, for Jacksonville, and, through a cold and invigorating air, reached the flourishing village in a few hours. Our first address, on Saturday evening, was on the general subject of religious and moral culture. Two discourses on Lord's day were heard by as large an audience as could find room to stand within the walls of the Baptist meeting-house. In these lectures, leading views and principles of the Christian Institution were submitted to a very attentive and deeply interested auditory, composed of the most influential and intelligent men of the place and vicinity.

There are two seminaries of learning in this village: a college, formerly under the presidency of Dr. Beecher, now under that of Mr. Sturdevant, of the New School Presbyterian party; and a female academy, taught by Elder Williams, a very worthy minister of the same church. In company with brother John T. Jones, our host, we visited both these seminaries, at the request of their officers. The young ladies recited in our presence, with much fluency and intelligence: after which, at the request of the Principal, we made them a short extemporaneous address, on the art of self-improvement. We also spent a very pleasant evening with Mr. Sturdevant, who is both an intelligent and amiable gentleman. The Faculty of his institution are, as we learned, able and liberal men, and much devoted to literature and science. The institution, however, is laboring under

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pecuniary embarrassments, though possessing a considerable endowment in new lands. Its present number of students is about sixty. After enjoying the hospitality of Elder Jones and brother Simms, we proceeded, on Monday, the 10th, to Springfield, the political capital of the State.

The same evening, after a journey of thirty-six miles, we addressed a very large, and, as we were informed, a very cultivated and intelligent audience, assembled in the capital of the State. They heard us with much patience and attention for some two hours. Next day, accompanied by brother Dr. Gray, added to our party, we proceeded towards Tremont, Tazwell county, and on our way sojourned one evening with brother Music, one of the old settlers of the State. Located in the edge of a splendid grove, and commanding an extensive prairie, the old gentleman lives in patriarchal style, without many of the innovations of modern fashion, amidst his herds of cattle and luxuriant fields of corn.

Next day, in time for dinner, we arrived at the beautiful village of Tremont, in the fertile county of Tazwell, and found the large and promising family of brother Saltonstall in the enjoyment of excellent health—a condition of things rather uncommon last year, at that season, in such wide extended plains of luxuriant soil as those through which we had been passing for a few days. But those who are living upon the spoils of many generations of slain animals, on the bottom of an ancient sea, sown with the vegetable remains of thousands of years, can well afford to languish a few weeks now and then in a series of years, in the bosom of such soft and balmy prairies. These autumnal chills and fevers, though quite fashionable for the last year or two, are by no means very formidable evils, especially since the coalition of Dr. Calomel, Dr. Quinine, Dr. Cayenne, and Dr. Boneset, have formed a copartnery in wrestling against the aggressions of vegetable malaria.

We found in the congregational meeting-house a very compact audience of all the citizens of the place and neighborhood, as well as some from a distance, about 7 o'clock that evening, whom we addressed on the evidence of Christianity, and not without some victory achieved over the dominions of scepticism, as we afterwards learned. Next day, accompanied with brother Saltonstall and several others in addition to our former company, we went on to the village of Washington, twelve miles distant; and finding in the Presbyterian meeting-house a large audience, at the close of the Session of Presbytery, we spoke to them a few words on the Christian Priesthood. We enjoyed the sympathy of the whole audience, and in

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the evening progressed to the centre of Walnut Grove, the pleasant residence of brother Ben. Major. There we found a host of old Kentuckian soldiers whom I knew many years ago, amongst whom were brethren Lindsey, Davenport, Palmer, &c. Brother J. T. Jones, who had conducted me from Winchester here in his carriage, addressed the audience assembled at brother Majors, whom I followed with a few words. Next day we set out for Bloomington, where we safely arrived that same evening, and found ourselves at home at the hospitable mansion of brother W. Major. The beautiful and flourishing village of Bloomington, the capital of M'Clean county, is within a mile of this delightful residence. Here we tarried for several days, being greatly fatigued, and at the extreme point of our travels in that direction. The church in Bloomington is, like many others in these parts, pretty large and provided with a comfortable meeting-house, lately completed. Here we had a great gathering of the people; and delivered, during our sojourn, to them some two or three discourses. Other brethren took part in the meeting: and some, I have forgotten how many, were added to the congregation.

On Tuesday morning, the 18th November, we turned our face homeward. The season being far advanced, we concluded to cross the State to St. Louis again, and thence descend the Mississippi and ascend the Ohio.

We parted with our Bloomington brethren and friends with many kind feelings for one another, and drove on that same day through the first rain that we had to encounter on our whole tour, as far as the celebrated Elkhart Grove, the residence of the family of the Lathams. We safely arrived there, a distance of more than forty miles that evening. This Elkhart Grove is one of the finest I have seen in the Far West. Let any one imagine a meadow of twenty thousand acres without a single tree; in the centre of which, by a very gentle acclivity, arises a gradually sloping hill, whose summit is something under two hundred feet above the surrounding country, containing seven hundred acres, all perfectly arable, but for the most part covered with the largest and stateliest forest trees, of many varieties, abounding in fountains of delicious waters, with a few families located in the edges of it, all of one blood and of one religion, with a central domicil overlooking twice twenty thousand acres of one widely extended plain; and then he may arrive at a tolerable conception of this magnificent abode.

This place was hallowed in my memory because of our excellent brother, John Latham, who, with his amiable consort, forsook, for a time, his portion of this patrimonial inheritance, and brought his

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little family with him, some seven years since, to Bethany, for the sake of preparing himself for the work of the ministry. A purer and nobler spirit than he we seldom find in this wilderness of sin.—He studied with me the word most diligently and devoutly. But, unfortunately, being called home at an unpropitious season, on some business, he was seized by a fever, which, by a mysterious providence, carried him away from our world, and disappointed all our expectations. Since then his widow has followed him to the land of rest and peace. I saw his desolate dwelling as I entered the grove, which, for a moment, threw over the whole scene a most melancholy reflection. But the will of the Lord be done!

Our company enjoyed the hospitalities of brother Latham, and a sweeter night's repose I had not enjoyed for a whole moon, than under the shade of the oaks of Elkhart. Next morning we called a moment at the residence of the widowed mother of this clan; and, after an exchange of fraternal benedictions, we went on our journey towards Springfield and Jacksonville. From the last named place, in company with brother Jones, who was determined to see me safe into Missouri, we took the stage for the Queen City of the Far West, where we safely arrived on Saturday the 22d. After spending a Lord's day in St. Louis, we took our passage on the Alleghany, for Wheeling, and sailed on Wednesday the 26th November.

We had a snow storm soon as we weighed anchor, which was, indeed, the true presage of the commencement of winter. Storm after storm only heightened the cold, and before we got to Cincinnati the ice began to threaten our ascent to Wheeling. Still we persevered until we finally struck our prow into a closed river, a little above Buffington Island, where we were obliged to take to the mountains of Western Virginia, and break our way through the snows on any thing in the shape of a sledge that could be hired at any price whatever.

We spent one Lord's day in Parkersburg, and addressed the citizens in the evening, in the Presbyterian church, on *the hope*. By the kindness of a brother Mitchell, of that region, we were placed on a better sleigh, and conducted by him to Bethany, over as rough a road and through as much cold and fatigue as I could wish by way of a comfortable correction to the most orthodox of my religious calumniators. Touching the countries through which we passed, the general character of the population, and the prospects of the church in Missouri and Illinois, we hope to communicate with our brethren again at a more convenient season. A. C.

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THE TRIUMPH OF FAITH.

We do not remember to have seen a more truly—touchingly eloquent expression of a triumphing faith, than the following simple and tender letter of our toil-worn and veteran father Henley. He feels himself standing upon the banks of the Jordan; and though its stormy waves are rolling in darkness before him—throws his vision across, to the fair Canaan beyond, where "God, the Sun, forever reigns;" and, in the strong confidence of a well grounded hope, "fearless would launch away." Well did Balaam, in witnessing God's ever-present blessing over Israel, exclaim, "Let my death be the death of the righteous, and my last end be like his;" and so justly may we pray, in reading this triumph of an old soldier's faith, that our last days may be like his, and our latter end so full of hope. W. K P.

Banks of Jordan, February 21, 1846.

Belored brother Coleman—I have arrived here under the care and superintending goodness of my adorable Lord. It was confidently expected. and ardently desired by me, that I should cross the river about the first of last month; but it seems that the Lord has made a little pet of me in permitting me to descend so gradually and so pleasantly to the banks of the Jordan. I shall have been declining five years, next May. Truly it has been a pleasant journey to me, above all I have ever experienced in my life. It would have been the height of ingratitude in me to ask any more of the hands of my glorious Redeemer than he has bestowed upon me, his poor helpless creature. He is worth more to me than *millions of worlds*, such as this is. Here, I have around my dying bed my aged beloved wife, who must soon follow me; my four devout sons, and daughter, with my son Robert's son and daughter, from Bethany, bearing the likeness of a grand-sire, who, (in my judgment,) is the noblest upon this earth. If twenty-one years correspondence can enable a man to form a correct judgment of one's principles and practices, then my confidence is well founded.

I can say, "I have all and abound." I want for nothing as to the good things of this world. It has pleased the heavenly Father to grant me every earthly blessing which I could ask at his hand. My family look to me like kings and princes, as they certainly will be, if they continue to maintain the noble characters they now possess, as sons and daughters of the Lord God Almighty. Who can be more favored, more honored, than I am? If there be such a one, I know him not, nor would I change conditions with him.

My servants are kind and affectionate, and, above all, contented—saying that they care nothing about being free, as they will fall into the hands of my children, where no one can molest them, if they behave as they have done; which they have promised to do, and to devote themselves to God and Jesus Christ their great Redeemer, and to follow me into the kingdom of glory, where there will be no more toil. Then they will be the companions of all the wise, the righteous, the great, the noble, the holy, and the happy, that surround the throne of God; and, above all, be made in the likeness of Christ, to reign with him forever and forever. God grant this for his Son's sake.

My neighbors are the kindest and best that can be desired. They seem to strive to see which can do most to render me happy. The Methodists, Episcopalians, and my Baptist brethren, (i. e. many of them,) have endeared themselves to me by their Christian kindness. I do most fervently, with my whole heart, invoke God's blessings upon them, and pray that he may make their last days the most useful and happy.

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The unremitted attention of my sons and of their beloved wives, and of my daughter, conspires to make me as happy, night and day, as I well can be. Was ever mortal more honored on earth than I am? I received by last mail two letters—one from my dearly beloved and venerable father, Thomas Campbell; the other from my dear brethren of the Antioch Church, in Caroline. They breathe the sweetest and the most heavenly language, and are well calculated to cheer one who is upon the eve of eternity. The letter from Antioch was an answer to one I had been requested by some of our brethren to write to the congregation in Eastern Virginia, as my farewell to them, to stir up their pure minds by way of remembrance, that they would use all diligence to carry out the sublimest principles that can ever occupy the minds of mortals. But I was unable to write more than this one letter to them, who were the first fruits of my labors in trying to restore the apostolic gospel. These, like the noble Bereans, searched the scriptures to see if those things were so, and vowed allegiance to Jesus our Lord. Notwithstanding my anxiety on account of the few laborers with us, and the loss of our lamented brother Ainslie, with no less than five apostacies of public proclaimers, (three who came among us, and did us much harm, and one whom all loved, but who has ceased to labor or to attend worship with the saints,) and knowing that brother Duval and myself are soon to leave the Disciples to fall asleep in Jesus,—I am filled with inexpressible joy that God has spared us, and that, now, we have the pleasing prospect of our places being filled up by no less than five promising proclaimers of the gospel—men in the prime of life, possessing fine minds and good gifts. My esteemed and much beloved brother William Sizer, with whom the unity of the Spirit in the bonds of peace, have been sweet to me; my brother Short, brother Peter Ainslie, brother Henshall, and my son, all well acquainted with the apostolic gospel, will, by their firmness and zeal in their Master' cause, with the sword of the Spirit in their hands, and with the love of God in their hearts, make all the sons of Belial tremble before their ministrations. May the hearts of all the Disciples be opened to contribute liberally towards keeping them constantly in the field, as the Evangelists of the churches, and victory over all the "isms" will then be complete. In this I do hope and rejoice exceedingly in my last moments. So you see I have every reason to be happy.

Let me here say to my beloved brethren, if they will only carry into practice the teaching of Christ and his Apostles, we have nothing to fear; but we will come off victorious over all opposition.

I bless the Lord that I have become acquainted with the apostolic gospel as pleaded by us. Truly I have realized it to be "the power of God unto salvation." "Become not weary," my brethren, "in well doing." You, too, "will reap in due time if you faint not." I have been striving to serve my God for thirty-five years, but how little have I done compared with what has been done for me! O! that I had ten thousand tongues, I would employ them all in proclaiming "God *so* loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." But my pilgrimage is fast ending—my work is done—I am nearly in sight of the heavenly Canaan—I shall soon join the "general assembly and church of the first born." There shall I see "God the Judge of all," and commune with the "spirits of just men made perfect." There shall I see Jesus my Redeemer—my elder brother—

"When I'll fall at his feet,
And the story repeat,
And the lover of sinners adore!"

O! blessed hope! delightful prospect! How my soul rejoices within me at the thought of entering upon that divine rest which remains for the people of God! Language fails to express the joy of my heart. But I must close

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this my last communication to the Intelligencer. I trust, my dear brother, you will continue to devote your energies to the paper, and to the furthering of the cause of human redemption, and that the brethren will hold up your hands. Through you I tender to my beloved brother Goss, my warmest Christian love. He has oft refreshed my spirit. May the Lord sustain him! Farewell, my dear brother, till I meet you again in the mansions above.

Yours in hope of soon seeing God,

THOMAS M. HENLEY.

JUDSON.

This eminent and holy man, who has been, for the last thirty-five years of his life, actively engaged in spreading the light of truth in dark and benighted Burmah, and who has succeeded in translating the whole Bible into a language spoken by millions of people who were living in ignorance of the true God, and his son Jesus Christ, has lately returned to this country, and we learn from the Religious Herald, has just been on a visit to the city of Richmond.

It must have been exceedingly gratifying to those that love the Saviour, to see one, whose labors and sufferings in the service of Christ place him upon an eminence among all modern Christians and preachers. We should have been delighted to have the opportunity of hearing him speak of the scenes through which he has passed. It was hoped that he would extend his tour to this place, but we learn that he has returned to the Eastern States. Great and good man! a glorious reward awaits him in another world, for his patience in tribulation—his works of faith and labors of love. If the church were composed of such characters, how soon would the kingdom of the Redeemer be extended to the ends of the earth, and all flesh see the salvation of God. And why should not all of us be zealous and devoted as he is? We profess to have been redeemed by the same precious blood, to be partakers of the same Holy Spirit, and to enjoy the same blissful hope of immortality. We commend the subjoined extract from one of his speeches to the attention of our readers. It breathes the true spirit of genuine devotion to Christ, and we doubt not that the reason why the Saviour has crowned his labors with so great success, is to be found in the fact, that the strongest desire of his heart has ever been, to "please him." "Them that honor me, will I honor."

Many of our readers are aware that Judson was a Pedobaptist when he engaged in this missionary enterprize, and that becoming convinced, after leaving his native land, that infant baptism was unscriptural, and that it was his duty to be baptized, he conferred not with flesh and blood, but determined, at the hazard of sacrificing the approbation of his brethren, and of being left destitute of friends to sustain him in his missionary labors, to yield obedience to the command of Christ. This was a triumph of faith in him, and his devoted wife, and his colleague, Luther Rice, for which we shall always be disposed to love and honor their memories.

The fidelity of Judson was also tested in translating the Bible into the Burman language. Knowing that the Greek word *baptize* had not been translated, but transferred and anglicised in the English translation of the scriptures, and feeling bound to give the Burmese the word of God, translated into their own tongue, he resolved that he would depart from the course pursued by King James' translators, and render the Greek word by one in the Burmese language, which signified *to immerse*. For this conscientious act of fidelity he was censured by those managers of the American Bible Society, who belonged to Pedobaptist churches. They resolved that all translations of the Bible into languages of the heathen, should be conformed

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to our English translation; and, therefore, as Judson would not consent to be controlled in this matter, they withdrew all support from the mission in which he was engaged. This led to the separation of the Baptists from the American Bible Society, and to the formation of one embracing all who were in favor of sustaining the course pursued by Judson. We can but admire a man that has acted so noble a part, and we pray that his health may be restored, and that he may be long spared to labor among the heathen, and afford to all in Christendom a bright example of zeal for Christ, and devotion to the best interests of man.

"It is of great importance that all who engage in missionary efforts should be influenced by evangelical motives. It is worse than useless to be prompted by ostentation or a love of notoriety. Neither should we enter on this work to assure ourselves of our own personal interest in Christ, though such assurance may be desirable. Neither should the salvation of the heathen be *the motive—the primary consideration*, though this is unquestionably a legitimate end. What, then, is *the prominent, all-constraining* impulse that should urge us to make sacrifices in this cause? There is one Being in the universe that unites in himself all the perfections of Deity with all the purest and tenderest feelings of human nature. He has at great expense set up a kingdom in this world. He has *set his heart* on the enlargement of that kingdom, and is constantly exerting his divine agency to accomplish that purpose. A sincere desire to please him is the grand motive that should animate Christians in their missionary efforts. And in every concern of life we should often look up to that lovely Being and inquire, "Does this please him?"

"When I commenced my labors in India, there was not an individual beyond the Ganges that had any idea of a God. Now, in all these extensive regions, the people believe in one Supreme Intelligence. Then, there was not an individual that prayed to the Christian's God. Now, there are many lovely churches, and hundreds of happy Christians. I mention this, not because the gospel has not been equally successful in other parts of the world, but because I am better acquainted with that field of missionary labor, and I desired to give you some idea of the success of the gospel in Eastern Asia." *Christian Intelligencer.*

REMARKS.

To all that I have read in commendation of the zeal, and piety, and labors of love, since his arrival in this country, of this truly excellent and amiable Christian, I can most cheerfully add my cordial assent. There is no living Baptist on either continent that has more of my esteem and admiration than Adoniram Judson, for his noble efforts to give to the heathen, in their own dialect, a *fair* and *impartial* translation of the Holy Scriptures. An unfavorable notice, extracted from some of the periodicals of that day, concerning the extravagant apparel of the former Mrs. Judson, appeared in our C. Baptist. This, as soon as I was convinced that it was a very great exaggeration or falsehood, I not only much regretted, but retracted in the pages of that same work. In token of my regret I would have sent to Mr. Judson an entire copy of my works, including the new version of the New Testament, up to the year 1830, had I not learned that a Baptist minister, now in the East, was so kind as to forward them to Mr. Judson's station. I heard of their safe arrival, and hope that they were not sent in vain. Since reading the memoirs of the former Mrs. Judson, no Christian lady, at any missionary station in modern times, has had more of my admiration and esteem.

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No living man can yet fully appreciate the value of the labors of this great missionary of the cross in Asia. It is not only the living eighteen millions of Burmah, but millions yet unborn, that are interested in this great achievement, and that will be indebted to him as the instrument of this greatest of blessings, for having made known to them that faithful testimony, worthy of all reception, that "Jesus Christ came into the world to save sinners," of every nation, tongue, and people.

To our brethren especially is the Judson version of the New Testament peculiarly interesting. It is, indeed, in its six or seven great improvements of uniform *translation* of certain leading terms, instead of their mere *transference*, identical with our new version, and this is our sovereign reason why so far as we contribute to the distribution of the Bible abroad, we should co-operate with the American and Foreign Bible Society. A matter, indeed, of such evident propriety as this is, I am glad to learn is constantly growing in favor with our brethren all over the country. I will only add my cordial AMEN to the prayer expressed by brother Coleman in the above extract—that brother Judson's "health may be restored, and that he may be long spared to labor among the heathen, and afford to all in Christendom a bright example of zeal for Christ and devotion to the best interests of mankind!"

A. C.

THE WORLD.

OUR own history,—the history of man, is more interesting to us than any other,—and is, in many respects, the most curious and obscure. Whence are we, and through what changing scenes have we passed! Who were our ancestors, and whence the great diversity of form, and color, and mind we see on the globe!—are questions we all ask ourselves, and to which are given as many and various answers, as there happen to be theories of creation and providence.—Even the sources of knowledge are matters of dispute, and the great luminaries that stand in the past throwing down to us, through the lapse of so many years, the chronicled light of a remote antiquity—are so far off as to yield but an uncertain parallax—and leave room for dispute, as to which is the farthest. For our part, we are firm believers in the universal destruction of the human family (Noah's excepted) by the deluge, and the three-fold division of the parent stocks from which have sprung all the races of men. Shem, Ham, and Japheth were the three great progenitors of the human family; and in them were found, by divine appointment, the seminal differences of the great generic divisions that so early distinguished the several orders of their respective descendants. These I believe, too, to have been of the same parents, and thus *all of one blood*, yet destined

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to fortunes as diverse and unequal as those which befell the twin brothers, Isaac and Esau—and which, in the divine purpose, was manifested even before they were born.

Regarding Moses as an inspired historian, we take without scruple or allowance, all that was with him, proper subjects for specific and accurate knowledge, and therefore bow, with the humility of a pupil before his teacher, to his authority in all things connected with the origin and history of *man*. In the ninth chapter of his Genesis, he has given us most clearly the only satisfactory solution of the question concerning the varieties of the human race, and one which is remarkably corroborated by the researches and classifications of the most learned physiologists. In the brief but prophetic outline of the various fates of the three sons of Noah, as pronounced by himself, we are clearly taught to expect that the inhabitants of the earth, their descendants, should be characterized by differences in political and physiological developments, and that Shem, Ham, and Japheth, should each have his representatives in all succeeding time. Without at present looking farther into the Mosaic account of their descendants, we shall turn our inquiries towards the discoveries and conclusions of physiologists, for the purpose of ascertaining what is the true state of our race now, and into how many varieties, by their own laws of interpretation, they feel themselves authorized to classify them. The most distinguished and learned authorities on this subject are Blumenbach, Lawrence, Cuvier, and Pritchard.

The two former of these classify all the varieties of the human family under *five* heads; whilst the two latter, at the same time that they admit the distinctions of the former, reduce them still further—to only *three* primary divisions. These Baron Cuvier designates, 1. The Fair, or Caucasian variety; 2. The Yellow, or Mongolian; 3. The Black, or Ethiopian. This last, or Ethiopian type, the celebrated Blumenbach considers divisible into three, viz: 1. The American; 2. The Negro; and 3. The Malay. M. Cuvier indicates these different races, but does not consider their peculiarities sufficiently prominent to justify their being admitted as a primary division. As calculated to throw light upon the great lessons of the Mosaic history, and as at the same time a brief summary of the present distinctions of the human family, we give substantially from Murray a condensed view of these varieties as determined by the great masters in comparative anatomy already alluded to.

1. The Caucasian race is typically characterized by a white skin, red cheeks; copious soft flowing hair, generally curled or waving;

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ample beard; small oval and straight face, with the features very distinct; expanded forehead; large and elevated cranium; narrow nose, and small mouth.

The moral feelings and intellectual powers of this race have been developod to the highest degree of perfection which human nature has ever exhibited. The Caucasian has given birth to the most civilized nations, both in ancient and modern times, and has always exercised dominion over the rest of mankind, when not opposed by a vast superiority of physical strength. The mighty nations of antiquity, and the no less resistless powers concentrated in modern Europe, evince the superiority of this race in all that ennobles the immaterial part of man, and all that renders him formidable to his fellow-creatures; while every age witnesses a progressive but a surprising advance in all those qualities which indicate intellectual endowment.

The original seat of the Caucasian race is supposed, as the name implies, to have been the lofty chain of mountains between the Black and Caspian seas. This supposition, as Lawrence observes, is in unison with all that can be traced of the original abode of our first parents; and is further confirmed by the natives of these regions being, to this day, the most beautifully formed of all the inhabitants of the earth. From the Caucasian Alps different branches of this race diverge in every direction, as from a common centre; the peculiarities of each being modified, altered, and finally lost, in proportion as they recede from the original seat of their tribe.

Of the branches of the Caucasian race, the most powerful is the Pelasgic, which spreads over the greater part of Europe and Western Asia at its most Northern limits, while it blends with the Mongolian race by means of the Fins and Laplanders. From this branch sprang the powerful nations of Greece and Rome, which have been succeeded by the mighty kingdoms of modern Europe. The next is the Syrian, which takes a southerly direction, and includes that portion of Asia formerly inhabited by the Assyrians, Chaldeans, and the ancient Egyptians. The Indian branch, by some thought to be the same tribe with the Pelasgic, passes to the east, and loses itself among the inferior casts of Hindostan. A fourth branch is the Scythian or Tartaric, which spread over the more northern parts of Asia, and gave birth to those wandering and ruthless hordes who, by the physical power of numbers, devastated and finally overthrew the polished empires of Greece and Rome. The wandering and pastoral habits of this tribe have conspired to preserve their peculiarities unmixed with those of the neighboring nations, except, in-

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deed, in Lesser Tartary, where this branch of the Caucasian race loses itself in the Mongolian.

2. The Mongolian variety has these chasacteristics:—The skin, instead of white or fair, is olive yellow; the hair thin, coarse, and straight; little or no beard; broad flattened face, with the features running together; small and low forehead; square sharped cranium; wide and small nose; very oblique eyes; and thick lips. Stature inferior to the Caucasian. In this race the moral and intellectual energies have been developed in an inferior degree. Tradition, indeed, has assigned to the most powerful nation, the Chinese, a high degree of civilization, at a period when Europe was in a state of barbarism. Yet there are many circumstances that throw considerable suspicion on this; and even if it be allowed, a stronger proof could not possibly be produced to show the limited intellectual powers of this race; for while the European Caucasian nations have advanced from rude savages to become masters of the world, the Chinese, after reaching a certain state of civilization, have remained stationary, in every respect, through a long series of ages. Solitary exceptions cannot invalidate this fact; and while we know that, not only in our own times, but so far back as history informs us, neither the sciences, the inventions, nor the improvements of the last three centuries, have changed the Mongolian nations from what they then were, we can come to no other conclusion than that they are nationally incapacitated from further improvement. Cuvier supposes that the origin of the Mongolian race may have been in the mountains of Altai. From thence it has spread over the whole of central and northern Asia, where it is lost among the Esquimaux on the one hand, and the Caucasian Tartars on the other. It further extends to the Eastern Ocean, and includes the Japanese, the Coreans, and a large portion of the Siberians. Its limits to the south appear to extend no farther than to that portion of Hindostan north of the Ganges, while the Mongolian features only predominate over those of the Indo-Caucasian in the lower casts of the Eastern Peninsula.

The origin of the Esquimaux and other polaric nations found on the most northern limits of Europe and America, has given rise to great diversity of opinion. Arguments of nearly equal weight have been adduced to prove that they belong to the American variety and to the Mongolian. The high probability is that they partake of both, but that the original people were of the Mongolian tribes, whose early civilization would lead them first to emigrate. The links of connexion, however, are always imperceptibly shaded into

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each other; and standing as the Esquimaux do, between the Mongolian and that race which spreads over the vast tracts of the New World, we would rationally expect them to be deficient in the more prominent features of each, but assimilated somewhat to both.

3. The third primary division of the human family, according to the views of the illustrious Cuvier, is the Negro or Ethiopean, divided, as we have seen by Blumenbach, into three varieties, which he considers primary, but which Cuvier considers as secondary. Although the distinctions between these divisions are not so great as those between the Caucasian, Mongolian, or the African; yet they are sufficiently so to merit not only an attention, but a particular specification under distinct names, and they are accordingly termed the American, the Ethiopean, and the Malay varieties.

In the American variety the skin is dark and more or less red; the hair black, straight, and strong, with beard small; face and skull very similar to the Mongolian, but the former not so flattened; eyes sunk; forehead low; the nose and other features being somewhat projecting. The moral and intellectual character of this race is in unison with the great difference it presents in outward form from the Caucasian. Like the Mongolian, it has remained stationary; but stopped at a point very much below that to which the Asiatics have reached. The ancient and now extinct empires of Mexico and the Incas, may be considered analagous to those of China and India, exhibiting the highest point of civilization to which the two races have ever reached; but farther than this the comparison cannot be carried. Arts, sciences, and all those intellectual endowments which have followed the progress of the Caucasian race, and to a certain extent belong also to the Asiatics, appear to have made little or no progress among the Americans, even in the gorgeous court of Montezuma. When that monarch despatched messengers to bring him an account of the first Spaniards who landed on his territories, so ignorant were the Mexicans of figures or of writing, that their report was made in complicated hieroglyphics, mixed with rude figures of the horses and persons of those unknown invaders. Their idolatrous worship enjoined no moral duties, like those of the superstition of Fo; and its rites were celebrated by human sacrifices of such a revolting nature as to be worthy only of demons. It deserves attention, that while the central portion of America presented, in its original inhabitants, such a degraded picture of the human mind, the northern nations of the New World, partaking more of the Mongolian aspect, evinced a higher degree of intellect. It is true they were only wandering tribes of hunters, yet they appear to

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have had full belief in the existence of one "great spirit," and in a blissful state of immortality for themselves. The American race, blending with the Mongolian to the north, spreads over the whole of the New World; but whether any traces of this type exist beyond these limits, is a question which has not been hitherto investigated.

In the Ethiopian variety the skin is black; hair short, black, and woolly; skull compressed on the sides, and elongated towards the front; forehead low, narrow, and slanting; cheek bone very prominent; jaws projecting, so as to render the upper front teeth oblique; eyes prominent; nose broad and flat; lips (especially the upper one) particularly thick. The African or Ethiopian race has ever remained in a rude and comparatively barbarous state. Their cities are but congregations of huts; their laws, the despotic whim of the reigning chief. Incessantly occupied in war or in the chase, they seek not to perpetuate their ideas. They have no written language, nor even a code of hieroglyphics. Abundantly supplied by nature with every necessary of life, they have retained their character unchanged, after centuries of intercourse with the most enlightened nations. Different branches of this type spread over the whole of the African continent, excepting those parts bordering the north and east of the Great Desert, which are occupied by the Caucasian Syrians, and where all traces of the Negro formation disappear.

The Malay varies in the color of the skin, from a light tawny to a deep brown, approaching to black; hair black, more or less curled, and abundant; head rather narrow; bones of the face large and prominent; nose full, and broad towards the tip. Under this variety, observes Mr. Lawrence, are included races of men very different in organization and qualities. They nevertheless present certain general points of resemblance, which forbid their association with either of the foregoing varieties. Under this head are, therefore, included the inhabitants of Malacca, of Sumatra, and of the innumerable islands of the Indian Archipelago, and the great Pacific Ocean. Most of these tribes are stated to speak the Malay language, which may be traced in the various ramifications of this diversified race, from Madagascar to Easter Island. Their moral character is no less varied than their outward form. In such as, by the color of their skin and woolly hair, show a general approximation to the African type, the mental powers are little developed. Their language, however, is stated to be peculiar, and they appear to have a copious bushy beard.

Such are the results of physiological research; and we cannot fail to be struck with the remarkable agreement between their conclu-

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sions, based entirely upon the principles of comparative anatomy applied in a comprehensive and rigid induction, and those we rationally draw from the ninth chapter of Genesis. Shem, Ham, and Japheth are there represented as the heads of three races, distinctly characterized by the predetermination of God; and in the Mongolian, Ethiopic, and Caucasian varieties of the human family, now so evident to physiologists, we have the living fulfilment of this prophetic delineation of Noah's descendants.

Our limits forbid the further prosecution of this most interesting and instructive subject, in the present number. We close with the reflection, that God is not without witness in any department of knowledge; but *in all*,—his wonderful attributes are more and more evident to us, as we proceed in the knowledge of his mysterious plans, and are constantly bursting upon our view, as we roll back the clouds of ignorance and unbelief which in part have so long blinded us.

W. K. P.

UNION AMONG CHRISTIANS.

To A. CAMPBELL, O. DEWEY, and J. WINEBRENER:

My Dear Brethren—By a resolution, passed at the last session of the Pennsylvania Christian Conference, I am charged with the duty of opening with you and others a correspondence, having for its object UNION among Christians. All well informed persons will, I think, readily admit the importance of this subject; and, therefore, I feel assured that this humble effort to promote love and union among the children of light will at least be kindly received, and by you candidly considered. I am very confident that the objects of my brethren, under whose appointment I act in this capacity, is good. And I can but regret that the task of carrying forward their benevolent intentions in this correspondence, has not fallen into more able hands.

In the first place, it may be proper to *consider* the question. *Who is a Christian?* My answer to this inquiry is short. The person who has the capacity to obtain a knowledge of the DOCTRINE OF CHRIST, and does so, and then, with the *whole heart*, obeys that form of doctrine delivered him by Christ and the Apostles, is, without regard to his *opinions*, to be recognized as a Christian. For it is said: 'To fear God and keep his commandments, is the whole duty of man.' Moses truly said unto the fathers: 'A Prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things, whatsoever he shall say unto you.' Again: 'God, who at sundry times and in divers manners, spake in times past unto the fathers by his prophets, hath in these last days spoken unto us by his Son.' And God also said of Jesus: 'This is my beloved Son in whom I am well pleased; *hear ye him.*'

Let all, then, faithfully HEAR Christ, for what he says, is given him of God. 'I will raise thee up a prophet from among their brethren, like unto thee, (Moses) and will put MY WORDS into his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever shall not hearken unto my words, which he shall speak in my name, I will require it of him.' Hence the Saviour says: 'For I have not

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spoken of myself, but the Father which sent me; He gave me a commandment what I should speak. And I know that his commandment is life everlasting; whatsoever I speak, therefore, even as the Father said unto me, so I speak.'

Christ and his Apostles have not authorized believers to neglect any of his positive institutions, commands, or precepts; but as connected with our subject, they are especially to take heed unto the following words: 'By this shall men know that ye are my disciples, if ye have love one to another.' This is my commandment, 'that ye love one another as I have loved you.' 'He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself unto him.'

From the above passages of scripture it is proved conclusively:—

1st. That God raised up Christ, and authorized him to speak to the people; and,

2d. That whosoever heareth the sayings of Christ, and does them, is a Christian, is loved of the Father and of the Son also; and is therefore to be received into the Christian fellowship of all saints; for he that loves God who begat, loves all who are begotten and beloved by him; and,

3d. That by the practical exemplification of this love in unity of the Spirit by the bond of peace, the followers of Christ are known from others, for John says: 'In this the children of God are manifest and the children of the Devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother; for this is the message that ye heard from the beginning, that we should love one another.'

All true followers of Christ bear the fruit of the Spirit, and should act in harmony, using, as much as possible, Bible terms on *all* subjects set forth in the Bible, and submitting to all the ordinances of the gospel, precisely as Christ and his Apostles taught and practised. This would bring about unity in faith and practice—the object and glorious result of which would be the conversion of the world in accordance with the prayer of our Divine Redeemer, in the 17th chapter of John.

I am very anxious that such a union as our great Father in Heaven shall approve, such a union as will give glory and honor to his name, and promote permanent peace and good will between the societies to which you belong and the 'Christians,' may, without delay, be consummated in the name of the Lord. There are many reasons why it should be so, and I know of none why it should not, or cannot be accomplished. Your co-operation is most earnestly solicited, and will greatly accelerate the laudable work.

All of which is, with sentiments of esteem and Christian regard, very respectfully submitted by your humble servant, J. J. HARVEY.

New Hope, N. J., April 29, 1845.

Dr. Dewey's Reply.

NEW YORK, May 8, 1845.

BR. HARVEY—*My Dear Sir:* I have received and read your communication with the greatest satisfaction. I have long felt that there ought to be some visible and recognized union between your denomination and ours. I have always looked upon the rise of the Christian body in this country as one of the most interesting events in the whole range of ecclesiastical history. With me it is second only to the Reformation itself. A protest rising up from the body of the people against religious domination, a demand for perfect freedom, and a determination to acknowledge no master but Christ, no name but that of Christ; and this movement, while resulting of course into considerable diversity of opinion, yet resolving itself into the

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form of Christian Unitarianism—this is one of the greatest marvels and promises of the age.

I am afraid, my dear sir, that your conference, admirable as its design and spirit are, will not be able to bring about the desired union with any Christian body but our own. Before our own, I shall lay the subject at the approaching meeting of the American Unitarian Association, which is to be held in Boston on the last Tuesday evening of this month. Of its action I will see that you are duly informed; and in the mean time I am with Christian regard, sincerely yours, ORVILLE DEWEY.

From Mr. Winebrenner I have heard nothing on the subject directly. Brother Campbell published my letter with the following note, in his *Millennial Harbinger* for September, 1845:

"This letter was received last spring during my absence; and being in a large file presented by my Clerk, was overlooked and delayed until this time. I cannot now, on the eve of my departure from home, respond to it. I lay it before my readers for their consideration for one full moon.

A. C."

This is all I have heard from him.—J. J. H.

Berry Street Conference of Unitarian Ministers.

"In the course of interesting discussions which, on several points, have occupied this body, Dr. Dewey presented a communication, accompanied by the following resolution:

Resolved, In answer to a communication received by a member of this Conference, from the Pennsylvania Christian Conference, through Elder J. J. Harvey, on the subject of Christian union, that the Conference receives with pleasure the hand of fellowship thus stretched out to the religious body which it represents, and expresses in turn its friendly and hearty sympathy with the Pennsylvania Christian Conference, and with that communion in general, which denominates itself Christian."

Remarks of C. W. Upham, in the Christian Register.

"After debate, the resolutions were passed, with a most cordial and grateful unanimity, and we trust that the union and fellowship now formed between us and the great denomination of Christians, will be confirmed and perpetuated, and be the harbinger of a general good will and Christian union among all the followers of Christ, who call no man master."

The following is an extract of my second letter to Dr. Dewey:

HOPE, N. J., June 10, 1845.

BR. DEWEY—*My Dear Sir:* By yesterday's mail I received the 'Christian Register,' of the 31st ultimo, which you kindly sent me. I thank you truly for this favor; it is the first number of that journal that I ever saw to my knowledge. I have been delighted in looking over its contents. May it long be sustained to cheer the hearts of many readers by its Christian doctrine and spirit. But I am especially gratified to see the prompt and very favorable action of your Conference on the subject of Christian union. This makes my heart rejoice, and I regard this move as the harbinger of better and brighter days to many of us, for surely every step in the holy cause of union for which Jesus prayed, elevates him in true joy and peace who makes the advance. And I trust that zeal corresponding with the magnitude and importance of the subject, shall animate the breast of each disciple of Christ throughout our wide spread country 'who calls no man master,' that all may move with a cordial unanimity in this glorious theme to the honor

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of God, and his Son Jesus Christ, and the conversion of many precious souls.

Yours in the bonds of Christian love,
J. J. HARVEY.

Resolutions passed by the Pennsylvania Christian Conference, August, 1845.

Voted, That we heartily approve of the correspondence laid before this Conference by brother Harvey, on the important subject of union among Christians.

Voted, That to promote still further our acquaintance with the Unitarians, and establish more fully and permanently between them and us that Christian fellowship which should exist among all followers of Jesus, we hereby appoint Elders William Lane and J. J. Harvey, as Messengers from this Conference, to attend the meeting of the American Unitarian Association, and the Berry street Conference, at their next annual session, to be held in Boston during the last week of May next.

Remarks.

In as much as a very few of our inexperienced or timid brethren have expressed fears in our behalf, as touching the above proceedings, I beg leave to add, in all kindness, the following remarks.

As CHRISTIANS in name and practice, I conceive we have, in the foregoing, not departed in any particular from the *true* ground on which the reformation of the nineteenth century took its rise. I apprehend that ground to be the Bible, the whole Bible, and nothing but the Bible, as authoritative in all matters of Christian doctrine, faith, and conduct. And, further, that all believers in Christ may on this ground come into the unity of the Spirit by the bonds of peace. Moreover, I maintain, that while we walk by the Bible, be our progress slow as time, or swift as the wind, in an acquisition of the knowledge of the truth as it is in Christ Jesus the Lord, we are still on the good and the right way, pointed out by Christ and his Apostles, and travelled by our fathers in the present reformation. Again: I contend that although some, from very favorable circumstances of education, or superior natural abilities, pass, 'as with the swift winged arrows of light,' from lesson to lesson in the understanding of the glorious principles springing out of this common centre, while others, with great difficulty, work their way very tardily onward, it is nevertheless perfectly consonant with the first grand and fundamental principles here laid down to fellowship any, and all those individuals, and societies of Christians, in every thing they believe and practise, in accordance with the scriptures, and especially the New Testament, which is emphatically the book of discipline under the new dispensation. Let us not resist, nor persecute any person or persons that may be in advance or rear of us, aiming to obtain life everlasting; but rather let us rejoice in their behalf for every thing in faith and conduct, for which they can show us a *'thus saith the Lord.'* And for every thing peculiar to the religion of such, for which this authority cannot be given, we, fallible creatures, are not allowed forthwith to execrate and condemn them; but in patience and meekness admonish such of the error, and by love and kind associations 'teach them the way of the Lord more perfectly.' This, this I believe, is the old, and certainly true Christian ground. Let us, then, willingly occupy this field, being co-workers in it, teaching and being taught. In this way may Christians be united; by this quiet and humble course will the great head of the church be honored, while none of his followers seek to be distinguished as leaders of parties, nor aim to secure the pre-eminence in any respect; but all rejoice in the precious truth, that Christians are brethren, having one master, even Jesus the Son of God.

Since the days of Luther and his coadjutors, the question 'What shall we believe,' has been much and variously considered, but has now, with great

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unanimity, become very satisfactorily answered; as all Christians believe in one God, who is the Father, and one Lord Jesus Christ, the Son of the Father, and mediator between God and men, who has come into the world, not only to reveal his Father, and thus give us an understanding that we might know him that is true, but has, in addition to this, fully taught us what we are to do in order to our own salvation and that of the world.

And now that the question of Faith is settled upon the basis of Christ's revelations, the question of what we are required to do, now proper for our consideration, may, I am satisfied, be rightfully settled by the same *infallible* rule. Hence the practical saying of our Lord, 'As ye would that others should do unto you, do ye even so unto them.' See, also, the passage cited in my first letter to Br. Dewey, besides many more that might be quoted.

To comply with the construction of Christ on this subject, is exceedingly important, for it is said by the Lord, 'He that knoweth his master's will and doeth it not, shall be beaten with many stripes.' Therefore, I say woe unto the individual who sows discord among brethren, or in any way prevents the union of God's children. Such may confidently expect distress and wrath, tribulation and anguish, yea, a certain fearful looking for of judgment, and fiery indignation, which shall also devour the adversaries. Oh, how it expressibly dreadful the doom of him who in any degree prevents the conversion of the world by dividing the flock of Christ. Let such remember that a most fearful penalty will be required at his hands in the last great day, 'when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.' 'But glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God.'

J. J. HARVEY.

REMARKS—NO. I.

As advocates of Christian union upon Christian principles, and as having been specially addressed in the letter from Elder J. J. Harvey, of April, 1845, as above published, it is due to ourselves, to Elder Harvey, to those whom he represents, and to the world, that we clearly and fully express ourselves on the premises submitted to our consideration, and for our acquiescence. We have to regret that our long absence from home during the last year, and consequent accumulation of business, have hitherto prevented a formal notice of this movement. Indeed it is now, for the first time, that I have carefully read from the pages of the "Christian Palladium" the above correspondence.

It is wisely assumed that Christian union is the union of *Christians*. Elder Harvey, therefore, immediately asks and answers the question, Who is a Christian? His answer, I regret to observe, appears to be liberally indefinite. "The person," says he, "who has the capacity to obtain a knowledge of the doctrine of Christ; and who with the *whole heart* obeys that form of doctrine delivered him by Christ and the Apostles, is, without regard to his opinion, to be recognized as a Christian." I should not have expected any effort

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on his part to prove such a proposition; yet he has gratuitously offered his proof. And on whose testimony does he rely? King Solomon, indeed, and from the last words of his Ecclesiastes—"Let us hear the conclusion of the whole matter"—(the Christian doctrine I presume)—"Fear God and keep his commandments; for this is the whole duty of man." He assumes the word *duty* as a supplement, on the authority of King James' version. But in this case it is clearly a mistake; for the treatise is upon another question, to which duty is not the answer; and, therefore, to show what is the duty of man, is grossly impertinent and inconclusive. Such a false reasoner was not King Solomon. The question propounded is the happiness of man in this world—"*What is that good which the sons of men*" shall constantly pursue? His conclusion is that the whole principle and reality of human happiness consists in keeping the commandments of God. But is that, or the duty of man, a definition of the Christian man or the Christian doctrine? The Christian religion or the Christian doctrine not being the question before the King, the quotation, as proof, is not at all to the point. It is too general as well as too impertinent to the subject. It would as logically prove who was a good Jew, or an Israelite, or saint, in any dispensation of mercy. It is, then, as wide of the mark as it can well be. That which defines a Jew cannot define a Christian.

He next quotes Moses, promising that God "would raise up a Prophet;" and then Paul is introduced, affirming to the Hebrews that "God has spoken by his Son;" and God, he adds, commanded us "to hear him." But does all this, or any part of it, prove who is a Christian, or what the Christian doctrine is?

The definition is, however, better than the proof. True, I know no good reason for making a man's "capacity to obtain the knowledge of the doctrine of Christ a part of the definition of a Christian." For the question is not about *capacity*, but about *character* and *relation*.—Some, indeed, place Christian doctrine in the clouds, or above them, in the pure ethereal of metaphysical subtlety; or in such refined sentimentalism about the dignity of human nature, that, according to their philosophy of a Christian man, very few indeed have capacity to become Christians. The amputation of this limb from his definition of a Christian would, indeed, improve the body of it. It would then read, "One who obeys with the whole heart that form of doctrine delivered to him by Christ and his Apostles." Such, indeed, is a Christian.

But submitting such a definition as a *basis of union* upon Christian

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principles, appears to me extremely imaginative and inapposite. If a union of professors is to be founded upon the mere agreement on the best definition of who is a Christian, and not upon the Christian doctrine itself, then, indeed, it would be important that we should all send up a good definition of a Christian. But is a definition of a Christian the basis of Christian union!! Is not an agreement in the doctrine concerning Christ, or a *declaration of our faith in the person, mission, and character of Jesus Christ*, essential to Christian union—indeed, to an admission into any Christian community? I cannot imagine a more radical mistake than to substitute, at the very threshold of an overture for Christian union, a declaration of our faith in what constitutes a Christian for a declaration of our faith in Jesus Christ himself. A union founded upon a definition of a Christian, rather than upon a definition of Jesus Christ himself!! A church builded, or a union of churches founded upon affirming that a Christian is a *saint*, and one founded upon affirming that Jesus Christ *was a great and good man*, are amongst the most chimerical projects of this or any other age or country.

The very soul, body, and spirit of the gospel—the marrow and fatness of Christianity—is in the proper answer to the question, *What think you of Christ?* WHO IS HE! WHAT IS HE! *Christ in the heart is the hope of glory.* Not the definition of a Christian. The difference between a church founded upon any definition of a Christian belief in Christ are as far apart as the poles.

If, as we have shown, the proof is not to the question, as little is the question to the subject on hand. This I regret as a great misfortune in any overture of so much importance. For when union in any cause, contract, or business, is proposed, the object itself is, no doubt, most important; but next to the object is the *foundation* on which that union is proposed. Infinitely more than in any other union is this necessary in the case before us. Union is superlatively desirable amongst Christians; but it must be a union of CHRISTIANS, not of philosophers, metaphysicians, Unitarians, Sabellians, or Trinitarians, Calvinists or Arminians. It is a union among *Christians* for which we have plead many years,—a union founded upon the testimony of Apostels and Prophets.

The definition, taken in all its connexions and bearings, I presume strongly squinted towards Bostonian Christian doctrine; for so the master spirits of that school seem to have undoubtedly understood it. Dr. Dewey, of New York, "read Elder Harvey's communication with the greatest satisfaction;" and, understanding all the signs and countersigns of two denominations of Unitarians, very candidly

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and unceremoniously says, "I have long felt that there ought to be some visible and recognized union between your denomination and ours." Dr. Dewey, it seems, regarded "the protest against church domination" and a "determination to acknowledge no name but that of Christ," as next in importance to the Protestant reformation, and as "happily resolving itself into the form of *Christian Unitarianism*." "This," he adds, "is one of the greatest marvels and promises of the age." That it is so understood by the Pennsylvania Christian Conference is indisputable from the resolution reported August last, as above quoted—viz. "Voted, that to promote still farther our acquaintance with *the Unitarians*, and to establish more fully and permanently between them and us that Christian fellowship which should exist among all followers of Jesus, we have appointed Elder W. Lane and J. J. Harvey as messengers from this conference to attend the meeting of the American *Unitarian Association*, and the Berry Street Conference at their next annual session, to be held in Boston during the last week of May next."—Thus the "Christian doctrine" and "form of doctrine" are understood to be the doctrine of the *American Unitarian Association!* And stranger still, on reconsidering all these premises and proceedings, Elder Harvey, in behalf of the Pennsylvania Christian Conference, sanctifies the whole proceeding as being founded "upon the *true* ground on which the reformation of the nineteenth century took its rise." And has the reformation of the nineteenth century been a reformation from Trinitarianism to Unitarianism! Glorious reformation truly! A substitution of Unitarian for Trinitarian metaphysics!

And is Unitarianism, indeed, the great and characteristic reformation of the nineteenth century! Or is a new species of the old genus of Unitarianism the peculiar reformation of the nineteenth century! It would seem as though this, indeed, was the *beau ideal* of reformation at the Boston meridian of ecclesiastic intelligence. A reformation that would place an alabaster head upon a human body is my best conception of an ecclesiastic reformation that would place a human head upon a Christian body. A wooden heart in a man would be as competent to all the living functions of human beings as a created God in the human imagination, to all the spiritual functions of Christian life and character. From such a reformation, then, may the Lord preserve his church!

There is no more power in Unitarian theology to redeem, reform, and glorify man, than there is in a brazen organ to praise the Lord. The human hand will as soon organize from clay a human body, and

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the human breath as soon inspire it with a living soul, as any form of Socinianism, or Unitarianism, or Neologism, or Materialism, sanctify and adorn human nature with the graces of the Christian spirit and the Christian character. Such a reformation has got its face on the wrong side of its head, and therefore is wholly unsuited to the advances of the body. A centaur, or a sphynx, or any other chimera, is quite as rational and as natural an imagination as a remedial system without a sacrificial atonement, or a Redeemer without a divine nature.

But again I ask, Is this the reformation of the nineteenth century! Is not Unitarianism in some of its triune forms—of Arianism, Semi-Arianism, and Socinianism, older than the 19th, the 18th, or the 17th century! Of what century was Arius, Martin Cellarius, of Wittemburg, Michael Servetus, Laelius Sozzini, and the communities which they gathered around them! Or are camp-meetings, screamings, swoonings, dancings, barkings, and jerkings, together with declamations against creeds and human traditions, characteristic of the reformation of the nineteenth century!! Is German Rationalism and Arminian Pelagianism, speculative Calvinism, or metaphysical Trinitarianism the reformation of the nineteeth century! Ronge's German Catholic Church is a century in advance of any of these pretensions; and yet what is it! Compared with Romanism it is a great stride; but yet it is very far behind the spirit of this age in this community. So are all these reformations an age behind the age in which we live. What sublime parodies are played off on the Christian name! Take the following beautiful and unassuming sample from the "Christian Register," the great organ of *Bostonian Rationalism*. I mean no revival of the controversy about the Christian name, though this may remind some of my readers of our position on that subject:—

"CHRISTIAN NAME.—That an unexceptionable name may contribute something to the progress of truth, the example of brethren of the Christian denomination is somewhat in point. They hold kindred doctrines with us, and profess as we do to take the Bible for their creed. They have made great progress in advancing what may be justly deemed primitive Christianity. They now number more than two thousand churches in our country; but it is quite uncertain whether they would have made such progress in disseminating the very prominent doctrines we hold, had they taken the offensive name we bear, which more than others is spoken against. They preach and propagate Unitarianism, without incurring the reproach which that name casts on those who bear it. They are Unitarians in principle, but not in name, and there are some of our elder brethren, who are with us in faith, but are not willing to be

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identified with us as a denomination on account of the objectionable name by which we are called. Our brethren of the Christian denomination have taken the right ground. They stand on a foundation which will be enduring, because it is of gospel authority. And as we are with them in *spirit*, why may we not in the *letter*? Why may we not drop the name Unitarian, and take that of Christian! Do any feel so attached to the name *Unitarian* as to be unwilling to do this! If we must have a name, let it be of scripture origin. Of such a name we need not be ashamed, but we may justly glory in it. I once heard an eminent Divine observe that he gloried in the name of Calvinist. There may be those who think much of sectarian distinctions, but the only name deserving our acceptance and approbation is that of Christian. All who believe in Christ may take this, and they have no authority for taking any other. It is wrong that they should take any other, because, by so doing, they contribute to build up and perpetuate walls of separation between brethren and rend into many pieces the seamless garment of Christ. It becomes all who love the Lord Jesus Christ in sincerity, to do what they can to heal the divisions so unhappily existing in his family, and the method already pointed out appears to be favorable to this object.—It may be regarded as chimerical by many. We may do as much as make the experiment. Let it be seen by our writings, teachings, and example, that we do not wish to be known by any sectarian badge of human inventions. We wish to be called Christians. If others are not disposed to call us such, we will call ourselves so, not as assuming an attitude of superiority over those who follow not with us, but as humbly acknowledging that we are the disciples of the meek and lowly Jesus. P. S."

I have not yet done with the project for Christian union, tendered by our friend Elder J. J. Harvey. We shall, at another time, add a few more words on the union of the Pennsylvania *Christian* Conference with the Bostonian Unitarians, and on the general aspects of the case. A. C.

CAPITAL PUNISHMENT.

WHAT is the fair construction to be put upon the sense of the people of the state concerning its abolition! Over 48,000 votes were cast; of which about twenty thousand five hundred were against its abolition, and about ten thousand in favor; and nearly seventeen thousand of the voters declined voting upon the question. Could the latter class be fairly considered as in favor of its abolition, there would be a majority of seven thousand in favor of abolition. Had the sense of the people been taken upon this question ten years ago, probably not even one thousand would have voted in the affirmative. Why this rapid change in the public opinion! Is it not because the people are beginning to investigate—and the more they examine and reflect the more light they receive! Is not truth powerful, and will it not prevail! The advance in public sentiment is

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all one way; and what construction shall be put upon this fact.—Now of the 17,000 who declined voting, it is quite evident that they have arrived at that stage of reasoning in which they have serious doubts in respect to the right and policy of taking life; and therefore, unless the change in public sentiment should go backwards, a little more reflection would induce them to support the affirmative. We infer this from the fact that in most places where the merits of the question have been pretty fully discussed, the majority appear to be in favor of the abolition of capital punishment. But the question is of such momentous consequence, that we should have no regard to the triumph of more individual or party opinion, or any consideration other than the enforcement of principles founded in truth and *justice.* *Portsmouth Mercury.*

ACTS OF APOSTLES.

SECTION III—CHAPTER III.

ANALYSIS OF THIS SECTION.

The first twelve verses present the occasion of a speech made by Peter in Solomon's splendid portico, the only remaining portion of that edifice reared by the hands of the great King, unscathed by the Chaldeans at the time of the Captivity. This portion of the narrative needs no exposition. It is the fault of almost all commentators that they must explain every thing, whether clear or obscure. They must say something on every sentence. Indeed, some of them say more on the *clear* than on the *obscure* portions of the text.

So soon as the occasion of this speech is narrated in the miracle of healing the infirm man, whose case was very generally known to the visiters of the temple, we have a synopsis of the discourse. From this very brief summary we can, indeed, appreciate the character of the address.

1 Now, about that time, Peter and John went up to the temple,
2 at the hour of prayer, being the ninth hour. And a certain man

1. "*About that time Peter and John went up to the temple.*" Peter and John are often associated. In going to the sepulchre they ran together. They were both of the company at the sea of Tiberias, to which the Lord appeared. When the Messiah foretold Peter's future destiny, he immediately inquired after that of John. And here again they are associated in the second grand occasion in Jerusalem after the ascension of the Lord.*

2. "*The hour of prayer.*" This hour is defined as the *ninth* hour. They had also the *third* hour of the day for public prayer, and they had for private and family devotion the *sixth* hour. David said, "*Evening*, and *morning*,

* The very common phrase, *επι το αυτο*, sometimes means *together*, as respects concert; sometimes refers to time, "the same time;" and sometimes to place, "the same place." But as the place is here named, it cannot refer to that; nor to the hour of the day, for that is named. It must mean *on a certain day*, or *about that time.*

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who had been lame from his birth, was carried, whom they laid daily at the gate of the temple, which is called Beautiful, to ask
3 alms of those that entered into the temple; who seeing Peter and John about to go into the temple, begged to receive alms.
4 But Peter, with John, looking steadfastly upon him, said, Look
5 on us. And he fixed his eyes upon them, expecting to receive
6 something from them. But Peter said, Silver and gold have I none; but what I have I give you: in the name of Jesus Christ,
7 the Nazarine, rise up and walk. And, taking him by the right hand, he raised him up: and immediately his feet and ankle
8 bones were strengthened. And leaping up, he stood, and walked about, and entered with them into the temple, walking, and
9 leaping, and praising God. And all the people saw him walk-
10 ing and praising God; and they knew him to be the same person who had sat for alms at the Beautiful gate of the temple, and were filled with wonder and amazement at that which had happened to him.
11 And while he kept fast hold of Peter and John, all the people ran together to them, exceedingly astonished, in the portico

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and at *noon*, will I pray and cry aloud." We have these three hours named in this book of Acts—on Pentecost, chap. ii. 15, the *third* hour; here, the *ninth* hour; chap. x. 9, the *sixth* hour. These correspond to our nine o'clock, twelve o'clock, and three o'clock. Though strictly speaking, the sun not rising all the year at six o'clock, the third hour was half way between sunrise and noon, and the ninth hour half way between noon and sunset. The Rabbies were tenacious of the observance of these three hours—alleging, very gratuitously, that Abraham consecrated the first—Isaac, the second—and Jacob, the third hour of prayer. Adam Clark says that "he who *conscientiously* observes these *three stated hours* of prayer, will infallibly grow in grace and in the knowledge of Jesus Christ our Lord." No Christian can doubt that a life of prayer is a life of faith, and that the more frequent and stated our hours of devotion, the more spiritually minded we must grow; unless, indeed, with us it becomes, after the manner of the Pharisees, a mere form.

"*Beautiful Gate of the Temple.*" This gate, which was added by Herod to the court of the Gentiles, was thirty cubits high and fifteen broad;—some fifty-two feet high by twenty-six broad, made of Corinthian brass, more pompous in its workmanship and splendor than those that were covered with silver and gold. Others think it was the inner gate, between that of the Gentiles and that of Israel.—*Doddridge.*

6. "*Silver and gold I have none.*" While the price of the possessions sold was laid at the Apostles' feet, it seems they put none of it in their pockets.

"*Such as I have give I thee.*" Peter felt that he had something better. He had the promise, "*In my name* you shall heal," &c.; "for I am with you." He felt that he possessed the power of the Lord, though he did not possess a gerah.

11. "*Solomon's Porch.*" Josephus informs us, (Antiq. lib. viii., cap. 3., [al. 2.] sect. 2, 9., and lib. xx., cap. 9., [al. 8.,] sect. 7,) that Solomon, when he built the temple, (finding the area of Mount Zion too small to answer his

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12 called Solomon's. And Peter seeing this, answered the people;
Israelites, why do you wonder at this? or why fix your eyes on
us, as if by our own power, or piety, we had made this man to
13 walk? The God of Abraham, and of Isaac, and of Jacob, the
God of our fathers, has glorified his Son Jesus, whom you
delivered up, and rejected in the presence of Pilate, when he was
14 desirous to release him; but you rejected the Holy and Righteous
15 One, and desired a murderer to be granted to you; and killed
the Prince of Life, whom God has raised from the dead, of which
16 we are witnesses; and his name, through faith in his name, has
made this man strong, whom you see and know; yes, the faith
which is by him, has given him this perfect soundness, in the
17 presence of you all. And now brethren, I know that through
18 ignorance you did it, as did also your rulers; but those things
which God foretold, by the mouth of all his prophets, that the
19 Messiah should suffer, he has thus fulfilled. Reform, therefore,
and return to God, that so your sins may be blotted out; that sea-
sons of refreshment may come from the presence of the Lord,
20 and that he may send Jesus Christ, who was before designed for
21 you: whom, indeed, heaven must retain till the times of the ac-
complishment of all things, which God has spoken by the mouth
22 of all his holy Prophets, from the beginning of time. Moses
truly said, to the fathers, "A Prophet like me shall the Lord
your God raise up for you, from among your brethren; him
23 shall you obey in all things, whatsoever he shall say to you: and

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magnificent plan, filled up a part of the adjacent valley, and built an outward portico over it towards the east. This was a most noble structure, supported by a wall 400 cubits high, and consisting of stones of a vast bulk, each stone (as it is said) being twenty cubits long and six cubits high; and Josephus speaks of it as continuing even to the time of Albinus and Agrippa, which was several years after the death of Christ. This is called Solomon's Porch. Acts iii. 2, and v.. 12. "This portico is said to have been the only part of the temple which was not destroyed by the Chaldeans" Doddridge.

17. "*Through ignorance you did it.*" While voluntary ignorance cannot excuse error, invincible or involuntary ignorance may. In what point of view the Apostle contemplated the ignorance of so vast a concourse we ought not to decide hastily. He seems to extenuate their offence from the fact that none of them recognized the character of the person whom they killed; intimating that had they known him, repentance could not have been preached to them. Paul, in his own case, reasons in the same manner. 1 Tim. i. 14.

19. "*That seasons of refreshment may come*"—"*When the times of refreshing shall come.*" The common version intimates that pardon of sin was not to be enjoyed till some future time. In this case, as in many others, it follows Beza. We have, however, a more common meaning of the word, and a greater weight of authority for preferring *that* to *when*. We have Vitringa, Lightfoot, Doddridge, Rhaphelius, &c. &c., as well as the scope of the passage. Seasons of refreshment are the consolations of the Spirit con-

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it shall come to pass, that every soul who will not obey that Pro-
24 phet, shall be cut off from among the people. Yes, and all the
Prophets from Samuel, and those that succeeded, as many as have
25 spoken, have also foretold these days. You are the children of
the Prophets, and of the institution which God instituted with
our fathers, saying to Abraham, "And in your seed shall all the
26 families of the earth be blessed." To you, first, God having
raised up his Son, has sent him to bless you; in turning every
one of you from your iniquities.

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sequent upon repentance and conversion. Three blessings are promised here on repentance—remission of sins, seasons of refreshment, and the promise of the return of the Saviour to bless his people.

"*Whom the heavens must retain to the regulation of all things.*" Doddridge. "To the restitution of all things"—"To the accomplishment of all things." Campbell. The last of these is certainly correct, and much more apposite and intelligible than either of the other terms that represent it.*

26. "*Turning from your iniquities.*" There is a difference between blessing a people in turning every one of them from his iniquities, and blessing every one of them that turns from his iniquities. This last is the exact and just rendering of the passage, and certainly most consistent with the fact. For the blessing was not in turning every one of them, but in the peace and salvation bestowed on every one of them that turned from his iniquities through the grace of God revealed to him in the proclamation of mercy.†

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* Αποκαταστασις occurs only once in the New Testament. In Josephus and Philo it is sometimes found. The subjects of discourse there indicate *reformation* or *restoration* as its meaning. In the Septuagint, Job viii. 6, the verb αποκαθιστανειν occurs in the sense of *to bring to an end, to accomplish, to consummate*. Bloomfield thinks that in this passage it refers to the ultimate spread of the Christian doctrine among Jews and Gentiles—the resurrection and final judgment; and, with other critics, supposes it equivalent to the phrase *the end of the world*. With Dr. G. Campbell we prefer *accomplishment* as its best representative.

† "Εν τω αποστρεφειν εκαστον απο των πονηριων υμων our version renders, 'In turning every one of you away,' &c. This mode of translating the words is supported by the authority of the Ital. and Piscator. Others, however, as Erasmus, Beza, Grotius, and Tyndal, render, 'So that every one should turn,' &c. De Dieu, Pearce, and others: 'If every one shall turn.' Hammond, Morus, Heinrichs, &c. take αποστρεφειν entirely of Christ reforming and blessing the Jewish people; as in Rom. xi. 26, 2 Tim. iv. 4. But this lies open to the objection of Orobio, as stated in his conference with *Limborch* (referred to by Doddridge;) namely, that Christ did *not, in fact*, turn every one of them from their iniquities, though it must be allowed that he took such steps as were proper for that purpose. Doddridge, therefore, adopts the version, 'Every one of you turning from your iniquities,' which he thinks farther preferable, "as the Apostle knew that the Jews would, in fact, reject the gospel, and bring destruction on themselves as a nation, by that means." It may, I am aware, be said that the action only reaches so far as *Christ's wishes* and best *exertions* to effect it extends; yet this is not quite satisfactory. So that, upon the whole, I am inclined to accede to the interpretation of Beza, Piscator, Bp. Pearce, Doddridge, Rosenmuller, and Kuinoel: 'On each one turning himself from his iniquities:' and this (as Kuinoel observes) is most suitable to Peter's words at verse 19, *Repent and be converted.*"—Bloomfield.

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PRACTICAL THOUGHTS AND REFLECTIONS ON PETER'S SECOND SPEECH,

WITH AN ANALYSIS OF THE SPEECH.

In contemplating this second speech we are struck with the simplicity and directness of the manner of the orator. There is no parade of words, no note of preparation. He approaches the subject at once. He speaks *to* his audience, not *before* them. He speaks for them, and not for himself. He soothes and propitiates their minds by calling them *Israelites*. He immediately directs their attention from himself to his Master. 'Why stare at us! We have not the power which you have seen displayed. It is the power of that same person whom you crucified.'

Again he propitiates their attention by their national and consanguinous relation to Abraham, Isaac, and Jacob, and presents their God as glorifying his Son, and not them, by the miracle.—Then he immediately connects the miracle with its object—the proof with its own proposition.

He makes his companion, John, though standing silent, speak with him by using the plural form. He seeks not honor for himself. He charges their sin upon them. He excuses Pilate in some degree that he may fix upon them the greater guilt, the heavier load. His antithesis of their desiring or preferring a murderer, that they might murder the Son of God, is awfully sharp and pointed. It makes their sin enormous. Killing an innocent person, a public benefactor, and preferring to him, when they had power to release him, a murderer, a public malefactor! What a contrast! He then asserts the proof that he was the PRINCE OF LIFE, by the strong assertion of the fact of his resurrection, and offers himself and his associates as *witnesses of that fact*. The miracle proves them to be true men, and they prove the fact by his resurrection. He makes the celebrated cripple a new witness of that fact; for, adds he, his name, and our faith in his name, has made this man strong, whom you now see, and have long known. Yes, the faith which is through him proclaimed, has imparted to him this perfect soundness, as you all see. "I know, indeed," adds he, as apologetic for them, "that through ignorance, or a full comprehension of your own actions, you did this thing, as did your leaders." He does not, indeed, retract from the enormity of their sin; but admits, for the sake of argument, their only conceivable plea. True, indeed, Paul who might have known better, excuses not himself altogether, but makes his ignorance a reason why he obtained mercy, which in other circumstances he could not have enjoyed. He then calls to his aid the testimony of all the Prophets in attestation of his own testimony concerning the Messiah.

Two imperatives almost immediately follow:—Repent and be converted—Change your mind—change your conduct. It is but a reiteration, or pleonastic form of expressing one and the same precept: for both a change of views and a change of conduct, or a change of heart and a change of life are comprehended in that precept. But in the ardor and fulness of the spirit of the preacher, he calls

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upon his hearers to reform and turn to the Lord. We are all in the habit of thus forcibly reiterating the same idea by a variety of terms and formulas, that all may understand it.

In comparing Peter's opening speech with his second address, we may better understand the primitive gospel and the apostolic method of presenting it. He does not, indeed, always use the same words. This to us, as it was to their contemporaries, is a great advantage. New versions suggest new ideas, or impart clearer, fuller, and more impressive views of things. Certain it is, that Peter gave the same views and commanded the same duties on both occasions. On Pentecost he commanded two things, and annexed two promises.—"Repent and be baptized every one of you." Here he says, "Repent and be converted every of you." There he said, "*For the remission of sins*, and you shall receive the Holy Spirit." Here he says, "That your sins may be blotted out, and that seasons of refreshment from the presence of the Lord may come, and that he may send Jesus to bless you at the final consummation of all things." Pardon and the Holy Spirit are promised the obedient in faith, with a future immortality when the Lord comes.

We cannot often, and perhaps not at all, trace the nice and delicate connexions of things in nature. The relation of cause and effect is yet a mystery to millions. But when God commands any thing to be done for any one purpose, that which he commands is indispensable to that purpose. It cannot be secured in any other way. The Apostle gave no philosophy of these precepts, nor does any one interrogate him for the reason of the precept or the promises. In our popular theory of conversion it falls very discordantly on our ear to be commanded in this style—"Repent and be converted," or "Repent and convert yourselves." In either case there would be a theoretical incongruity which but few of our orthodox guides would sanction, or could satisfactorily explain to us. Indeed, the bold imperative precepts, "*believe*," "*repent*," "*be baptized*," so frequent in this book, are not in harmony with our too tame and speculative style.

There is much of the wisdom and prudence of a great master of the human heart in this speech of Peter. The orator throws himself into the arms of the Prophets from the assaults of such as might cavil against his positions. He quotes Moses and alludes to Samuel and all the Prophets in attestation of the congruity of his facts with their predictions, and gives great emphasis to the intimation that all who will not obey the great Prophet in all these solemn and comprehensive imperatives, shall be cut off from the people of God and enjoy none of the blessings of this reign of grace. He addresses their hopes and their fears. He has present and future blessings in his eye. He promises a glorious consummation, intimates the ultimate return of the Messiah from heaven to earth to consummate and confirm this new order of things for the glory of God and the happiness of his people.

From this discourse we learn still more the great peculiarity of the apostolic preaching. It consists in the declaration of the great facts of redemption—the things that man has done in his rebellion—and

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what God has done to redeem him. It then enjoins upon him new precepts growing out of these facts, with promises annexed to them. Hence arises "*the obedience of faith.*" There are gospel facts to be believed—gospel precepts to be obeyed—and gospel promises to be both enjoyed and hoped for—and a Saviour, to be loved, admired, and served.

A. C.

WORLD'S CONVENTION ON UNION.

The following correspondence in reference to sending brethren Campbell and Shannon to the World's Convention will be read with interest by our brethren. The object and feeling of those who have projected the convention and are chiefly instrumental in its movements may be gathered from the subjoined letter of Rev. Alexander Digby Campbell, addressed to Rev. Dr. Patton of N. York. Coming from a High Churchman of England, it breathes a spirit of unexampled toleration and liberality—and for these features in him, a like willingness to conformity will doubtless be expected in all others.

W. K. P.

Proposed Evangelical Alliance,
Exeter Hall, London, March 2d, 1846.

My Dear Sir—As doubtless Sir Culling Eardly Smith has written to you by this mail, it will not be necessary for me to say much. Your important letter to him was read at our last committee meeting, and greatly cheered and comforted the hearts of your brethren. We all, I trust, feel the solemn benefit of much forbearance and great tenderness towards each other in those lesser points on which we differ. God has so far in an extraordinary way led us on, and made all the members at present associated to be of one mind in the important matters already unanimously agreed to. In all our meetings, which for many months have been numerous and numerously attended, the most delightful spirit of love and peace has been manifestly felt by all. It will give you and our beloved brethren in America much comfort to hear the good work is steadily progressing in the midst of much misconception among the children of God as to the real character and object of the movement, and in the face of the most bitter hostility on the part of semi-Papists (the Tractarians in my own church) and political non-conformists.

There are already associated in the United Kingdom about 1500 members, comprising most of the men in every orthodox body, eminent for piety and learning.

The period definitely fixed on for the London Conference, is the 19th of August, which we feel assured will most meet the convenience of American brethren.

I have sent by the mail steamer this month, a large package of our publications. You will make the best use of them I am sure,

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and I hope my brethren in the Episcopal church, of evangelical views and catholic spirit, may cordially unite and send some of their numbers with you and others to the Conference.

Begging as early a reply as possible, I am, my dear sir, yours faithfully and affectionately in Christ,

ALEX. DIGBY CAMPBELL.

PROPOSITION TO SEND ELDERS CAMPBELL AND SHANNON, AS DELEGATES, TO THE "WORLD'S CONVENTION, LONDON."

To the Bishops and Deacons of the Church of God in Christ Jesus, at Bethany, Va.

The Church of God, at Greencastle, under the belief that much may be done in support of the truths revealed by God to man by sending able and faithful messengers to the World's Convention, proposed to be held in London, by Protestant Christians, have appointed the undersigned with instructions to write you, requesting that our beloved brother ALEXANDER CAMPBELL may be separated and appointed, with brother SHANNON, of Kentucky, to represent the Disciples called Christians, in that august assemblage.

Should you concur in the opinion with the Church at this place, in the propriety of sending brother Campbell, you will confer a favor upon your brethren here, by giving them word as soon as your convenience will permit, that they may forward to you their contributions, that in some small degree they may become co-workers with you in the great cause of our Lord Jesus Christ.

Dear brethren, there is no time to lose in getting together sufficient means to sustain the Messengers in this grat work, and we would suggest to you the propriety of giving notice through the 'Harbinger,' that the brethren may be permitted every where to act in this matter together.

May the Lord prosper every means of his appointment for the convention, and salvation of the ungodly, and of perfecting the Disciples in every Christian duty!

By order of the Church.

A. C. GROOMS,
JOHN G. TENNANT,
D. R. EKELS.

March 4, 1846.

REPLY.

THE Church of God at Bethany Va. to the Church at Green Castle, Ia.:* favor and peace be with you from God our Father, and from the Lord Jesus Christ.

Since receiving your communication we have conferred with brother A. Campbell upon the practicability of his visiting England at the time of the World's Convention to be held in London, and find

* A similar letter to the one from the church at Green Castle, Ia., has come to us from the congregation at Union, Putnam county, Indiana; and to her and any others who may address, our answer is the same.

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that it will be utterly out of his power to go. So far, therefore, as he is concerned, it will be useless to attempt to raise a fund for the purpose proposed. It would be gratifying both to us and to him, if he could consistently go as a co-representative with our bro. Shannon of Bacon College, to so very important and interesting a meeting; and we would cheerfully co-operate with you in the good work of sending them, were it practicable.

The object of the World's Convention is one for which we pray and are willing to labor—the Union of Christians. Still we are not so sanguine, whilst we agree with the distinguished projectors of this convention, in object, that we shall find any very great unanimity, either in the means or the basis of this union. Our brethren, who are becoming numerous in England, and who are favorably circumstanced for knowing the true spirit of this movement, although they have been importunately calling for brother Campbell to come over, have never mentioned this meeting as an argument. The probability therefore is that they do not regard it as a theatre upon which much good may be done. Still as the invitation is to all, and the meeting is for discussing the great principles of union, it would not only be desirable, but our duty to contribute our mite, in the general effort;—and if we have the scriptural doctrine on this vital subject clearly apprehended among us, to seize so favorable and notable an opportunity to set it forth and urge it upon our fellow creatures.

The object is an important one, and although brother Campbell cannot accompany brother Shannon now, the probability is that this convention will only be preliminary to others, and they may yet represent our brethren at a more convenient season, in a "World's Convention in London." The probability is strong that bro. Campbell will visit England next year. The calls of our brethren there have been loud for some time past and are now assuming a practical form, that proves their earnestness. From information to be relied on, we have good reason to think that more than enough to cover his every expense for a long visit, has been already contributed and laid by to await his earliest opportunity.—Should the present World's Convention then, after discussing the various subjects which will be necessarily involved in so important a movement, conclude as they likely will to adjourn over to another year—brother Campbell may yet, if it please the Lord, be amongst them to plead for the ancient Jerusalem model—as the only scriptural catholic basis, upon which to lay a foundation for a permanent and authorized Union.

May the Lord bless every effort to promote the Union of his peo-

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ple and incline their hearts to his truth in all things and make you and us instrumental of much good both at home and abroad, is the prayer of your sister congregation in Christ.

Done by order of the Church.

W. K. PENDLETON, *an Elder.*

BIBLE ADVOCATE.

THE January number of this Journal, edited by our persevering and indefatigable brother J. R. Howard, Paris, Ten., aided by brethren J. Creath, jun., and J. H. Johnson, of Missouri, and A. Graham, of Alabama, has just reached us, filled with its usual large supply of original matter, and other valuable articles upon topics of both general and special interest. By the unrequited but unwearied exertions of brother Howard, the "Advocate" has been brought to the commencement of its fourth volume, improving with age both in appearance and matter, and we hope in the extent of its influence. It is published by S. B. Aden, who also assists in editing it, in monthly numbers of 24 pages each, stitched in a neatly printed cover, and furnished to subscribers at the moderate price of $1 per annum. We extract from it the following "proposition for a convention at Memphis," with the remarks accompanying, as well worthy the zealous consideration of the brethren. W. K. P.

PROPOSITION FOR A CONVENTION AT MEMPHIS.

Little Rock, Arkansas, January 1, 1846.

BROTHER HOWARD:—*Dear Sir*—The November number of the Bible Advocate contains a letter addressed to you from P. W. R. The call of this brother should be regarded. I visited New Orleans in 1844, and was much impressed with the importance of the place.

On my return home I wrote to brother Campbell my views of the city, and its importance, though he did not publish the paper. I failed to keep a copy.

New Orleans belongs to the South and West. Every man is interested in the "Crescent City;" and none more so than the Disciples. There is no field so important as that city. But every one seems to regard the work too hopeless to undertake it. The first thing to be done is to build a house. Our Lord said that the children of this world are wiser than the children of light. We would not adopt all the policy of this age, but there are some of the plans of the world we may safely adopt. If a President is to be elected, hundreds assemble at some central point, to consult and agree upon a man. If rail roads, canals, &c. &c. are to be made, hundreds again meet; yes, and the great "*Carolinian*" presides to add to the meeting. What is the election of a President, and laying of rail roads and telegraphic wires, compared with the moral conquest of New Orleans! We know, brother Howard, if ever the world

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harmonizes, it must be on the inspired word. We are there, and we should labor for the consummation of gospel union. Much fine gold is now obscured in the dross of sectarianism. What do you say to a convention of Disciples, to mature a plan in favor of New Orleans! Say we meet at Memphis on the first Monday in May next, (or Nashville,) and then and there fix on a plan of operation in that great city! This may be visionary in me. It is a feeling roused into action by your correspondent.

W. W. STEVENSON.

REMARKS.

We know not whether brother Stevenson intended this letter for publication or not; but we deem the subject contained in it of such great importance that we have concluded to publish it, in order to hear the minds of the brethren upon it. Memphis we think the most eligible point. It would be less expensive at Nashville, perhaps attended with scarcely any expense, except that of going and returning; but as Memphis is becoming the great central point in the great South-West, and access to it is easy at almost all seasons, and the cause needs planting there, it would, in our judgment, be more preferable. Who can tell what might be effected there by the meeting there of our able proclaiming brethren! It might result eventually in evangelizing a great portion of the population of this growing infant city. How many of our proclaiming brethren would meet there! We could probably fill a page or two with their names; but there are so many worthy, talented, learned, and devoted brethren who might attend, that it is unnecessary to mention their names. Who can tell what might result from the assemblage there of such a host of consecrated talent and genius! They might take into consideration not only the cause in New Orleans, but in the South-West. Again, we say, let us hear from the brethren on this subject. What is the voice of our press! What say our periodicals! If we have a convention at Memphis in May, no time is to be lost. If we have one there the expenses of the brethren who go should be borne by the congregations who send them. J. R. H.

THE GOSPEL IN OREGON.

THE following interesting account of the success of the gospel in Oregon has been prepared at our request by brother Lard, of Missouri, now a student of Bethany College, and is from the reliable source he mentions. This is the best "possession" to take of any country, and whilst Congress is disputing the "right" which Great Britain and some of our Statesmen are claiming under the Pope, we are happy to see Oregon, herself, rejects his pretensions, and ranks under the gospel. May the Lord prosper his work thus so providentially begun, and the free principles of truth triumph, wherever the wave of population may spread! W. K. P.

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BETHANY COLLEGE, March 6, 1846.

BROTHER PENDLETON:—*Dear Sir*—The following truly interesting and most cheering facts were received, by me, a few weeks since, from our pious and worthy brother Beal, of Barry, Clay county, Missouri, who was himself informed of them by letters directly from Oregon: they can, therefore, be relied on with entire confidence.

Some years ago, probably three, brother P. H. Burnett, a man whom I well know, and have always esteemed a perfect gentleman and a most exemplary Christian, who was a lawyer of brilliant parts and very fair attainments, with his Christian lady and little family, in company with a number of others, took leave of the land he loved, his friends, and relatives, and bent his way to the famous land of Oregon. After many a long and weary day and watchful night across extensive prairies, where nothing roams but the wild beast and merciless savage, he reached the destined land. There he resolved, should providence smile, to shape anew his fortune, and amidst the forests and wilds of the broad Columbia, to lay again his plans for future ease and competence; and so he pitched his tent for a season or two.

But others were still in advance of him in their adventures, and he found here already many a hardy pioneer; besides hundreds of others flocking in every day. Society was of course soon organized, civil laws were established, and peace and good will smiled upon the infant colony.

Our brother engaged with his usual zeal and perseverance in his profession as Counsellor at Law. This he continued until last summer, when the country was thrown into great commotion by the arrival of *ten Catholic Priests from the soil of Italy*. Long since, no doubt, the pious souls of these benevolent heralds had yearned over the destitution of the recent settlers; nor could His Holiness endure the painful thought of withholding from them the precious drippings of the "Holy Mother Church"! The loaves and fishes, may be, of this goodly land were never once thought of in the fervor of their zeal for the salvation of so many souls! But still the tardy credulity of these obstinate Protestants would not be persuaded of their kind intentions though one arose from the dead!

All were now at their topmost bent to prevent the country from being inveigled by this crafty embassy. 'What expedient must be adopted,' was the emphatic inquiry.

With no one to oppose the wily tricks, or expose the pious frauds of this knavish pack, the whole country lay exposed to their machinations.

In the midst of their dilemma a Baptist brother, whose name is Snelling, visited our brother B. to consult as to the best measure to be adopted. A union of effort was at last proposed by the latter, when it was answered upon the part of the former, that any thing like a creed would be an effectual bar to a union. To this our noble Baptist brother promptly responded, "*Upon the Bible, and that alone, am I willing to unite in the cause of truth.*" Then all party distinctions ceased, and these two noblemen plighted their faith in the cause of eternal truth—brother B. to proclaim the word, and brother S. to set "things in order."

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They immediately appointed a large and protracted meeting to be held. The character of the jurist is now laid aside, and the civilian, for the *first time in life*, enters the pulpit with the volume of truth in his hand, to plead a cause the sublimest and best under the broad heavens. The gospel—the original, unvarnished gospel, is proclaimed; and no less astonishing and exhilarating was the result than the means of effecting it; for *every single person at this large meeting made the good confession, five only excepted*, and gave in their allegiance to Prince Messiah. Thus does the Lord ultimately bring good out of the base designs of men. And now where, but a short time since, naught was heard but the panther's shriek, or the red man's whoop, is heard to ascend, morning and evening, the voice of prayer and thanksgiving from many a joyous cottage. Thus in a land remote is planted the standard of the ancient apostolic faith—the Star of Bethlehem has risen to light up forever this region of deepest gloom, and another link in that great moral chain with which God will finally belt the world, is established. But we forbear to say more at present.

Respectfully in the one hope, M. E. Lard.

NEWS FROM THE CHURCHES.

Independence, Missouri, March 18, 1846.

I will just say in this communication, that brethren T. N. Gaines and F. R. Palmer held a protracted meeting in this place in January last, of eleven days continuance; when we had forty-seven noble additions to our numbers—nearly all by confession and baptism. Some ten days after, eight more. Owing to the great interest manifested by our citizens, we concluded to hold a second. The brethren commenced the 1st of March, aided by brother S. S. Church, of Columbia, Mo.; continued their labors nearly two weeks, and recruited into the service of the King forty-two good volunteers, nearly all initiated into the kingdom by baptism. Brother J. H. Johnson was in the field at each time. Brother Church is quite an able talented young proclaimer, and very zealous. Our brethren are very much stimulated up to duty; love prevails, and they are becoming disposed more than formerly to keep all the commandments blamelessly.—We meet *every* first day of the week (a goodly number) for social worship, breaking bread, and the fellowship. Our congregation numbers about 320 at this time. N. J. Hockensmith.

I have delivered ten discourses in the last eight days, and the results are fourteen noble confessions, five of them Students of Bacon College, and eight pupils of Greenville Institute. To God most high be all the praise! James Shannon.

During my last visit to Crab Orchard, Jared R. Swift, a graduate of Yale, and two years a student of theology at New Haven, was immersed into the faith—a young brother of much promise. He was set apart to the work of an evangelist by the brethren, by the request of the brethren at Crab Orchard. He had, as a teacher, lived among them for a year, and was approved by them as a man of learning and piety, as well as energy of character. B. F. Hall.

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SUMMARY OF NEWS.

From Kentucky we have intelligence of the success of the labors of several brethren, showing the steady onward course of the truth. Brother W. P. Clark writes us an account of a six weeks' tour, beginning in the month of September last, in which he preached several days at Houstonville, Lincoln county, Ky., adding to the congregation, *five;* at B. Arnit's, Nelson county, Ky., five days, adding *three;* at West Point, Hardin county, five days, adding *four;* at Lyconia, Harrison county, Indiana, three days, *one hundred and fifty*—all from the old "Christian denomination" but *two.*

Brother Clark then returned to Kentucky and preached at Davidson's meeting-house, adding *one;* then at the stone meeting-house, on Nolin Creek, Hardin county, for eight days, adding *fifty-two.* In a tour of six weeks previous to this brother Clark added *eighty-one*—making in about *twelve weeks, two hundred and eighty-six* introduced to our fellowship and communion through his labors.

From brother W. J. Mason, we have an account of a protracted meeting, conducted in February, by brother M'Chesney, at Lexington, Ky., during which SIX young men became obedient to the faith, —several who had wandered into the wilds, returned again;—many who had indulged somewhat in bitterness and strife, received each other as brethren beloved, and the hearts of all were made glad."

W. S. Speer, writing from Giles county, Tennessee, informs us that in October last he and brother Trott closed a protracted meeting at Berea, in Marshall county, adding *twenty-three;* afterwards, in November, at Cathey's Creek in Maury county, in company with brother Groch and father Speer, adding *thirty-four*, who, with the results of five other meetings, held since the first September last, make *one hundred and eighty-five* immersions, by brother Speer and other brethren with whom he has labored.

In Virginia we learn from brother Bullard that he is steadily engaged in spreading the truth—adding a few as he travels, and scattering the seed over much new ground.

OBITUARY.

Departed this life, of the family of God, reported at this office, the following persons:—

September 20, 1845, at Bridgeport, Wayne county, Ohio, Mrs MARGARET WEST consort of Charles L. West, in the 26th year of her age.

November 17th, 1845, Mrs. THERESA DUNN, consort of Elder J. P. Dunn, Lincoln county, N. C., aged 44, admired and beloved by the brotherhood for her Christian virtues.

November 23, 1845, WILLIAM EDWIN WASSON, son of Elder Joseph Wasson, near Leesburg, Bourbon county, Ky., aged 23; a most exemplary and truly pious young man, respected and beloved by all his acquaintances

A TRIUMPHANT DEATH

On the morning of the 11th March, and in the 64th year of his life, most triumphantly fell asleep in Jesus, Elder THOMAS M HENLEY, at his residence in King & Queen, Va. He professed the Christian faith some thirty five years since, and for several years was a member and an elder of the Baptist church. Becoming convinced of the necessity of reformation in that denomination, on forming an acquaintance with the distinguishing views of our brotherhood, he became a zealous advocate of them; on account of which, he and some five other members of that section of Virginia were excommunicated by the celebrated Dover Decrees. From that time till his death he was an uncompromising advocate of Bible Christianity. I have received his farewell epistle to me, which I shall

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soon publish. The following narrative of his last moments cannot fail to interest and delight every Christian. Who, on perusing it, would not say, Let me die the death of father Henley, and let my last end be like his! A. C

HILLSBOROUGH VA., March 10, 1846.

Dear Sir—It is with a sorrowful heart that I sent myself to inform you that my dear and much-loved father *is no more*. I closed his eyes this morning at half past 11 o'clock. Though all that remains of him now lies before me, yet I cannot realize that he is gone—that I shall not see him again till the heavens be no more. His pilgrimage is over—his sorrows, privations, and toils are past—all the tender ties that bound him to time are severed. A fond father and an affectionate husband has been called from our midst; yet we mourn not as those who have no hope. He has rode the storm, and is safely moored in the haven of rest. He has fought the good fight and finished his course, and is now in the enjoyment of that rest which he so ardently desired. He was confined to his bed just six weeks, and suffered but little pain.

I have never witnessed such resignation, such confidence in God. I have stood over him, and wept for joy in witnessing the triumphs of his faith. He said to me, 'If the Lord were to send Gabriel and offer me any thing for which I would ask, I know no request that I could make; I know nothing I could desire or enjoy more than I have: for God and Christ—yea, all things are mine; my soul overflows with the joys of salvation, and what need I more? The only fear I have is, that I may be restored to health, and be exposed to sin against so kind a friend as my heavenly Father. The bare thought of it makes me unhappy."

He would sometimes praise and bless the Lord until he became completely exhausted. He would then exclaim, "When I get to heaven I shall then be enabled to sing a *sweet*, a *long*, and *loud* song to Him who has loved me, without being fatigued. I have no voice to make music here, but I shall make it there on my golden harp." Neither saint nor sinner ever visited him that he did not exhort. When advised not to exert himself so much by talking, he would reply, "Had I a million of tongues, I would employ them all in praising my Redeemer. I mean to die preaching. I cannot die in a better cause."

He read and wrote (though lying on his back) from three to five hours per day, until the 7th instant. He generally wrote with a pencil, and I transcribed for him. His last letter in the Intelligencer, and two I have on hand, one to brother Coleman and his Address to the Baptists, were all written in this way. He became speechless about 11 o'clock A. M., on Monday the 9th, but retained his senses to the last moment. He conversed with us by writing on a slate until within two hours of his death. After I finished transcribing his letter to brother Coleman on Tuesday morning (a part of which he wrote after he had lost his speech) he made signs to me to bring his spectacles. He then read the letter all over, and fell asleep with it in his hands, and slept about twenty minutes, and awoke very much exhausted. I turned him on his back; he looked at me as if he wished to say something, at the same time stretching out his arms to heaven. Shortly after he fell asleep without a groan or a struggle. The last words that I heard him utter were in broken accents—'*Tis sweet, 'tis sweet to die!*"

Oh! what a treasure is the gospel! It sustains us here amid all the misfortunes of time! It soothes the rugged descent to the tomb! It softens the dying pillow of the worn out pilgrim! It renders death a welcome messenger, and enables the Christian while in the cold embrace of death to shout victory through our Lord Jesus Christ! It binds up the broken hearted and heals the severed ties of nature, and imparts consolation to the bereaved by pointing to a happy re-union beyond the Jordan of death, where *no adieu* is taken and *no farewell* is heard! Blessed union! Never more shall the tear of separation be shed, nor the heart bleed over severed ties! I have many dear and loved ones in the mansions above, and another attraction is there—a *father* has joined the number. Oh! blessed hope! we shall all meet again; we shall know each other there, and all that we have loved here shall greet us and welcome us to our everlasting home! Joyful hour! Then shall the Lord wipe off all tears from every eye, and pain, sickness, sorrow, and death be felt and feared no more. May the Lord enable me to walk in the footsteps of my pious father! I shall ever cherish the impressions made upon me by his closing hour. Though dead, he will continue to speak.——Yours, in hope of a better day,

R. Y. HENLEY.

I thankfully received, the other day, from my esteemed friend James Buchanan, Esq., late her Majesty's Consul, of New York, now retired to Upper Canada, his late treatise on the Order of the Church of God. It was only about five months in coming to hand! We shall soon notice it at length.——*April* 8 A. C

☞ We have not yet been able to clear our files of many communications, and notices of public interests and affairs, accumulated during last year. We hope to get up soon, and then to keep up with the times. Our correspondents will please let patience have her perfect work.

☞ The demands for the *Harbinger* have so much increased since the commencement of the year, that the first number is exhausted. A new edition of it will be printed in a few days, when those not furnished shall be supplied. We yet want thousands of readers. We are much obliged to many agents for their labors in increasing our list. We desire to be yet farther obliged to many more. Yet there is room. A. C.

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THE

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SERIES III.

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OUR TOUR TO THE WEST—*No. III.*

THE VALLEY OF THE MISSISSIPPI.

IN America all things in nature and society are fashioned upon a gigantic and magnificent scale. If, as some allege, the amplitude and resources of a country impart a corresponding expansion and enlargement to the human mind, then we Americans ought to be a great and mighty people. Reared in a country abounding in lofty mountains whose towering summits reach above the clouds; rich, too, in luxuriant valleys watered with majestic rivers bearing on their bosoms the products of thousands of miles,—celebrated also for its wide extended plains, ocean-like, spreading before us a boundless prospect,how can we help sympathizing with such grand developments of creative power and majesty in corresponding emotions, desires, and aspirations! If we are not distinguished amongst nations for great and prominent attributes of character, for national greatness and national glory, then are we unworthy of such a patrimony, or that philosophy is false which derives national character from country, climate, or any outward circumstance whatever. But we are not now to speculate upon such questions, we have before us the valley of the Mississippi.

The valley of the Mississippi may, indeed, be called the valley of valleys. It is composed of valleys as numerous as the streams that pour their treasures into the bosom of this great father of waters. Every stream has a valley in the ratio of its own amplitude. Among the countless valleys that compose what is now called the valley of the Mississippi, those of the Ohio, the Missouri, the upper and the lower Mississippi proper are the chief. In any other country than our own, any one of these valleys would have been regarded as superlatively magnificent and worthy of a splendid page in the best epic of the most gifted bard. But here we have too much of the

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sublime, the grand, the beautiful to admire, that, which in other countries, and by a less favored people, would call forth the most enthusiastic admiration. Suffice it then to say, that in all North America, in our way of speaking, we have but two great valleys—that of the St. Lawrence and that of the Mississippi, the latter disemboguing itself into the gulf of Mexico and the former into a gulf of its own name.

The valley of the St. Lawrence includes all the great western lakes and their territories. No great rivers, however, discharge themselves into any one of these great inland basins, and no mountain boundary delineates the source or defines the boundaries of the St. Lawrence. Commencing at the gulf into which it pours its treasures, by a mouth 100 miles wide, it extends back a distance of some 1800 miles, almost to the sources of the Mississippi. The entire surface of the valley of the St. Lawrence comprehends more than half a million of square miles, of which, indeed, almost 73,000 are covered with water. This, although so magnificent it be, is but the second valley in this portion of the New World, and we only name it here for the aid which it affords in making out the boundaties of the valley of the Mississippi.

The course of waters from their fountains, by laws immutable, define the extent of their valleys. The valley of the Mississippi, therefore, comprehends every acre of ground from which flows or percolates a single drop of water that wends its way into any tributary of this mighty stream. It, therefore, embraces that whole extent of country which lies between the Alleghanies and the Rocky Mountains. A distinct and comprehensive view of it can only be formed from a survey of the four great valleys already named and defined by the rivers which flow through them. We shall, therefore, glance for a moment at these four important valleys.

The valley of the Ohio river, like every other valley, has two sides to it. One of these includes all the lands that bound the mountain streams, which, through many a deep valley and over many a ledge of rocks, torrent-like, hasten from the rising sun to this most beautiful of rivers. The Alleghany branch from Olean, by a gentle descent of more than 200 miles, as well as the Monongahela from the Virginia mountains, navigable for a great distance, afford much of the wealth of the forests and of the mountains for the erection and aggrandizement of those cities and villages which every where adorn its banks for a distance of almost three thousand miles. The whole line of navigation from Olean, in New York, to the mouth of the Ohio, is estimated at 1160 miles.

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But the Ohio is not only fed by these two great branches, with many a mountain torrent, but from the west and north-west flow into it many more gentle streams, issuing from the margin of the lakes which feed the St. Lawrence. Streams which from the north-west flow into the Mississippi rise on the same table ridge with the streams that feed the St. Lawrence. The waters of Lake Michigan are so much upon the same plain with those of Desplaines, or the Illinois river, that in the flood season one portion of them flows, *via* the lakes, into the St. Lawrence, whilst another descends the Mississippi. Boats, when the waters are up, sometimes choose either stream, and descend in the direction of its own valley or in that of the other, as interest points the way.

The Ohio river receives into its bosom streams which rise within five miles of Lake Erie. Indeed, showers that fall upon the same roof in those regions are sometimes parted, one half meandering to the Ohio, while the other half more sluggishly glides into the lakes. The channel of the Ohio, not like that of the Mississippi, is necessarily deep. On the east and south-east section of the valley, containing some 116,000 square miles, many of its tributaries descend from an elevation varying from one hundred to three hundred feet deep; and those from the north-west side, containing some 80,000 square miles, though of not so high an origin, form for themselves very deep channels as they approach the Ohio.

Of this great valley, containing almost 200,000 square miles in the state of nature, little was found not densely covered with timber. Some few openings in the form of savannahs and plains, appear in a part of the state of Ohio, which afterwards swell out and anon descend into those large openings called *prairies*. Still these occupy but a small portion of the valley of the Ohio. The length of the Ohio valley, from the city of Pittsburg to the Mississippi river, accurately measured, is but 540 miles; yet so serpentine is the course of the river, that it meanders 948 miles, and with a descent so gentle as not to average more than five inches per mile during its whole course.

The basin which forms the Upper Mississippi valley comes next to be noticed. It commences in a marsh studded with small lakes, in latitude 47 deg. 10 min., long. 95 deg. west, at an elevation of some 1500 feet above the Gulf of Mexico, into which its waters are borne, mingled with those of the Lower Mississippi, after a circuit through 19 degrees of latitude. The proper length of the Upper Mississippi is 990 miles. Its particular valley contains 180,000 square miles, with but little diversity of scenery. It has no majestic

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mountains within its entire area. Some inferior ridges are, however, dignified with that name.

"The upper part of the Mississippi," says the *Western Tourist*, "is traversed by numerous falls and rapids of inconsiderable extent, until, after a meandering course of 420 miles, it precipitates its waters down the Falls of St. Anthony, 16½ feet perpendicular; and 9 miles below, receives its largest confluent, the St. Peters, which rises among the sacred red-pipestone quarries of the Indians. The Mississippi from the St. Peters to some distance below Galena, flows in small streams, (with the exception of Lake Pepin, an expansion of 20 miles in length and 5 in width,) curling among a multitude of islands, which in the summer season are clothed with grass, flowers, and forest trees; and so thickly covered, that it is said, there are but three places between Prairie du Chien and St. Peters river, a distance of 220 miles, where you can see across the river. The bluffs which bound the river are delightful to the eye, running frequently in high and continuous ridges, then divided by valleys and streams entering the river; and are covered to the summit with the same splendid verdure as the islands.

The Mississippi, after a distance of 990 miles from its source, and receiving in its course from the east, the Chippewa, Wisconsin, Rock, and Illinois rivers, and many smaller streams; and from the west, the St. Peters, Upper Iowa, Turkey, Makoqueta, Wapsipinecon, Iowa, Des Moine, and Salt rivers, and many others of less note, unite and mingle its bright waters with the dark Missouri.

The Missouri rises in the Chippewayan or Rocky Mountains. As viewed from the course of this river, the mountains rise abruptly out of the plains, which lie extended at the base, and tower in peaks of great height, which render them visible at an immense distance.—They consist of ridges, knobs, and peaks, variously disposed, among which are interspersed many broad and fertile valleys. The more elevated parts are covered with perpetual snow, which give them, at a distance, a most brilliant appearance. They are covered with a growth of scrubby pine, oak, cedar, and furze. The Missouri rises far within the bosom of the mountains, and is divided by a single ridge from the waters of the Columbia, which flows into the Pacific Ocean. In its early course, it flows through small but beautiful and fertile valleys, deeply embosomed amidst the surrounding heights, and forms a variety of islands in its progress, till at length it issues from these verdant recesses by a rocky pass, which has not unaptly been called the Gates of the Rocky Mountains.

For five and three quarter miles these rocks rise on both sides of

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the river, perpendicularly from the water's edge, to the height of nearly 1200 feet. The river (three hundred and fifty yards in width) seems to have forced its channel through this solid mass; but so frequently has it given way, that, during the whole distance the water is very deep, even at the edges, and for the first three miles there is not a spot, except one of a few yards, in which a man could stand between the waters and the towering perpendicular of the mountains. The convulsion of the passage must have been terrible since at its outlet there are vast columns of rock torn from the mountains, which are strewed on both sides of the river, the trophies, as it were, of the victory. This extraordinary range of rocks is called the 'Gates of the Rocky Mountains.'* At the junction of the Yellow Stone and the Missouri, the river by either branch has flowed more than a thousand miles. A few miles below the influx of the Yellow Stone, the Missouri has reached its utmost northern bend, in N. lat. 48 deg., 20; and curves, by a regular sweep of 200 miles, to the Mandan villages. The Platte and Kansas are too great confluents of the Missouri, rising in the same mountains, and flowing eastwardly, the former 700, and the latter 600 miles. The Platte derives its name from the circumstance of its being broad and shoal; its average width being about 1200 yards, exclusive of the islands it embosoms, with a rapid current, and is fordable almost every where. The character of the Kansas is nearly similar, being navigable only in high freshets, and then not exceeding 200 miles from its mouth. Grand and Chariton on the north, and Osage and Gasconadé on the south, (navigable streams,) are tributaries of the Missouri. After a direct course of 1870 miles, and a meandering one of 3000, the Missouri unites with the Mississippi. The valley of the Missouri occupies an area of 523,000 square miles. Three remarkable features exist in it—first, the turbid character of its waters; second, the very unequal volumes of the right and left confluents; and third, the immense excess of the open prairies over the river lines of the forest. In the direction of the western rivers, the inclined plane of the Missouri extends 800 miles from the Chippewayan mountains, and rather more than that distance from south to north, from the southern branches of the Kansas, to the extreme heads of the northern confluents of the valley. "† Ascending from the lower verge of this widely extended plain, wood becomes more and more scarce, until one naked surface spreads on all sides. Even the ridges and chains of the mountains partake of these traits of desolation. The travel-

* Lewis and Clark. † Darby.

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ler in those parts, who has read the descriptions of central Asia by Tooke or Pallas, will feel, on the higher branches of the Mississippi, a resemblance at once striking and appalling. He will regret how much of the earth's surface is doomed to irremediable silence; and if near the Chippewayan heights in winter, he will acknowledge that the utmost intensity of frost in Siberia and Mongolia has its full counterpart in North America, on similar, if not on lower latitudes." "But of all the characteristics which distinguish the Missouri, and its confluents, the few direct falls, or even rapids, is certainly the most remarkable. Between Dearborne's and Maria's rivers, the stream leaves the Chippewayan range by rolling over ledges of rocks for a distance of 18 miles; after which this overwhelming mass of water, though every where flowing with great rapidity, no where swells into a lake, or rolls over a single cataract, in a distance of at least 3500 miles, to the Gulf of Mexico. Its whole length is 4265 miles. If, therefore, the Amazon is excepted, the Missouri and its continuation, the Mississippi, afford the most extended uninterrupted line of river navigation which has ever been discovered."

"In no circumstance is the physical geography of the United States more remarkable than in the extreme inequality of the two opposing plains, down which are poured the confluents of the Mississippi, below the influx of the Ohio. The western inclined plane, falling from the Rocky Mountains, sweeps over upwards of 800 miles; while the eastern, sloping from the Appalachian, has not a mean width of 100 miles. The rivers which drain the two slopes are, in respective length, proportionate to the extent of their planes of descent. Although Red River exceeds a comparative course of 800 miles, the Arkansas of 1000, and White River of 400, the longest stream from the opposite slope falls short of 200 miles. The alluvian brought down by such volumes of water as those of White, Arkansas, and Red Rivers, explains satisfactorily the reason why the Mississippi infringes so often on the eastern, and no where below the Ohio touches the western bluffs. The lower valley of the Mississippi is the most variegated section of the United States.—* "Every form of landscape, every trait of natural physiognomy, and an exhaustless quantity, with an illimitable specific diversity of vegetable and metallic productions, are found upon this extensive region. It is flanked on the east by a dense forest, and on the west by the naked ridges and spires of the Chippewayan mountains; while the deep entangled woods of the Mississippi stand in striking relief against the expansive prairies of the Arkansas and Red Rivers."

* Darby.

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The surface of the Mississippi Valley may be arranged under three natural divisions—the forest, or thickly timbered, the barrens, and prairie country. The timber most abundant in this territory are the oak, of various species, black and white walnut, ash of the several varieties, elm, sugar-maple, honey-locust, birch, buck-eye, hackberry, linden, hickory, cotton-wood, white and yellow pine, peccan, mulberry, sycamore, box, sassafras, persimmon, with several others. The undergrowth consists principally of red bud, paw-paw, sumach, plum, crab-apple, dog-wood, hazel, spice-bush, grape vines, green brier, &c. The trees are luxuriant in their growth, and are frequently found of a stupendous size.

Barrens are a species of country of a mixed character, uniting forest and prairie. They are covered with scattered oaks, rough and stinted in their appearance, interspersed with patches of hazel, brush-wood, and tough grass. The appearance of this description of country led the early settlers to suppose that the scantiness of the timber was owing to the sterility of the soil; and hence, the title thus ignorantly given, became of universal application to this extensive tract of country. It is ascertained, however, that those "barrens" have as productive a soil as can be found in the Western States—healthy, more rolling than the prairies, and abounding with that important requisite, good springs. The fire passes over these "barrens" in the fall; but, owing to the insufficiency of the fuel, is not able to destroy entirely the timber. The farmer may settle, without hesitation, on any part of this land, where he can find timber enough for his present wants, for the soil is better adapted to all the purposes of farming and changes of the seasons, than the deeper and richer mould of the prairies.

The next, and far most extensive surface, is the "openings," the rich level, or rolling prairies, interspersed with belts and points of timber, and the vast sterile prairies of the Far West.

And first, the "oak openings," so termed from their distinctive feature of the varieties of oak which are scattered over them, interspersed at times with pine, black walnut, and other forest trees, which spring from a rich vegetable soil. The surface is ordinarily dry and rolling, with trees of a moderate growth. Among the "oak openings' are found some of the most lovely landscapes of the West; and for miles and miles, a varied scenery of natural growth, with all the diversity of gently swelling hill and dale—here, trees grouped or standing single; and there, arranged in long avenues, as though planted with human hands, with slips of open meadow between.—Sometimes the "openings" are dotted with numerous clear lakes, and

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form scenes of enchanting loveliness. They are fed by subterranean springs, or the rains; and few having any apparent outlet, lose their surplus waters by evaporation. The rich "rolling prairie" forms the second division, which presents other features, and in a great degree another vegetation. These prairies abound with the thickest and most luxuriant belts of forest; or, as they are termed, "timbers," scattered over the open face of the country, in bands or patches of every possible form and size, generally following the meanders of the water courses, sometimes at short distances; at other times, miles and miles apart. They present wide and slightly undulating tracts of the rankest herbage and flowers, many ridges and hollows filled with purple thistles, and ponds filled with aquatic plants. In Missouri they occupy the higher portions of the country; the descent to the wooded "bottoms" being invariably over steep and stony declivities. The depth and richness of the soil on these lands are almost incredible, and the edges of the timbered strips are the favorite haunt of the emigrant settler and backwoodsman, in quest of game. The third division is the vast boundless prairies of the "Far West," unbroken, save by the forest, rising on the alluvian of some water course below their level, or by the skirts of knotted and harsh oak wood, of thick and stinted growth. The prairies occupy the highest part of the table-land, toward the sources of the great rivers and their tributaries. They abound with abrupt and peculiarly shaped flinty hills, swelling up from the general level; great salt plains, and occasionally with isolated rocks rising from the surface, with perpendicular sides, as though cut by the hand of man, standing alone in the midst of these prairies, a wonder to the Indian and the trapper. They are seldom perfectly level. As you advance, one immense sea of grass swells to the horizon after another, unbroken, for miles, by rock or tree. They are the home of the bison, and the hunting ground of the roving bands of the red men of the West."

Such is a fair outline of the Valley of the Mississippi, so far as respects the States of Missouri, Illinois, and all the region round about. Indeed, the Iowa and Wisconsin Territories, as well as the State of Michigan, partake freely of all the characteristics of those States through which I passed on my late tour. Of the States of Illinois and Missouri, with their climate, population, and prospects, I intend to speak particularly in my next.

But including, as we do, the Valley of the Ohio as a part of the Valley of the Mississippi, we must not forget that we have in it many a thousand hills and valleys, and of all the styles of hill architecture and valley landscape with which the earth abounds. From

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the shelving slate and craggy granite cliffs and precipices, the sand hill and flinty knobs, down to the calcareous hills and fertile valleys of this part of Western Virginia, piled on beds of rich bituminous coal, interspersed with stratas of limestone ready to be converted into lime kilns by a spark of fire, we have indeed a boundless variety of contrast and the richest inheritance in the world. Some love the hill, and some the dale—some choose the bold mountain side, others prefer the deep valley—while many delight in wide extended plains, or choose to ramble along the luxuriant banks of broad rivers; while others build their cottages on the shores of lakes or on the borders of the sea. So true it is, that God made the whole earth to be inhabited; and, comprehending as he did, that curious thing called *human nature*, made the earth to suit its innumerable varieties and tastes, locating for every man a little paradise—an enchanted spot, called "*Home, sweet home.*"

A. C.

USE AND ABUSE OF PREACHING.

[Continued from page 193]

I would not be understood as insinuating that our preachers wish to uphold a wrong system; but I am mourning over a degeneracy which I perceive every where, which our ministers are warning the people about, and which they call an indifference to the interests of religion and a neglect of the Bible. The time has been when our brethren were celebrated for knowing and loving the word of God better than any other people. Indeed our striplings and maidens were a terror to many sectarian preachers, and wherever you found a young Disciple, he had the sword of the Spirit ever ready for the adversary of truth. But the case is now altered. The youths have laid by their armor as though the battle was ended, and consequently they are growing careless of their duty, and lukewarm in the cause of Christ. The time has been when the Disciples of the Lord kept the word of their Master close by their person, so that every spare moment they might hold sweet communion with one so loved; but in many instances the pocket where the small Testament used to stay is now otherwise engaged, and this faithful companion is thrown aside. The time has been when old men and young, did not feel ashamed or intimidated to address their heavenly Father in public; but this delightful custom is growing obsolete and with the rest of the privileges of the Christian handed over to the preacher. Now,

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all these things the faithful ministers of the cross are lamenting every where, and many of them have been battling against the still increasing evil until they are almost ready to faint, and yet they have not suspected the real cause.

The truth is, the people have given up almost all their spiritual edification into the hands of the preacher, and when he is absent, of course all things stand still, or move on so languidly, that all feel wearied and disgusted, and glad to escape the thraldom.

Our divine religion is a message from God to man. Every individual of the species arrived at the years of reflection and in a position so that he can hear, is responsible for hearing and understanding that message, and no being in heaven or earth can free him from the obligation. This message came by Jesus Christ, and in order to let all the earth know the glorious plan of making pure and holy beings out of sin-worn and degraded mortals, likewise to form a nucleus around which the soldiers of the cross might gather, the proclaimer was sent forth and the church was established. The business of the early preacher was to proclaim Christ—to sound the alarm to a ruined world—to show sinners the dreadful precipice on which they stood, and to point them to the Lamb of God which taketh away the sin of the world. And was not this a glorious mission! In the intense eagerness of his wish to save his race and honor his Master, had he time for a learned and logical address! No, the simple tale of Christ dead and Christ alive sprang from his heart and lip in heaven's own eloquence. There were no cold and prosy sermons and no sleepy audiences in those old times; but every man and woman who had a tongue to speak and a heart to feel, proclaimed the risen Lord. The Church was intended to be the school of Christ, and he gave his disciples one book to study, and placed over them competent teachers, who were to make them acquainted with the contents of that one volume, and enforce its benign precepts upon their souls. As the pupils in this school advanced in their study, they were themselves to become teachers of those that were younger, and thus each pupil became an active member and consequently felt an interest for the whole. Then, as the delightful privileges of this heavenly class became more fully appreciated, and as their philanthropy increased with the study of the book, there was no necessity to command them to persuade others to become members of it; for their benevolence would urge them to make others partakers of their happiness, and the expansion of their souls would make them eager to communicate to the ignorant around them that knowledge of which they were themselves in possession.

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Now look what a change has taken place from the beautiful and simple scheme for the propagation of the gospel in the world, and for its being taught and enjoyed in the church, to the present very incompetent one of preachers lecturing from year to year in order to make it acquainted with the Bible. If a professor of any other science than the science of religion were to pretend to instruct his class merely by lecturing it, he would be turned off as one that did but half his duty. The church, in this respect ought not to differ from the college.

Looking at this system under the favorable advantage of having an enlightened and faithful pastor, who in the course of the year reads large portions of the Holy Book to his audience, still it is a very defective one; for as it is, the Disciples, especially the young do not feel any responsibility to understand the scriptures at all, and certainly not to examine them with care and attention. Thus, while the preacher is delivering his best thoughts upon the sacred writ, and endeavoring to explain it to the best of his ability, his audience may quietly doze away the time in their pews, or allow their minds to wander off in a thousand vain paths, or amuse themselves in any other way they may think fit. In this way there are liberties taken every week with our gravest teachers, that dare not be taken with the commonest pedagogue that teaches a country school.

But when we look at the effect of this institution as it is developed in the great sectarian establishments of the day—among those who preach from one or the fraction of a text, and whose hearers seldom read intelligibly the word of God for themselves, the evil becomes one of momentous magnitude, and loudly calls for an instant reformation among the friends of Christ.

Again, when we look at the character of the discourses made upon these garbled portions of the Bible, and consider how very far they are from being even a good comment upon the text, we feel all our sympathies aroused within us for the miserable crowd who are starving for want of spiritual food. Oh! when will man cease perverting the right ways of the Lord! When will he humble himself so far as to adopt God's plan! Spiritual pride, and the love of spiritual power have been the grand corrupting influences of the church in all ages, and the people should look to it, for there is a lording it over God's heritage out of Babylon.

No wonder, then, that the church exerts so little influence in the world, for in the *division of labor* all her interests have been given over into the hands of the preacher, and the layman thinks that his

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responsibility ends when he pays his quota of the minister's stipend and attends church regularly every week. The church has thus become a fashionable resort, for there are certain men who are under obligations to *entertain* the people, and the rest feel no concern about the matter whatever.

This is the intended effect of all those arts which make Christianity *popular*—which bring down its elevated morality to the caprices of the crowd—which mix up its pure gold with the dross of earth, and which make the house of God but a salvo to the conscience, and in reality a place of amusement. If this be not the wish of the modern Christian world, I would ask any reasonable man to look at the gorgeous temples erected for the worship of Jehovah—their lofty spires—their "long drawn aisles and fretted vaults," and would he suppose that the Spirit of God asks but the temple of a pure and humble heart! Let him look at the glittering lamps—the silken seats—the polished pews—the purple and the gold, and then at the splendid throng, habited in the soft product of the looms of Cashmere—the silks of India—the treasures of Potosi, and the gems of Golconda, and would he imagine that the Being whom they are seeming to adore, had commanded them not to indulge in the "lust of the eye and the pride of life?" Let him listen to the oration, and were he ignorant of Christ would he get one correct idea of him? If a splendid diction and rounded periods—if thoughts full of poetry, and a voice attuned to melody, with eye and gesture all complete be an exhibition of the gospel of Christ, then would he have ample justice done it. But if the voice of the Saviour was to the poor and humble—to the sons and daughters of misery and misfortune—to those who feel the need of a friend to help them in the hour of their need, then would his gospel be all out of place in this gay temple; for gold and jewels are not the ornaments of an humble spirit, nor silks and laces the covering of those who feel themselves lost and ruined.

Under such circumstances as these, the church would exert no more power to reform the world than the ball room, and both are looked on pretty much in the same light by those who attend them.

But the question now is—what is the use of preaching, and what is the best method for the church to propagate a correct knowledge of the word of God?

N.

☞A London paper says that the converts to the Roman Catholic religion from the upper ranks of society, during the last few months, now exceed 100, of whom nearly forty are clergymen.

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TRACTS FOR THE PEOPLE.—*No. VI.*

COVENANTS OF PROMISE.

CIRCUMCISION.

"And he gave him the *covenant of circumcision:* and Abraham begat Isaac, and circumcised him the eighth day."—Stephen—Acts vii. 8.

THE Creator of the universe, the Father of angels and of men, has always operated according to a previous purpose, and governed according to an antecedent law. Creation, providence, and redemption are, indeed, but the execution and development of eternal counsels. The universe is one grand system, the result of a well matured plan, the consummation of a previously existing scheme.—It is not an accident, a contingency, a fortuitous concourse of atoms; but a sublime system of adaptations tending to a complete and perfect development of its author, according to the intellectual and moral capacities of his rational offspring. With our greatest Apostle we say—"Of him, and through him, and to him are all things: to whom be glory for ever and ever. Amen!"

So much of the universe, its author, and plan as man can understand and enjoy, as he is now constituted, God has kindly opened to his contemplation and apprehension. All beyond this is designed for future development, or for other ranks of intelligence above us. Meantime, a volume has been kindly presented to man, containing an account of himself, his origin, present condition, and future destiny. It is such a revelation of God and of man, such a record of the past, and such an anticipation of the future, as meets all the intellectual wants and moral exigencies of the human race.

This divinely inspired volume proceeds upon the plan of a gradual and progressive development, adapting itself to all the conditions of human existence. The human family having an infancy, a childhood, a manhood, and an old age, the Book of God not only recognizes these conditions of our existence, but admirably adapts itself to them all. We have the bud and the blossom, the green and the ripe fruit of humanity, as we have them in other departments of nature. So have we a characteristic unity of plan, a characteristic progression and development in all the works and ways of God to man. It is the same great mind, the same supreme intelligence, the same active benevolence, working every where and at all times in the communication of himself to his intelligent and moral offspring.

God appears first as a Creator; next, as a Preserver; then, as

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Governor of his own Universe. In all these attitudes, as in the special case of man's redemption, he not only uniformly acts according to a previous plan, but in all his plans and operations there is a peculiar unity or similarity of action. In creation he operated through authoritative precepts. "He spake, and it was done;" he commanded, and, from nothing previously existing, the hosts of the universe arose at his bidding; his simple volition assuming the form of an oral precept, gave birth to the universe and all that inhabit it. The six days' operations make but one imperative sentence, solemnly pronounced. The word of God is, therefore, the Constitution of the Universe.

As the human body to the soul, so is the word of God to his volition. His word is but the vehicle through which his creative power manifests itself. It is the mere form or embodiment of his volition—the annunciation of his purpose. God always works by means, never without them. The means, indeed, are but the envelope of his will. The connexion between the means and the end is not always apparent, and probably never fully understood.

Can any one show the necessary connexion between commanding light to spring out of darkness, and the shining forth of light! Yet at the bidding of God, darkness brought forth light! We still enlighten the world by making the darkest and blackest of all things the parent of light and the medium of general information. What is more opaque than a metallic type! What is blacker than ink! Yet these are the suns and the stars of the intellectual and moral world. It is not the *chart blanche*, the pure white paper, but the dark letters upon it, that enlighten the world. Probably the means and the end were never more alike, nor more philosophically connected, than in the case of bringing light out of darkness by a metallic type covered with ink.

The universe resting upon the word of God, the embodiment of his will, has, therefore, a fixed and immutable constitution. Nature, (a term not generally well understood,) is but the constitutional operation of a conservative law. Man in his physical constitution is wholly at the disposal and under the control of the common law that presides over the destinies of all other terrestrial bodies.

But he has a mind as well as a body. He has a moral as well as a physical constitution. His happiness is not earthly and sensual, but designed to be both spiritual and heavenly. Hence the necessity of a moral constitution for moral agents capable of enjoying a spiritual system. Man must, indeed, be governed by some supreme divinity. He must have a constituted and absolute sovereign Lord

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and Master. And there must be some supreme constitution, or law, or covenant, by which his Sovereign and himself can understand each other and maintain perpetual amity. He may honor the God that made him, or make a god for himself. A god he must have.—And he may accept of a constitution or covenant from God, or make one with Satan and ruin. A covenant he must have.

Thus arrive we through the portico of experience to the threshold of the temple of revelation. Standing here on consecrated ground, we feel the need of just such a system—such constitutional provisions as are indicated in the *"covenants of promise,"* with which the volumes of divine revelation abound, and by which these volumes are divided into several parts.

The Bible covenants are connected with the names of Adam, Noah, Abraham, Moses, Aaron, David, Jesus the Messiah. These are all, more or less, public transactions. We shall, therefore, severally examine them, and deduce from the analysis some practical and useful conclusions.

But first it may be asked, What do we understand by a *covenant?* An analysis of the covenants themselves will best indicate this.—But in anticipation of the result of such an examination, we shall now define the term.

Amongst men we have covenants. In these there are parties.—One may sometimes be the covenanter—the other the covenantee. The former propounds—the latter accepts the stipulation. These terms are, however, seldom used. Both parties are most generally both covenanters and covenantees. They both stipulate and restipulate. Such covenants are agreements or bonds entered into between two or more parties on certain terms. Such the Greeks called a *suntheekee*—the Latins a *fœdus*—we a *covenant*, because that word literally indicates *a-coming together—an agreement.* With us, indeed, a constitution, or a form of government, because an agreement on certain principles between the government and the citizens, is to all intents and purposes a covenant.

The Hebrew term *berith*, derived from *bar*, to purify, indicating a purification, or purifier, is that used to represent these transactions in the book of Genesis and throughout the Jewish scriptures. This word is represented in the Septuagint, or Greek version, by the term *diatheekee*, and never by *suntheekee*. In a *suntheekee*, or covenant between man and man, the parties are or may be equal. They are always human beings. But in a *diatheekee* one of the parties may be so far above the other in rank and nature, as to propound all the items of the institution or covenant to the other party; to which that

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party must accede in order to the participation of the blessings or benefits proposed in the institution. Hence, precepts as well as promises are called covenants when they emanate from God, and have any benefits annexed to them. When any service is exacted, or any duty commanded, by an offended party, and made the condition of friendship or agreement with the offending party, it may be called a *diatheekee* in the Jewish acceptation. Divine covenants having always been founded upon sacrifice is, indeed, the best reason for their having been called *berith*. It is very obvious that without sacrifice to purify the party taken into covenant with God, no transaction of this sort was ever valid, or regarded as ratified. This may, indeed, be the reason why the first covenant or charter given to man is not called any where in the scripture a covenant, though possessing all the constituents of a covenant, sacrifice only excepted. But as theologians of all schools have called this transaction a covenant, wanting sacrifice, we shall in our list of covenants give to it its usual title and proceed to adduce these public transactions as they occur in the Jewish writings.

When God instituted human society by the creation of the original pair, he immediately granted to them a charter or institution indicative of their relations to him, and declarative of the conditions of their future happiness. This has sometimes been theologically called a covenant of works, in contrast with a covenant of grace. But there were no works prescribed in this institution. It was a charter, a stipulation, and a guarantee of *liberty* and *life* to man. It removed all suspense and uncertainty as to the extent of his liberty or the continuance of his felicity. It was liberty and life secured by an immutable charter on no other condition than to observe a prescribed limit. Its seal was the tree of life, by the fruit of which our progenitors might have lived forever, did they but keep within the precincts of that liberty and bliss kindly secured to them by this Divine institution. Such was the original charter vouchsafed to man.

The second covenant or institution of favor bestowed upon our race was that conferred on the father and founder of the postdiluvian world. After the deluge God kindly gave to Noah an assurance that he would never repeat that calamity again. It was a charter concerning "*day and night*, seed time and harvest, summer and winter," in all coming time. Jer. xxxiii. 20—25. Gen. ix. 1—9. Its seal or pledge is the rain bow.

The third institution was that tendered to Abraham in the 75th

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year of his life, and of the world 2083, guarantying to him a son, a great public benefactor, in whom all the families of the earth should be blessed. These three institutions were of a very public character, being tendered to the human race. The whole world is interested in each of them. Life and liberty were covenanted in the first; day and night, seed time and harvest in the second; a redeemer and benefactor is promised in the third.

But to secure and develope all the blessings of the third, other institutions were annexed. One concerning an *inheritance* for the family from which the world's benefactor was to arise; the other concerning a *special providence* which in all temporal favors would distinguish the family of this most illustrious philanthropist. That concerning the inheritance is recorded in the fifteenth chapter of Genesis, and that concerning the special providence is enacted in the seventeenth. The former occurred immediately before the birth of Ishmael, in the 86th of Abraham, and the latter about the same time before the birth of Isaac, in the 99th of Abraham.

The covenant guarantying the inheritance was confirmed over sacrifice; that concerning the family, by circumcision. The land was to be bought at the price of the blood of its inhabitants,—the family blessings by insulating the people of Abraham from all other families by the circumcision of the males of his household while yet infants, without their knowledge or consent. This is the transaction which Stephen denominated the "covenant of circumcision." The covenant first stipulated with Abraham on his departure from Urr of Chaldea is by Paul called "the *covenant* concerning *Christ*." That concerning Christ was in the 75th, while that concerning the flesh or circumcision, was in the 99th of Abraham. These transactions though not so extensive and public as the three former institutions, are nevertheless both public and national. The whole world is interested in the three first; the whole family of Abraham through Isaac and Jacob in the two last.

True, the Gentiles as well as the Jews derive advantages, though not the same advantages, from these institutions. By locating the family of Abraham in a well defined country whose boundaries are given, and by putting upon every male child an indelible mark in the flesh declarative of the covenant with Abraham, the Gentiles are assisted in deciding the pretensions of Jesus of Nazareth to be the covenanted Saviour of the world.

But as there were two great promises in these institutions vouch-

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safed to Abraham, one concerning his natural, the other concerning his supernatural offspring—and as the whole human race was interested in the one or the other, or in both, each one of these promises was at a proper period developed in a great national institution—one represented by Sarah and the other by Hagar, the typical mothers of Abraham's offspring. Two kingdoms, one *of this world*, and one "*not of this world*," were built upon these two institutions. That *of this world* Paul allegorically sets forth in the character and relation of Hagar and her son Ishmael; the other, "not of this world," he sets forth in the same style in the relation and character of Sarah and her son Isaac.—One of these was dispensed to all Israel by the mediator Moses—the other to all the believing sons of Abraham in all nations by the mediator Jesus. One of these institutions, from Mount Sinai, is now called the Old Covenant, generating to bondage; the other is called the New Covenant from Jerusalem above, of the character of the free woman, the mother of all the free born sons of God.

Besides these Public Institutions, we shall allude to two others—one concerning the priesthood of Aaron, the other concerning the throne of David; one concerning the mitre, the other concerning the sceptre of Israel. The priesthood was covenanted to Aaron, the sceptre to David. Each of these is designated as a covenant. "Thou shalt anoint the sons of Aaron as thou didst anoint their father, that they may minister to me in the priest's office: for their anointing shall surely be an *everlasting priesthood* throughout their generations." Ex. xl. 13–15. Again, "Behold I give unto the son of Eleazer, the son of Aaron, *my covenant of peace:* and he shall have it, and his seed after him, even the *covenant of an everlasting priesthood*."—Num. xxv. 12, 13.

Concerning the kingdom he saith—"The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, better than thou. The STRENGTH OF ISRAEL will not lie, nor repent: for he is not a man that he should repent." 1. Sam. xv. 28. "The Lord hath sworn to David to translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba." 2 Sam. iii. 9, 10. "I have made a *covenant with my chosen;* I have *sworn* unto David my servant, Thy seed will I establish for ever and *build up thy throne to all generations*." Ps. lxxxix. 3. "Once have I sworn by my holiness, that I will not lie unto David: his seed shall endure for ever, and his throne as the sun before me." Ps. lxxxix. 35, 36.

From all these transactions of divine authority, these gifts and

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promises of God, considered in the aggregate, and each one minutely analyzed, we come to the following conclusions:—

1. Of these nine covenants, God was always one party. They were all divine institutions.

2. Seven of them were made with individual men. These men were Adam, Noah, Abraham, renewed to Isaac, and again to Jacob, Aaron, and David; but they were all *public men, heads and representatives of families and nations.*

3. Each of them had a blessing peculiar to itself. They were all gracious. The first guarantied life and liberty; the second, day and night, seed time and harvest, without a second and universal deluge; the third, the blessing of all nations, spiritually and eternally, in a son of Abraham, Isaac, and Jacob; the fourth secured an inheritance; the fifth promised a special providence; the sixth conferred the office of the Priesthood;—atonement, intercession, and benediction, in the name of Jehovah, to Aaron and his firstborn sons; the seventh gave the sceptre and throne of Israel to David and his sons for ever.

4. Two of them became the constitutions of kingdoms. The Jewish state was founded upon that mediated by Moses at Mount Sinai.—The Christian church is founded upon that promised in Jeremiah xxxi. 31–34., developed in the Apostolic Records—especially Hebrews, 8th chapter.

5. Each of them had an appropriate seal, pledge, or token connected with it. They were solemnly closed and confirmed bonds, or charters. There is a singular appositeness and congeniality between the seals and pledges of these institutions and their provisions. For example, the Covenant of Life and Liberty, or the Adamic Institution, had the Tree of Life for its pledge and security. The Covenant against a Deluge, guarantying day and night, seed time and harvest, has the Rainbow in the bosom of a dark and portentous cloud; that concerning the Messiah had a simple oath; that concerning an inheritance bought with blood, was sealed by the usual signs of ancient treaties—the parties passing between the divided bodies of victims; that concerning temporal blessings connected with the fleshly offspring of Abraham, was confirmed by circumcision; that at Mount Sinai, ministered by Moses, was sealed with animal blood and sacrifices; the New Covenant, with the most precious blood of the Son of God; the Covenant of Peace with Aaron and his sons, by an oath; and that with David concerning the sceptre and throne of Israel, with an oath; the kingdom of the Messiah, as now administered by a Royal Priest, Melchizedeck's antitype, is also confirmed

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by an oath. The seals of all these public charters, institutions, or covenants, (for these words in their respective prominent attributes fully represent them,) were, then—*the Tree of Life*, *the Rainbow*, *Sacrifice*, *Circumcision*, *Animal Blood*, *smeared or sprinkled*, (whence came the red wafer and the red wax,) *the Oath of God*.

Of these institutions those sealed with *the oath of God* are the most sublime. "*The covenant confirmed of God*" in relation to the Messiah, had no seal but the oath of God. Hence the two covenants emblematic of its virtues;—the mitre and the throne, were solemnized by oaths. The covenant of peace through blood, and covenant of royalty and power, complete the official glory of the Messiah.—The Lord has given him for a covenant, a sacrifice, a purifier to his people. 'He is made of God to us wisdom, righteousness, holiness and redemption."

Concerning *seals* or *signs*, wherever God has annexed them, we have to remark, that they are either monumental of the facts on which the covenant is founded, or they are pledges and seals securing to the covenantees the blessings of the institution.

Circumcision was both a *sign* and a *seal*. So Paul affirms. Of Abraham he says, "He received the *sign* of circumcision," a "*seal* of the righteousness of that faith" which yet uncircumcised he possessed. He uses terms indicative of very different ideas. A *sign*, (*seemeion*,) a token or monument of a transaction; and a *seal*, (*sphragis*,) a guarantee, a pledge of approbation, a pledge confirmatory. Circumcision was then a sign to all the circumcised, a token, a monument significant of the separation of Israel to God under a special providence.

Signs intimate the same things to all the proper subjects of them; consequently, as a sign, circumcision intimated the same thing to every individual—Abraham, Ishmael, Isaac—or any infant son or servant taken into that institution. But it sealed to Abraham what it did not seal to Ishmael, Isaac, or any other person. It was *to him* A SEAL of righteousness before possessed—a "*righteousness of faith*." This it could not be to them, nor to any infant or unbelieving Pagan. Nor, indeed, was it ever a *seal* to any human being of any moral excellence, faith, or righteousness possessed before it. Its being a divine token, or mark confirmatory or approbatory of the single faith of Abraham, was altogether peculiar; because by his *faith* he became the father of all believers in all ages; and, therefore, the covenant of circumcision was given to him alone in *approbation of his faith*. His faith is thus made a model faith. If a million of believing men had been circumcised after the manner of Abraham, not one of them

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could say his faith was a model faith, or that his circumcision was a divine seal approbatory of his faith, nor could any one say it of them. On this subject there are volumes of false and absurd reasonings from men who, on other subjects, are learned and rational.

The style of the Apostle is, indeed, itself indicative of all this difference. He says "he received *the* sign of circumcision"—*the* token of the covenant—"*a* seal of the righteousness of the faith." It was *the* token and *a* seal. To all it was *the token*—to Abraham alone it was *a seal* of the righteousness of a faith before possessed. As *the token*, it was common to all—as *a seal*, it was peculiar to one, and only one man of all the race.

To every other human being circumcised according to the covenant, it signified the same thing. It did not mean one thing to A and another to B. It signified no spiritual blessings, it sealed no eternal blessings to Isaac more than to Ishmael—to Jacob, more than to Esau—to John, more than to Judas. This is true, whether contemplated as a *sign* or a *seal*. The seal to a bond confirms and secures just the specifications of the bond; and neither more nor less than the specifications to every one named in it. Now, Annas and Caiphas, Judas and Paul, were just as proper subjects of circumcision as David or Daniel, as Moses or Aaron. It secured only the provisions of that covenant. But neither the promise of the Holy Spirit, nor remission of sins, nor eternal life, were among the provisions of the covenant of circumsion. It, therefore, was neither the sign nor the seal of them. It was a covenant *in the flesh, pertaining to the flesh*, and *confined to the flesh*, specified in the covenant. It was not for all flesh, but for some flesh—for that flesh only which was in Abraham, or which would amalgamate with the flesh of Abraham. Abraham's son, Abraham's servant, or any one with or without faith, that would join with them in their fortunes, might receive it; but no one else. Indeed, of all covenants, human or divine, it may be affirmed that their benefits belong alike to every covenantee—that whatever is legally covenanted in them to one, belongs alike to every other legal subject of them. This single truth, as plain as any other Bible truth, for ever settles all debates among reasonable men, as to the provisions of this or any other covenant.

The covenant with Noah, the covenant concerning Christ, the covenant concerning the worldly inheritance, the covenant of the priesthood, the covenant of the sceptre, the covenant at Mount Sinai, and the covenant of circumcision are all alike in this particular. Every covenantee inherits equally and identically the same constitutional or chartered rights and immunities, just as every naturalized

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citizen of the United States has all the same constitutional rights and privileges of every other naturalized citizen. Every one in Noah's covenant, every first born son of Aaron, every one in the national covenant mediated by Moses, and every one in the covenant of circumcision derived the same advantages from the covenant of which he was a proper subject.

Paul, indeed, asks and answers the question "*what profit was there in circumcision*," and "what advantage hath the Jew!" Many advantages, indeed, were connected with it. But what was the chief advantage! Regeneration! Remission of sins! The Holy Spirit! Life everlasting! No, no: Not any one of these—but "chiefly to *them were committed the oracles of God*." The Gentiles now have these oracles without faith, without circumcision, without baptism. This, indeed, makes faith, regeneration, spiritual and eternal salvation possible; and this, indeed, is a great blessing. So, then, the matter of circumcision, as to its advantage, is settled by high authority. It gave the oracles of God in keeping to the Jewish nation. This was its highest approach to spiritual blessings!

But circumcision became a type. Of what! *The circumcision of the heart*. The manna became a type, the Sabbath became a type, the stricken rock became a type, Jordan became a type, and why should not circumcision become a type! We, believing Gentiles, are now "*the circumcision*," because (not in the flesh, but) "in the spirit we worship God, rejoice in Christ Jesus, and have no confidence in the flesh," neither in cutting, nor washing, nor cleansing the flesh. This once was the outward circumcision in the flesh; but neither baptism nor any other ordinance came in room of it. Such talk is a scandal to the age.—The circumcision of the heart by the Holy Spirit came in room of the circumcision of the flesh by the knife of a Jewish father or a mother, a master or a mistress. Circumcision is now "that of the heart," and not of the law in the flesh, "but in the spirit," "whose praise" (because the operation is invisible,) "is not of man but of God." The ancient prophets that preached concerning Chist and his kingdom were wont to say "circumcise the foreskin of your hearts." "Make you a new heart," &c.

It was the stress of the tempest of debate that first compelled a portion of protestant Christendom to make baptism instead of the Holy Spirit stand in the room of circumcision. And yet of all theological logicians, they are least entitled to our confidence who can make the sign of a covenant concerning the flesh, the sign of a covenant concerning the spirit;—who can tear away the seal from one bond, and patch in its stead the seal of another bond. Or, what is

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the same thihg, *write a new bond over an old seal!* From such logicians and theologians we all pray for a deliverance.

The myriads of Jews converted to the faith of Jesus as the Messiah that were baptized, notwithstanding their former circumcision, and the myriads of baptized Christian Jews that during much of the apostolic age continued to circumcise their children, one would think might have thrown some obstacle in the way of such reasoners as find for infant baptism a pretext in infant circumcision. They have, indeed, a faith that removes mountains;—a faith in human authority that removes the mountains interposed by Apostles and Prophets between their premises and their conclusions.

That Jesus and the Holy Twelve had all been circumcised and afterwards baptized; that all the first converts to Christianity were circumcised persons, had upon them the sign of circumcision, yet commanded every one to be baptized, is, in their vision, no obstacle to the theory of baptism in room of circumcision. Hundreds of years passed away before any one thought of making baptism a substitute for infant circumcision.

Our main object, indeed, in thus inquiring into covenants, their signs and seals, is rather to enforce the necessity of covenanting with the Lord than to descant upon the false reasonings and erroneous conclusions of such fathers as are looked up to for authority in introducing a new covenant for infants to sign before they can read it, or hear it read. Faith and repentance, of which we have taken some notice in former tracts, are peculiar to no dispensation of religion, nor to any age of the world. Since man fell till the present moment, faith and repentance have always been indispensable to deliverance from sin. "He that cometh to God must first believe that he is, and that he is a rewarder of those who diligently seek him." But the institutions and charters of privilege have differed in some respects, as time has advanced. Covenants of promise and of privilege have, indeed, always been in existence; and God's people have always been in covenant with God. The gospel is, indeed, presented in the form of a covenant. The Messiah seals it as his covenant—"the new," "the better," "the everlasting covenant." He is himself both the covenant and the Mediator of it, as he is himself the victim, the altar, and the priest. We are said to be '*in Christ*;' but before we are in him, we must come into him by covenant. He is the oath of God accomplished, and we take the vow, God is the covenanter, Christ the covenant, and we the covenantees; we are reconciled to God through him. He sealed the covenant with his own

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blood. The Lord's supper is the pledge of it. But he will have us to die, to be buried, and to rise again for him, as he died, was buried, and rose again for us. Hence the institution of Christian baptism. We must pass through the solemn sign, and must lie with him in the grave and rise with him to a new and better life. These are outward signs of an inward and true and real covenant with the Lord, by and through which we individually, each one for himself, are made partakers of the fulness of the blessings of the gospel of Christ. Every covenant propounded by God to man since his fall is based upon sacrifice. No intercourse between God and rebel man can be instituted upon any other principle. Every Divine stipulation is a stipulation of mercy dictated by a pure benevolence, a Divine philanthropy, and based upon such a sacrifice as inflexible justice and immaculate purity can approbate and acquiesce in. There is no covenant of redemption based upon human effort or human merit. All God's overtures are the offspring of pure unmerited favor. The conditions propounded are not merely to justify God before the universe, though that must be always secured; but benevolence requires that man should believe what God says, feel in harmony with all his requisitions, and obey from his heart every precept. The conditions of believing what God says and of doing what God commands, are all conditions of grace, of justice, and of pure benevolence. God, with all reverence be it spoken, can make no sinful man happy in any other way than the gospel propounds. Our duty, our honor, our interest and our happiness are equally consulted and secured in accepting the covenant of life through the obedience unto death of God's beloved Son. This we do by obeying from the hear the precepts of righteousness and mercy delivered to us by the Holy Apostles. Thus we enter into covenant with God, we become his, and he becomes ours the instant we obey from the heart the Apostles' doctrine.

Before closing, for the present, the whole subject of covenanting, we may add that there are times, occasions, and circumstances requiring us, or at least making it expedient for us, to stipulate private and personal covenants with God—indeed times when communities may and ought to enter into covenant with one another and with the Lord. We can adduce good examples for such transactions from the history of the ages of revelation. Individual men and communities of good men may, and indeed in some cases ought, to enter into a covenant with God. Jacob, on his way to Padan-Aram, is one case of this sort; and Nehemiah and the reformers of his time is another case in point. But of these we cannot now speak particularly. A. C.

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MYSTERIOUS CIRCULAR.

THERE are more things in this Western Country than are dreamed of in the studies and closets of Editors. The busy mind of some artful projector is agog, and in public and in private he is laboring to spring upon us grand and revolutionary enterprizes. The Reformation is laboring under the leaden weight of a thriftless corps of Editors; and the benevolent schemer "hears rumors all through the length and breadth of the land, among our brethren, that we have too many periodicals—that our efforts are too much divided—and already sees the buds of jealousy shooting forth among our editorial *corpse*"—(*corps!*) "Many of our good brethren feel themselves heavily burthened by the attempt" to support so many papers; and "thousands of dollars are annually expended for setting up type, that might be saved for the support of evangelists, &c." Besides all this, this lover of economy and hater of the spoils of office, has discovered that many of the present Editors have not a sufficient subscription list to give them an independent support;" and thus through "care and anxiety. want and poverty, are prevented from writing with that force and perspicuity they would, were these obstacles removed." These and other revelations are given forth as the moving causes with this man of daring might; and in the form of a circular, "without a local habitation" or a date—nameless, incog., and masked, are thrown into the churches, like the leaven of the Pharisees, to work.

But to what end! Why no less than the overthrow of the entire corps editorial; or, to use the more expressive tropes of the circular, to take away the spoils from "those of our brethren who, having taken the fever editorial, have gone in for taking the spoils to themselves;" or, more in keeping with coursing technics, "to run off the *track* the periodicals now in the *field*, and to give them (i. e. spoils) to as many evangelists as will aid in the decapitation and sequestration of the goods and chattels editorial of any type-owner or setter in the Reformation—provided only, he be an Editor. To effect this benevolent purpose, the plan proposed is the truly philosophic and well approved one of substitution. The Genius of Christianity, the Christian Review, the Bible Advocate, the Christian Intelligencer, the Christian Journal, the Christian Record, the Harbinger, the Christian Teacher, the Protestant Unionist, and all the other periodicals in the Reformation, whether pamphlets or sheets, are to be laid aside, blotted out from the operation; and in their stead, substituted, in the city of Cincinnati, "a large sheet in newspaper form, weekly, at $2

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per annum; devoted, one-fourth to first principles; one-fourth to the perfection of Christian character; one-fourth to general science and history; and one-fourth to news, political and civil, foreign and domestic; and somewhere, in some fifth, fourth, or some other corner, a place for advertisements—but only "religious ones."

Besides this weekly, there are to be three monthlies—made up of selections from the weekly; the one of them to contain as much or more matter than the Harbinger, at $2; another, as much as other papers of the same price, at $1; and a third, accommodated to the poor, at 50 cents. These are to be made out of the weekly, of such matter "as will be worth binding and preserving to future generations." This the weekly is not designed for, "but to be used as a tract and scattered by all possible means, such as dropping it in the street, to be picked up, *throwing it into your neighbor's yard at night*, (the italics are mine,) using it for wrapping paper, &c."

The establishment necessary to carry on these papers is to be made "emphatically the establishment of the brotherhood in the following way:—

1. To employ Editors at a fixed salary per year, to conduct said papers."

2. To have no agents—but an evangelist, and to give them at first, *one*-fourth of the subscription price, for every subscriber they procure; then, as the profits will justify, one-third, one half, &c.—dividing all the profits, after supporting the Editors and the establishment, among the evangelists, to each according to his success in procuring subscribers.

This is the sublime project—the unowned offspring of concealed parents, and the destined substitute of all that is good, bad, or indifferent in an editorial way, in the Reformation. Whence could have emanated so marvellous an agent! From the brain of what Jupiter has sprung, "full grown and armed," this goddess of wisdom and power, that is to put to flight not only the army of the aliens, but, like a real Medea, is determined likewise upon destroying her own kindred, her next of blood, only forsooth lest they should bite one another. We may ask these questions—it is natural we should; but be not too inquisitive: it would be uncourteous to introduce to the public, a man who had hid himself behind a curtain, or to tear off the mask from one who had designedly concealed his face in it. Many persons look best when thickest vailed. We must bear with the *modest*, and throw over *his cloak* of concealment *our mantle* of charity. But of the scheme itself and of the manner of its prosecution we may lawfully speak, since it is proposed for our consideration—proposed, too, if not by

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a name, at least by a man—an "*individual*," for it is declared to be of necessity an "individual effort."

At one time this "individual" seems moved by compassion for the poor Editors who are so *loaded down* by "anxiety and want" of support that they cannot write—and would appear led on by the philanthropic vision of lifting them up from their ashes and pouring into their brains the more *forcible* and *perspicuous* inspiration of a specie salary; fixed and inalienable, for one entire twelve month, in the city of Cincinnati, O. At another time he is almost ready to sink with sympathy for the "good brethren" who are so slavishly burthened in *supporting* these poor Editors, and would level, at a stroke, every unfortunate type-setter, who has been so frenzied by "the fever editorial" as in an evil hour to call upon one of them for aid. Anon he is tortured by the dark vision of appropriated "spoils," and with a vaulting ambition which well nigh o'erleaps itself, is ready to spring upon his Pegasus, like a second Bellerophon, and "run off the *track*" every spoils-taking Editor in the "*field*." Truly, Messrs. Editors, this is a dangerous man! His purposes are dire—and his armor is impenetrable, for he fires from the the dark.

Is it sympathy for the unsupported Editor that moves him! We might think so if he did not seem so bent on altogether killing him. Is it compassion for the "good brethren" who are burthened with the effort to support so many papers, that spurs him to his enterprize!—Alas! alas! No. He is trying by all the art and tact he is master of to make them subscribe to a new "weekly," at $2 per annum, with the privilege of paying *three times* over for parts of the *same* dish, only hashed up into smaller fragments and served in a different platter Is it the nauseous "spoils" that so retches his economical bosom, and makes him heave at the thought of a dollar taken to an Editor's own self! Nay, verily! He would no doubt himself like to be, and seeks to be. an Editor—a hired Editor too—an Editor with a fixed salary, and in the city of Cincinnati.

What is it, then, that is stimulating this man of darkness to throw out from his quiver such death-dealing arrows, winged by a worse than Parthian bow! Oh! the dear evangelists! We had liked to have overlooked them altogether. They are the men that should profit by the wits of Editors and fatten upon the spoils of type-setting. "Take nothing for your journey," said the Saviour to the Twelve, "neither staves, nor scrip, neither bread, neither money neither have two coats apiece. Preach the gospel." "Take with you," says this individual, "a pocket full of prospectuses for the Cincinnati weekly, *idem* the 50 cent, *idem* the $1, *idemque* the $2

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monthly—and ply your brethren for subscriptions, and verily one half the spoils shall be yours." "Having food and raiment," says Paul, "let us be therewith content: for they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have been seduced from the faith and have pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." "Be not content with food and raiment," says this man, "neither with the support proper to your calling, but covet the earnings of your devoted and useful Editors; strike down their printing-presses, and mingle into *pi* their type fonts; for the love of money's sake, drown in destruction and perdition their prospects of usefulness and support; seduce from their patronage their well-contented subscribers, and pierce them through with many good and pious frauds—till you 'run them off the track,' and verily the field shall be yours—that is, the *one half;* for, lo! *I* have told you. The rest will *I* set in order. O men of God, follow after these things, "but at present with as little noise as possible."

Is this the morality of the reformation! the spirit that is to govern our evangelists! the manner of procedure that is to characterize Christian brethren, laboring together for the conversion of mankind and the edification and comfort of one another! Yes, this circular is actually printed on the same sheet with another for co-operation, and without a name upon its face, to tell its paternity or whence it comes, is put into the hands of chosen evangelists, with private instructions to advocate publicly, the circular on co-operation; but for the other, that is this monstrous proposition for a paper and two pamphlets, to get as many subscribers as they can, "*with as little noise as possible, so as not to excite envy, jealousy, or opposition at present.*" And if any can be procured before the 20th of April, that is one week before the anticipated meeting of the self-styled "Christian Bible Society," they are to be forwarded to Cincinnati.

Now, as an humble Christian and a lover of the purity of the church, I lift my voice, not only against the scheme, as wild and chimerical in its *seeming* and more than suspicious in its *motive*, but most solemnly and earnestly against the manner in which it is sought to be foisted upon the brotherhood as "*emphatically*" theirs. It is not theirs—and it cannot be made theirs—for they will not have it. They have not asked any man or set of men to banish from their fire-sides, the many excellent and able papers, with which almost

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every mail greets them, and to throw into silence and the shade the powerful voices which now confirm and have long strengthened them, and the steady lights which have from the first burned upon their path-way, and are still showing them, with an unbroken beam, the ways of righteousness and peace. Does not the writer of this circular know that it is ridiculous to talk about "bringing all our principal Editors and writers together" at Cincinnati? From the East, West, North, and South he would marshall them all. I fancy I see them coming at the bidding of this magician, a goodly company—one-fourth armed with "first principles;"—another fourth sweeping in the robes of "Christian perfection;"—another fourth, with spy-glasses, peeping into "science," or, face averted, looking back for "history;"—another fourth, busy and bustling, picking up "news, political and civil, foreign and domestic;"—whilst the remainder are studiously inspecting advertisements to discover whether, upon the terms proposed, they are "religious" enough for admission into the Cincinnati weekly. Bethany and Franklin College must give up their Presidents, for they are both Editors, and "principal Editors," too; Eastern Virginia must send brother Coleman;—Pennsylvania, brethren Scott and Forrester;—Kentucky, Kendrick Raines and Crihfield;—Indiana, brother Mathes;—Massachusetts, brother Comings;—Tennessee, brother Howard; and every other place that can parade an Editor, must enlist him in this quaternion, to do valiant service, under self-elected and secretly appointed Brigadier and Major-Generals of this redoubtable "corps editorial," in the city of Cincinnati! What a host of talent is here! What walking encyclopedias of knowledge, political and ecclesiastic—congregated and drilled into "concentration of action and perfect harmony," for the sublime, and glorious, and arduous enterprize of editing a *weekly newspaper* at $2 per annum, and the further task of directing Printers not to *distribute* the *matter* of the same, till it has been served up in three separate portions per month, to suit the appetites and purses of less epicurean patrons. Can the "individual" be serious? All the "principal Editors and writers" in the reformation, to edit *one sheet* per week, and only *one half* of that devoted to religion! Why surely the men who have been so long editing, single-handed, or with only an assistant, as good weeklies as any body can make, must be prodigies—and the principal Editors and writers of the reformation mere babies—that it takes them all to carry on this offshoot of economy and foster-parent of evangelists!

But "many of the present Editors (i. e. many of less than a dozen)

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have not a sufficient subscription list to give them an independent support"—although "good brethren" are burthening themselves most unmercifully to keep them up. Yet this economical arrangement is to draw out of these same good brethren, by making them pay two, or three, or four times for the same matter, spoils enough to endow editorships in Cincinnati for this vast weekly and its reproductions—and comfortably fledge something under two thousand evangelists besides. Surely an old alchymist is revived, and aided by the new lights of science, has discovered the universal solvent by which thriftless subscription lists are to be melted into gold, and their purse-hungry owners either reduced to salaried Editors, or dissolved into nonentity and evaporated.

In all soberness I ask the question, Can our evangelists be seduced by such a miserable bribe as this, into a crusade against the Editors of the reformation, and become tools, in the hands of any secret underplotter, for the making of merchandize! Is there not too much of Paul's nobility and frankness in his imitators, to allow them to *countenance*, much less *aid*, any such underhanded project! If such an establishment as is proposed be desirable, and the brethren through all the length and breadth of the land wish it, why, go about it openly and aboveboard—advocate it publicly as the circular for co-operation—explain it fully—and let us all know what we are doing; but do not, for the sake of common modesty and candor, secretly cajole a few hundreds into subscribing, and then hold unpublished meetings and appoint yourself "General of the Order," and a friend or two, assistants; and afterwards fill up the list with names at random, without consultation or even notice—simply that you may call it "emphatically the establishment of the brotherhood." I am opposed to all such organizations, and I care not who knows it; for they are a reproach to Christianity and a satire upon the brethren. No matter what the object may be; I can never subscribe to the Jesuit motto, "The end sanctifies the means." Noble ends justify and flourish under noble means; and if I was the most ardent advocate of this or any other organization, I would not approve of such steps to effect it.

But do the brethren want such an establishment as this! I have travelled a little through the "length and breadth of the land" too, and have found the brethren much attached to their local papers and conscientious advocates of their usefulness, and the propriety—yea, the duty of sustaining *them*, not the Editors, but the *papers*, for the papers' worth; and I have not heard these troublesome rumors about too many periodicals. True, there are occasionally persons to be met with who think there is too much of every thing in the uni-

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verse, but themselves. Contrary to Newton's notion of a *vacuum*, it is all *plenum* with them. But no man of sense reads the feelings of society in these. Judging from observation, and from the circulation of the various papers among us, I conclude that there is a strong partiality for local papers, and that there is no well formed rumor striding it on stilts over the continent, and voting death to Editors and type-setters; but I think there will be a rumor, that it is wrong to proceed in any matter professing to be of the brotherhood, secretly and underhandedly, and to charge upon them or their Editors in the very manner of proceeding, "envy, jealousy, and opposition,"—gratuitously and in advance. Suspicion is not one of the fruits of love—nor the ordinary companion of a pure and disinterested enterprize.

If this individual wishes to get up a general publishing society in Cincinnati, or if he wishes to become an Editor, either principal or assistant of such a sheet and monthlies as are proposed, let him issue a prospectus, setting forth his design and giving us *his name*, and perhaps I will not only subscribe to it myself, but will try to induce others to do so. In the language of brother Burnet in his preface to the "Family Magazine," let him admit that "the reader has a right to inquire, Why another periodical!" and like him let him argue, that "there is less danger of our making or buying too many books, than there is of our wasting our time and money upon less useful enterprizes." But let not the efforts of good men be thwarted and clogged by dark and concealed counterplots; the peace and harmony of Editors disturbed by broad implications of "envy, jealousy, and opposition;" the feelings of good men wounded by the manifestations of a spirit of intrigue and finesse; and worse than all, the cause of our Master degraded and disgraced by a system of operation more in harmony with the spirit of a Loyola or the example of his followers, than the plain-spoken Yea and Nay of our Lord—or the open, bold, and undisguised character of his intrepid Apostles. Our brethren should put their heels upon the head of this serpent spirit at once, and let those who have not discovered it, know that they have not so learned Christ; but that they are determined to vindicate both a pure faith and a pure practice. W. K. P.

ELDER THOMAS M. HENLEY'S LAST LETTER TO A. CAMPBELL.

THE departure of our much esteemed and greatly beloved brother Thomas M. Henley, as reported in our last number, is certainly one

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of the most triumphant of modern times. The perfect self-possession and calmness which characterized his mind throughout his last illness, imparts to all his sayings and doings an influence very different from that which accompanies the flights and ecstacies of febrile excitement or the sanguine anticipations of persons of a very warm and ardent temperament. The peculiar activity of his mind and his tenacity of memory after an almost total collapse of all his physical powers, are as remarkable as his unwavering and unclouded faith and hope in God, and afford a very strong presumptive evidence of the separate and independent existence of the human spirit after death. When he had not power to move his tongue, he could read and write and deliberate—and had mental energy and determination, conscientiously and affectionately to perfect his last effort to do good to those for whose correction and reformation he had so long and faithfully labored.

While standing in the presence of the King of terrors, on the very banks of the Jordan, waiting to receive the last stroke of the mighty conqueror, he forgets not the honor of his Master, the happiness of his people, and the union and peace of his friends, but with the highest proof of disinterested benevolence which man can give, while almost standing in the presence of his Judge, his eyes are turned to those whom, despite of all their censures and unkind treatment, even to casting out his name and doctrines as evil, he loves and labors to enlighten, reconcile, and sanctify. To see one thus persevering, not merely to death, but even in death, in such works and labors of love, is, to my mind, one of the most sublime moral spectacles ever witnessed on earth, and the most irresistible proof of both the power and the excellence of faith which any one can exhibit to the church or to the world.—May the Lord in his great mercy accompany with his blessing, this, his last effort, to awaken the Christian family to a proper earnestness, and zeal, and effort in the cause of truth, peace, and righteousness in the earth; and to his name be all the glory!

A. C.

ELDER HENLEY'S LAST LETTER TO A. CAMPBELL.

HILLSBOROUGH, King & Queen, Jan. 19, 1846.

Beloved Brother Campbell:

Dear Sir—As I am now almost a skeleton, and to all human appearance, must shortly bid adieu to time, and enter into an eternal state of things, I feel anxious to communicate to your readers, some of the exercises of my mind, as it is probable this will be the last letter you will ever receive from me.

How awful the thought, and yet how sublime, to the humble, obe-

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dient, penitent believer in Jesus Christ, to be called into the presence of the infinite, all-wise, heart-searching Judge, to give an account of the deeds done in the body, or to be judged according to our works. Who is he, that has taken a calm and impartial view of his whole life, and compared it with the word of God, by which he is to stand or fall in the last day, but what must plead guilty before God! Though I have been engaged, going on thirty-five years, in trying to serve him, (and no man can say I have been afraid or ashamed to own him as my God, whom it was my delight to serve by day and by night,—neither feared I, for his sake, to step forward and expose the innovations and traditions of any and every man, let his rank among men, be what it might,) still, though I have thus labored without the hope of any earthly consideration, especially, since I became a Disciple or Christian, and have not since sought honor from any man or set of men, yet I find I have done but little, and that very imperfectly indeed. Was my time to go through again, how many errors and blunders, seeing things as I now do, would I shun, and strive to stand more perfect and complete in the revealed will of God! Thus, what few fleeting moments may be alotted me by my heavenly Father, I wish to employ most sedulously to his glory, and the happiness of my fellow beings.

I cannot do any thing now, but think, read, and write. Talking much, proves painful to me afterwards, as it increases the inflammation of my throat and lungs. My meditations upon the past, the present and the future, are full of sublime and glorious things, surpassing every thing that can occupy the powers of mortals. To think that we were by nature, "children of wrath even as others," and that God should have so loved us as to have sent his only begotten son into the world, that whosoever believeth in him should not perish, but have everlasting life! Can any thing equal this! I cannot conceive any thing to be compared with it. If I am saved, as I confidently do believe I shall be, I can say with all sincerity of heart, with Paul—"God, who is *rich in mercy, for his great love wherewith he loved us*, even when we were dead in sins, hath quickened us together with Christ, (by grace are we saved,) and hath raised us up together, and *made us sit together in heavenly places in Christ Jesus*; that in the ages to come, he might show the exceeding riches of his grace, in his kindness towards us through Christ Jesus." Oh! what a rich blessing God, our heavenly Father has bestowed on us, "that we should be called the sons of God, therefore, the world knows us not, because it knows him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he appeareth we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." To purify ourselves is the present work, from the lusts of the flesh, the lust of the eyes, and the pride of life. This is the all-important duty of every one that hopes to be like Jesus, when he appeareth.

Thanks be to my heavenly Father, I have no fleshly desires but for a little plain food and raiment, while I shall remain on the earth. I have cut loose from all earthly possessions, as a means of accumulating the things of the world. My children have what I had, and will

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see that all those to whom I owe any thing, will be paid on application, so soon as it can be obtained. My debts are few, except my subscription to beneficent purposes, to be paid at my death.

As to the lust of the eyes, when I first embraced religion, like Job, I made a covenant with mine eyes, which I have faithfully kept, except sometimes, when my brethren came to see me, like Joseph, I felt so pleased to have them around me, I spread double portions, particularly to the Benjamites, who you know always cleaved to the house of Judah, and to whom our Apostle Paul belonged.

As to the pride of life, no man can say of a truth, that I have hunted after the honors of this world, the titles and distinctions of men. I have always believed no man could be an unfeigned believer in Jesus Christ, who would receive, much less seek after the honors of men, as must be the case with most of our political men, such as legislators, military officers, or any of those officers whose commission comes from the kingdoms of this world, which are under the god of this world, "the prince of the power of the air, the spirit that worketh in the children of disobedience."

It is a grief to me, to see a Christian courting the approbation or honors of unbelievers, that he may be honored by them. We have at this time, two intelligent young men in the Virginia Legislature, that might prove a blessing to thousands, were it not for this soul-destroying sin, *the pride* of life. Their late squabble in the Legislature, is demonstration of the baneful influence it is to the Christian spirit to be in such places. *It is saying to the ungodly, we are not satisfied with the kingdom and government of God's dear son, and therefore wish to aid you in forming a more perfect code of laws for us.* These two young men will not deny that I have advised them to have nothing to do with political offices. Jesus says—"How can ye believe which receive honor one of another, and seek not the honor which cometh from God only!" Is it not evident, that the man who electioneereth to obtain any office, civil or military, seeks the honor of men, and proves he is not contented with the honors that come from God only! I would, a thousand times, greatly prefer the approbation of God in the discharge of my duty to him and my fellow beings, than to have all the honors that were ever bestowed upon any man, by all the unbelieving sons of Adam since the world began, or upon the believing ones who sought the honors of this world. "Evil communications will certainly corrupt good manners." I do not intend to convey the idea, that those whom God has called by the gospel, to the obedience of faith, who were in office at the time of their call, are now seeking the honors of this world, unless they use their calling for that purpose. Paul teaches us—"Let every man abide in the calling wherein he was called."

I can say, with a grateful heart, that God has done all things needful for me in time and eternity; and I feel confident, that he is as willing to save me and clothe me with immortality and eternal life, as I am to be saved by Jesus Christ his Son, who is my all in all. How glorious the future, then, must be to the humble, prayerful, obedient, penitent beggar at the throne of grace! The possession of millions and millions of worlds such as this, is not to be compared to the joys

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and honors that such a believer will experience beyond time; and that forever and ever. Oh! glorious Being, "Who shall not fear thee, O Lord, and glorify thy name! for thou only art holy: for all nations shall come and worship before thee, for thy judgments are made manifest."

I have but one desire, that I know of, to live here one week: and that is to see the end of the correspondence going on in the Christian Intelligencer, proposed by my friend and brother, Andrew Broaddus, to give him my reasons of complaint against the conduct of the Baptist towards us, in their decrees against us, and my views, the well authenticated views of the Reformers. You will see in the Intelligencer, the reasons, first, for our course; secondly, a summary of such of our views as they said were contrary to the plain letter of the scriptures; and lastly, our reasons of complaint against them. In this I have used great plainness of speech. My object in doing so, as he had no objection to it, was to prove to him the great injustice done us,—the cause of truth,—society at large, as well as to themselves. I considered it was a matter of infinite importance to them to see their errors and reform from them, or no "*sound and solid basis of union*" could ever be laid between us. For, if they really believed we were the characters they have labored to impress upon the minds of all men "that were lovers of truth and sound piety," I cannot see what confidence they could place in us, without a conviction of their errors. This was my only reason for being so plain and explicit as I have been. Let no man, therefore, when I am gone, impute to me any thing like an unfriendly spirit. No, my brother, I can forgive; yes, have forgiven all of them, as I believe they knew not what they were doing. And should there be the least disposition on their part to remove their unjust decrees against us, nothing shall be wanting, as far as I am able, to reconcile all misunderstandings, so as to bring about "a conference between us," as suggested by my old friend, to see if there cannot be laid "*a sound and solid basis of union*," between the Baptists and Disciples, or Christians.

Whether the Lord will preserve me to *hear* that my old friend and myself have opened up the way, ultimately, for others to meet in conference, and lay the basis of union between us, is beyond my ken. If he sees it is necessary for me to continue to aid in this good work, and to grant me the sweet consolation that my last hours on earth were spent in bringing together the real obedient friends of Jesus Christ, he will do it. But should he see it would be best for me and his Disciples, to depart, his will, I trust, will ever be mine; and I ask him to permit me to sweetly fall asleep in Jesus, until the resurrection morn, then to awake in his likeness and presume to reign with him in the enjoyments of immortality and eternal life.

What a pleasing and happy incident would it be, that after eighteen years, the 12th of next April, of a controversy which first originated in eastern Virginia between my old brother and self, upon the subject of Reformation, that God has preserved us both, (while all the *most violent public opposers*, in the west and east, have gone to the shades of silence; while nearly all the original ones in the Reformation are yet alive. I mention this, not from any invidious feeling

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towards any one, but to excite our gratitude to Him for his kind providence over us,) and brought us to close our labors on earth, in restoring *unity, purity, and peace among his dear children* in Eastern Virginia. I repeat it, nothing that I can do, should my life be spared, and strength and reason continued to me so as to grasp my pen, shall be wanting with me to aid in bringing it about.

But I confess, the conduct of Mr. Sands, their editor, has made such impressions upon my mind that he loves darkness rather than light, and would rather see the Baptists remaining in the grossest ignorance of the real position they stand towards God and us, than give them my reasons for our course, complaint against them, for their conduct towards us, and our views at the time of their decrees, until now. If he does lay them before his readers, there is, in my judgment, little doubt but union will follow. As I now hope my old friend and brother will use his influence to bring it about, should Sands refuse to let his readers see them, I think it would be the best work for us to save them, to have the correspondence published in pamphlet form, somewhat condensed, and revised by some of our more intelligent brethren who is able to do the subject more justice than I am, and place it in the hands of every intelligent Baptist in Eastern Virginia, that they may see their real position before the universe. I will subscribe ten dollars for that purpose, if Sands will not publish them.

Let me in conclusion, say to you after a correspondence of nearly twenty one years upon all the leading topics of the Reformation, while the sectarian wolves, whose fangs the intelligence of the people and the civil law have extracted, have been howling from east to west, and from north to south over you, I am the more persuaded of the great good work you are engaged in, and that no man or set of men can ever present a more sound or more solid basis of union than that which you and your venerable father have published to the world some thirty-five years ago.

I do feel grateful to God that I ever formed an acquaintance with you both, as you led me to see there is not a sect of professing Christians known to me, but what has forsaken the teaching, practice, or examples of Jesus Christ and his apostles; and that the glorious gospel needs only the unremitting, united, and faithful attention of all its friends in carrying out its own commandments into devout practice to make it triumphant over all the powers of earth and hell. *I say to all the Disciples—Do this brethren.*. May my heavenly Father continue to guide you by his unerring spirit, protect and support you through the tempestuous journey of life, shall be the dying prayer of one who has loved you unto death.

Yours in the blissful hope of a glorious resurrection to immortality and eternal life. THOMAS M. HENLEY.

LANDING OF THE PILGRIMS.

EUCLID, Ohio, December 22, 1845.

Brother Campbell—THIS is the anniversary of the *landing of the Pilgrims*. Two hundred and twenty years ago, this day, the ship May Flower anchored off Massachusetts coast, and on Plymouth

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Rock the resolute adventurers came ashore. Much must they have suffered, if the thermometer stood that night where it now does. From Albion's fair isle first they fled. The social spirit of that day and that land was too contracted for their noble freedom of soul. Holland received them; but Holland was yet in the dark. The "good deposite" of these sons of religious liberty was not destined to be lost amid that tardy population. The liberty of believing, of understanding, and practising the knowledge of the Bible, Heaven's last best gift to man, was a liberty too large for the cramped superstition of that age; and with this spirit of a new order of things, this germ of a new age, threw themselves on God and his word, and started for a land which groaned not under the rod of Papal supremacy—to a land which had never felt the blasting effects of the unhallowed union of kingly and hierarchal dominion.

John Robinson, the Pastor of the church, came not with his flock. He was educated at Cambridge; and he became Pastor of a dissenting church in the north of England, in 1602. In 1608 he removed with his church to Holland, where they remained twelve years. In 1620 a portion of them came to New England. Mr. Robinson himself intended to follow them, but he was prevented by his death, which occurred five years after, in the 50th year of his age. He is described as a man of "good genius, quick penetration, ready wit, great modesty, integrity, and candor." His spirit and attainments beyond his time, appear in the following *extract* from his farewell *charge* to his flock, that came to Plymouth coast, and became the founders of a new society. Let it resound throughout New England. Let every one that claims descent from such heroic ancestors, hear it! He accompanied them to the shore, in prayer he committed them to God, and addressed them as follows:—

"*Brethren*—We are now quickly to part from one another; and whether I may ever live to see your faces on earth any more, the God of heaven only knows. But whether the Lord has appointed that or not, I charge you in the presence of God and his blessed angels, that you follow me no farther than you have seen me follow the *Lord Jesus Christ*. If God reveals any thing to you by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded, I am very confident, that the Lord has more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who have come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw: whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it: and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as willing to embrace farther light as that which they first received. I beseech you to remember that it is an article in your church covenant, that you be ready to receive whatever truth

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shall be made known to you from the written word of God. Remember that, and every other article of your sacred covenant. But I must herewith exhort you to take heed what you receive as truth. Examine it, consider it, and compare it with the scriptures of truth, before you receive it; for it is not possible the Christian world should come so lately out of antichristian darkness, and that perfection of knowledge should break forth at once. And I would wish you by all means to close with the godly people of England; study union with them in all things wherein you can have it without sin, rather than in the least measure to effect a division or separation from them." [*Mather's Magnalia*, pp. 59, 60.]

Shade of Robinson, thy charge is forgotten! Could this good man revive and take a view of the present condition of the churches in America, would he not equally "bewail their condition." Dear brother, let *us* not come to a "period in religion;" let us follow on to know the Lord, and the whole truth as it is in Jesus.

A. S. HAYDEN.

ACTS OF APOSTLES.

SECTION III—CHAPTER IV.

Analysis of chapter IV.

The seizure of the Apostles: the assembly of the council in Jerusalem: Peter's speech on trial: its effects on the council: the decision of the council: its annunciation to the Apostles: the response of Peter and John: discharge of the Apostles: the behaviour of the church in Jerusalem on the occasion: the prayer of the church and its answer: the general character and behaviour of the whole Christian community in Jerusalem.

IV.—AND while they were yet speaking to the people, the priests, the ruler of the temple guard, and the Sadducees, came upon 2 them; being grieved that they taught the people, and announced, 3 through Jesus, the resurrection from the dead. And they laid hands on them, and committed them into custody to the next day;

1. "*The captain*"—rather *ruler* of the temple. This was a Jewish, not a Roman officer—the prefect of those priests and Levites that kept guard in the temple to prevent tumults. It was not the military captain commander of the citadel Antonia.

Why did the Sadducees become so intolerant towards the Apostles? Free-thinkers and worldlings, such as they were, are usually more liberal than the orthodox—than the strict and supercilious Pharisees. But Christianity, as developed by the Apostles, was more fatal to their theory than to that of the Pharisees. Indeed, it strengthened the Pharisees in their conflicts with the Sadducees: for if it was admitted that Jesus rose from the dead, then Sadduceeism was slain at one blow. They felt and feared this. Hence their violence against the Apostles. What a striking internal evidence of the narrative is found in the part acted by this famous sect! How natural and consistent with themselves was this their attitude to the Christians!

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4 for it was now evening. But many of those that had heard the
word, believed: and the number of the men was about five
5 thousand. And the next day their rulers, elders, and scribes,
gathered together at Jerusalem: both Annas, the high priest, and
6 Caiaphas; also John, and Alexander, and as many as were of the
7 high priest's kindred. And having set them in the midst, they
inquired, By what power, or in what name, have you done this?
8 Then Peter, full of the Holy Spirit, said to them, Rulers of the
9 people, and elders of Israel; if we are this day examined about
the benefit conferred on the impotent man, by what means he is
10 healed; be it known to you all, and to all the people of Israel, that
through the name of Jesus Christ of Nazareth, whom you crucified,
whom God has raised from the dead: yes, by HIM this man stands
11 before you hale. This is the stone which was set at naught by
12 you builders, that is become the head of the corner: and there is

4. "*The number of the men became five thousand.*"—It would seem that either the historian here gives the aggregate of the whole Christian male community then in Jerusalem, or that the converts at this time were exclusively men. This, indeed, might be, as males and females were not promiscuously seated at worship; and hence the crowd gathered around Peter and John was most likely exclusively men. But with many of the more rigid critics, and with some of the most judicious common sense interpreters, such as Camerarius, Doddridge, Rosenmuller, Kuinel, Bloomfield, Piscator, I think the change of style in the original from the word *added*, chapter ii., to the word *became* in this chapter, (as indicated by *prosetetheesan* to *egenneethee*,) rather intimates the aggregate of the disciples in Jerusalem, than a new addition to them of five thousand. Others may, however, differ from me without any offence.

6. "*Annas the high priest and Caiaphas.*"—Caiaphas was the son-in-law of Annas, and was at this time the high priest. So Josephus affirms. Annas had been high priest before him, and is, therefore, for distinction's sake, called Annas the high priest. Caiaphas being the present incumbent, is not officially designated. Doddridge suggests a change of punctuation to indicate this; but it is not satisfactory. Others explain the matter by alleging that Annas (or rather *Hanas*) was the deputy of Caiaphas the high priest, and by mere courtesy has the title. To us the question is not of any material importance. Luke and Josephus, however, are perfectly reconcileable according to usage.

6. "*John and Alexander,*" persons of great note. They are named by Luke to show what sort of opponents the fishermen of Galilee had to encounter. The Sanhedrim, indeed—the chiefs of the nation are compelled to take the field in person against those mighty men of faith;—witnesses of the resurrection. And here they sit as a council.

7. "*By what power or by what name,*" &c.—Curious question! A stratagem to entangle or to confound the fisherman. "The Sanhedrim used this formula," say some interpreters, "because the Jewish exorcists cast out demons and healed mortal maladies by incantation—by the name Abraham, Isaac, Jacob, Solomon, &c."

8—12. Peter's response is clear, bold, courageous, and remarkably definite and pointed. He keeps up the grand and awful antithesis—"*Whom you crucified—whom God raised from the dead.*" What a reproof! 'This is the

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salvation in no other name under heaven given among men, by which we can be saved.

13 Now, when they saw the boldness of Peter and John, and understood that they were illiterate men, and in private stations in life, they were astonished, and recollected their having been with
14 Jesus. And seeing the man that was cured standing with them,
15 they had nothing to say against it. But having ordered them to withdraw out of the council, they conferred among themselves, saying, What shall we do with these men! for that indeed a signal miracle has been wrought by them, is manifest to all the inhabi-
16 tants of Jerusalem; and we cannot deny it. Nevertheless, that it may not spread any further among the people, let us charge them, with the severest threats, to speak no more to any man in
17 this name. And having called them, they charged them neither
18 to speak nor teach any more in the name of Jesus. But Peter and John, answering them, said, Whether it be just in the sight
19 of God, to obey you rather that God, judge you: for we cannot
20 but speak the things which we have seen and heard. And having threatened them again, they dismissed them, on account of the people, finding nothing for which they might punish them; be-
21 cause all the people glorified God for that which was done; for the man on whom this miracle of healing was wrought, was more than forty years old.

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stone which you builders rejected, but God has selected and honored with the most imposing and important place. Salvation is exclusively connected with his name—the name that imparted health and soundness to the impotent man.'

13. The boldness and eloquence of Peter and John astonished them. They saw they were not men of rank nor learning—men occupying private stations of life. They now remembered that they had seen them with Jesus on some former occasion.

14. The lame man stood by them, confirming by look and action every word they said. Hence the council could make no response. They had not courage to even allude to the idle tale about his disciples having stolen the body of Jesus. They were alarmed, confounded and silenced They had not courage to deny a single fact asserted.

15—18. The deliberations of the council show that they were mentally more impotent than the cripple. They could make no show of argument against the facts of the case alleged, and their only policy is that of all tyrants—when they cannot argue they resort to political or physical force. They inhibit them from using any more that name—that, to them, awful and fearful name—Jesus the Messiah,—in any such case of healing or preaching.

19—20. This response of Peter and John is unanswerable, the council themselves being judges. They, therefore, only renew their threats of vengeance, and dismiss them. But the growing admiration of the common people became a wall of fire around the Apostles. The Sanhedrim dare not lay a hand upon them. The Apostles only ask to declare what they "*saw*

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23 And being dismissed, they came to their own company, and related all that the chief priests and elders had said to them.
24 And when they heard it, they lifted up their voice with one accord to God, and said, Lord, thou art the God who didst make heaven
25 and earth, and the sea, and all things that are in them: who didst say by the mouth of thy servant David, "Why did the
26 heathen rage, and the people imagine vain things! The kings of the earth set themselves, and the rulers combined together against
27 the Lord, and against his anointed." For of a truth, against thy
28 holy Son Jesus, whom thou hast anointed, both Herod, and Pon-

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and *heard*." They "*cannot*," they say, do less than that. *Cannot* indicates here not physical, but moral inability.

24. There was one simultaneous ecstacy in all the company of the faithful on hearing of the victory of Peter and John over the council. As the voice of one man, their praises ascend to heaven. One spirit of eloquence and love inspires them all, so that without premeditation or preconcert, their mouths are filled with the same words at the same instant. This is social worship in the superlative degree. Piety, genuine piety, is always full of the admiration of God as displayed in creation and providence, and strengthens itself by repeating the promises of God as a covenant-keeping God, as fulfilled in his providence and moral government of men. They ask for courage and the supernatural aids of the Holy Spirit.

27. "Thy holy *child* Jesus."—How much more dignified to have translated "*pais*" *son* in this case, as in Acts iii 13 and 26, the same translators have done. There it is rendered, "Who hast raised up thy *son* Jesus.

28. "What thy hand and thy counsel *determined* to be done." Προορίζω—(*proorizo*.) This word occurs but six times in the New Testament. Acts iv. 28, "*determined* before." Rom. viii. 29, (twice) "*did predestinate*." 1 Cor. 2, 7, "Which God *ordained* (preordained) before the world." Eph. i. 5. "Having *predestinated* us." Eph. i. 11. "Being *predestinated* according to the purpose of him."

It literally means *determined* or *marked out before*. "Thy hand and thy counsel had *determined*:" so it is found in Luke xxii. 22. The same word ὁρίζω, (*orizo*,) without the preposition προ, (*pro*,) *determined* or *marked out*. This word occurs in the New Testament just eight times, and is translated as follows:—Common version, Luke xxii. 22, *determined*. Acts ii. 23, By the *determinate*. x. 42, *ordained*. xi. 29, *determined*. xvii. 26, *determined*. xvii. 31, *ordained*. Rom. i. 4, *declared*. Heb. iv. 7, *limiteth*. Paul and Luke are the only inspired writers that use this word. It literally and most commonly means to mark out—declare in word or writing. It also means to *purpose* and *ordain* in one's own mind. Of the word, as found Luke xxii. 22, Doddridge remarks, "As this passage is not liable to the ambiguity which some have apprehended in Acts ii. 23, and Acts iv. 28, (which yet in the whole seem parallel to it in their most natural construction,) I look upon it as a most evident proof that those things are, in the language of scripture, said to be determined or decreed, (or exactly bounded and marked out by God as the word *orizo* most naturally signifies,) which he sees will in fact happen in consequence of his volitions, without any necessitating agency, as well as those events of which he is properly the author." "We need not fear," says Beza, "falling into any impropriety of speech when we use the language which God has taught."

That God by his Spirit clearly marked out in the 2d psalm, here quoted,

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29 tius Pilate, with the heathen, and the people of Israel, have com-
bined to do what thy hand and thy counsel marked out before to
30 be done. And now, O Lord, regard their threatenings; and
31 give to thy servants to speak thy word with all freedom; whilst
thou stretchest out thy hand to heal, and signs and wonders are
32 doing through the name of thy holy Son Jesus. And while
they were praying, the place in which they were assembled
was shaken: and they were all filled with the Holy Spirit, and
they spake the word of God with freedom.

32 Now the heart and soul of the multitude of believers was one:
nor did any one call any of his possessions his own; but all things
33 were common among them. And with great power did the
Apostles give forth their testimony concerning the resurrection
of the Lord Jesus: and great kindness was among them all.—
34 Neither was there one indigent person among them; for as many
as were proprietors of lands or houses, sold them and brought
the price of the things they sold, and laid it down at the feet
35 of the Apostles: and distribution was made to each one accord-
ing to his need.

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what Herod and Pontius Pilate had done to his Son, is unquestionably evident. And as both HIS HAND as well as HIS COUNSEL are united in their prayer inspired by his Spirit, we cannot separate his *hand* or his providence (indicated by his *hand*) from his purpose. The hand always follows the purpose of God.

31. Nothing could have been more sublime than the shaking of the earth under the knees of the company of the faithful, in answer to this prayer. The Gentiles sometimes regarded an earthquake as a favorable answer to prayer. Certainly nothing could have animated them more than this significant action, intimating that the earth and its inhabitants were subjected to their sway.

32. "*The multitude of the believers.*"—Here is a glorious display of that union of soul—of that oneness of spirit, the genuine fruit of the Christian faith and hope. The phrase *η' καρδια και η' ψυχη μια*, (*hee kardia kai hee psuchee mia*,) is a sort of proverbial expression. Various examples of it are adduced by commentators—Grotius, Elsner, Kype, as quoted by Bloomfield—*Δυο φιλοι, ψυχη μια.* Two friends, one soul. Diogenes Laertius being asked, What is a friend? responded, "One soul inhabiting two bodies"—*Εφη δυας τι εστι φιλοι, ησαν—μια ψυχη δυο σωμασιν ενοικουσα.*

33. "*Great grace upon them all.*" Com. Ver.—Beza, Whitby, Doddridge, &c. understand that the favor of God towards or upon believers is here intimated. The connexion rather intimates, to me at least, that it was the favor or good feeling of the people towards the disciples. We have Grotius, Pearce, Rosenmuller, and Casaubon with us in this instance, as well as Bloomfield.

All did not sell their possessions, as Calvin and Heuman observe; *osoi* being here, as on many other occasions, used indefinitely. So Peter intimates in the case of Ananias. It was a service not required of all—a spontaneous overflow of Christian sympathy and affection, never universal, but greatly praiseworthy and acceptable in the sight of God and man.

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PRACTICAL THOUGHTS AND REFLECTIONS.

The Book of Acts of Apostles is invaluable to all preachers and teachers of Christ's gospel, not only for the perfect models of Christian oratory, diction, style, and manner which it affords; but also for the precious specimens of Christian spirit, courage, and devotion which it presents to us, and the divinely approbated models of prayer and worship which we occasionally meet with in its details. We have already had three noble public speeches from Peter on the most interesting occasions in Jerusalem—speeches approved and sealed by the hand of God, and by the addition of thousands to the Christian community. The simple statement of the most sublime facts, precepts, and promises, with a pathetic earnestness of manner, and a deep devotional spirit, seem to be the secret of the great success attendant on his labors and that of his colleagues in this great enterprize. There is no theorizing, no speculative nor philosophical disquisitions upon the fitness, congruity, and propriety of things; but the simple declaration of what God and man have done, and a development of the rich and generous provisions of the gospel of Christ; with the duties immediately suggested and incumbent upon all that hear it. This great preacher seems wholly to rely on the great facts, precepts, and promises he has to develope and sustain, and on the mighty evidence of their truth and importance which he has to offer. In doing this, he forgets himself and all the dangers around him. There is no decoration of his thoughts, no parade of words, nothing mechanical, nothing artificial—all is natural, easy, and unaffected. The hand of the Lord and the spirit of the Lord are his reliance.

In his address to the rulers of Israel he is courteous, but firm, unfaltering, and decided. He seeks the glory and honor of his Master, and disclaims all power, or sanctity, or merit of his own. He never forgets the two great points of conviction, the agonizing contrast, when he alludes to the name of the Lord—"*Whom you crucified, whom God raised from the dead.*" 'Be it known to you all, and through you to all the people of Israel, that through the name of Jesus, whom you crucified, whom God has raised from the dead---yes, by HIM this man stands before you hale.' And yet waxing more bold as he is animated by the fact he has himself uttered, he adds, "This is the stone set at nought by you builders, which God has made the head of the corner"! What a contrast between their judgment and that of God! And to make the matter still more personally interesting to them, he adds, "There is no other name under heaven pronounced amongst men by which mankind can be saved." Volumes are here expressed in a few words.

Among their own company what a delightful scene! When in the midst of the brotherhood how different the aspect of things! They report the scenes transpired, and state to them the threats and charges of the council. Whereupon simultaneously the whole assembly address God. How solemnly simple, and yet how eloquent their prayer! They encourage and strengthen each other and themselves by ascribing to God the existence of the universe—proclaiming his creative power, wisdom, and goodness. Then they quote his words of prophecy and promise, and apply them to the case, and ask for courage and freedom of speech, and a continuance of signs and wonders. There is no praying for secret and mysterious changes to be wrought in the hearts of their enemies, but that they may speak the word, and that God may prove it by accompanying signs and wonders. Their prayer was immediately answered in every point they made.

We have, then, a description of the whole Christian multitude. And who can imagine a society more enviably happy than the church in Jerusalem? What love, what affection, what brotherly kindness, and mercy reigned amongst them! Such are the first fruits of the gospel in its legitimate workings in the human heart.

We judge the tree by its fruit. Can any one condemn the gospel or

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Christianity by its tendencies? Can any one imagine a system more worthy of God or of man than that system of faith preached by the Apostles? And should we not contend earnestly for the ancient order of things—for that exact system of faith, that mode of preaching, and those divine ordinances enjoined by the head of the church through the holy Apostles? Alas! what a defection---what an apostacy from the ancient faith and manners! What confusion, strife, and barrenness have the doctrines, traditions, and false philosophy of vain and foolish teachers superinduced! How has the pure gold become dim, and the light of the gospel been turned into darkness! Is it not the duty, the privilege, and honor of every man in Christ to seek for a restoration of the pure and incorrupt faith and manners of the truly ancient and primitive church? A. C.

THE ART OF DYEING—*No. I.*

THE art of dyeing consists in impregnating flexible fibres with any color which may be desired, in such a manner, that it will remain permanent, under the common exposures to which it may be liable.

The union of the coloring matter with the fibres receiving the dye, is purely chemical, and not mechanical, as in the case of the application of paints. Wool has the greatest attraction for coloring substances; silk comes next to it; then cotton; and, lastly, hemp and flax. These materials, also, absorb dye-stuffs in different proportions.

Previous to the application of the dye, the greasy substance which covers the fibres of wool, and the gluey matter on those of silk, are removed by some kind of alkali. Their natural color is, also, discharged by the fumes of sulphur. The resinous matter and natural color of cotton and linen, are removed by bleaching.

The materials used in dyeing are divided into two classes—*substantive* and *adjective*. The former communicates durable tints without the aid of any other substance previously applied; the latter requires the intervention of some agent which possesses an attraction for both the coloring matter and the stuff to be dyed, in order to make the color permanent. The substances used for this purpose are usually termed *mordants*. Agents capable of acting in some way as mordants, are very numerous; but *alumina*, *alum*, the *sulphate* or *acetate* of iron, the *muriate of tin*, and *nutgalls*, are principally employed. The mordant not only fixes the color, but in many cases alters and improves the tints. It is always dissolved in water, in which the stuffs are immersed, previous to the application of dye. Dyeing substances are also very numerous; but a few of the most important have, in practice, taken precedence of the others.

Blue, red, yellow, and black, are the chief colors, for which appropriate coloring substances are applied; but, by a judicious combination of these same materials, and by a proper application of mordants, intermediate hues of every shade are produced; thus, a green is communicated by forming a blue ground of indigo, and then adding a yellow by means of quercitron bark.

The *blue dye* is made of indigo; the *red dye*, of *madder*, chochineal, archil, Brazil-wood, or safflowers; the *yellow dye*, of quercitron bark,

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turmeric, hickory, weld, fustic, or saffron; the *black dye*, of the oxide of iron, combined with logwood, or the bark of the common red, or soft maple, and the sulphate or acetate of iron. The dyes made of some of these substances require the aid of mordants, and those from others do not.

In communicating the intermediate hues, the different dye-stuffs, forming the leading colours, are sometimes mixed; and, at other times, they are made into separate dyes, and applied in succession.

In this country the business of the dyer is often united with that of the clothier; but, where the amount of business will justify it, as in manufactories, and in cities or large towns, it is a separate business. The dyers sometimes confine their attention to particular branches. Some dye wool only, or silk, while others confine themselves to certain colors, such as scarlet and blue. The principal profit of the dyer, when unconnected with manufacturing establishments, arise from dyeing garments or stuffs which have been partly worn.

The origin of the art of dyeing is involved in great obscurity, as the ancients have not furnished even a fable, which might guide us in our researches. It is evident, however, that the art must have made considerable progress, long before authentic history begins. Moses speaks of stuffs dyed blue, scarlet, and purple, and of sheep skins dyed red. The knowledge of the preparation of these colors, implies an advanced state of the art, at that early period. Purple was the favorite color of the ancients, and appears to have been the first which was brought to a state of tolerable perfection. The discovery of the mode of communicating it, is stated to have been accidental. A shepherd's dog, while on the sea shore, incited by hunger, broke a shell, the contents of which stained his mouth with a beautiful purple; and the circumstance suggested the application of the shell fish as a colouring substance. This discovery is thought to have been made about fifteen hundred years before Christ.

The Jews esteemed this color so highly, that they consecrated it especially to the Deity, using it in stuffs for decorating the tabernacle, and for the sacred vestments of the high priest. The Babylonians and other idolatrous nations clothed their idols in habits of purple, and even supposed this color capable of appeasing the wrath of the gods. Among the heathen nations of antiquity generally, purple was appropriated to the use of kings and princes, to the exclusion of their subjects. In Rome, at a later period, purple habits were worn by the chief officers of the republic, and, at length, by the opulent, until the emperors reserved to themselves the distinguished privilege.

There were several kinds of shell fish, from which this coloring substance was obtained, each of which communicated a shade somewhat different from the others. The kind collected near Tyre was the best: and hence the Tyrean purple acquired especial celebrity. So highly was it esteemed by the Romans, in the time of Augustus, that wool imbued with this color was sold for one thousand denarii per pound, which, in our currency, amounts to one hundred and sixty-eight dollars. After all, the boasted purple of antiquity is sup-

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posed to have been of a very inferior dye, when compared with many which we now possess; and this is only one among many instances, wherein modern science has given us a decided superiority over the ancient.

The color, second in repute with the purple of antiquity, was scarlet. This color was communicated by means of an insect, called *coccus*, and which is now denominated *kermes*. Besides the various hues of purple and scarlet, several others were in some degree of favor; such as green, orange, and blue. The use of vegetable dyes appears to have been but little known to the Romans; but the Gauls had the knowledge of imparting various colors, even the purple and scarlet, with the juice of certain herbs. The irruption of the barbarians into the Roman empire, destroyed this, with the rest of the arts of civilization, in the western parts of Europe; but having been preserved, more or less, in the east, it was again revived in the west, principally by means of the intercourse arising from the crusades.

Although indigo seems to have been known to the ancient Greeks and Romans, yet it does not appear to have been used for dyeing. The first that was applied to this purpose in Europe, was brought from India by the Dutch; but its general use was not established without much opposition from interested individuals. It was strictly prohibited in England, in the reign of Elizabeth, and about the same time, in Saxony. Many valuable acquisitions were made to the materials employed in this art, on the discovery of America, among which may be enumerated, cochineal, logwood, Brazil-wood, and Nicaragua, together with the soft maple and quercitron barks.

The first book on the art of dyeing was published in 1429. This, of course, appeared in manuscript, as the art of printing had not then been discovered. An edition was printed in 1510. The authors to whom the world is most indebted for correct information on this subject, are Dufuy, Hallet, Macquir, and Berthollet, of France; and Henry and Bancroft, of England; all of whom wrote in the 18th century.

CIRCULAR.

Beloved Brethren—At the Ohio State Meeting, held at the Bell Church, near Martinsburg, Knox county, the following conclusions, after an interesting discussion, were arrived at upon the subject of co-operation:

1. That co-operation is necessary for the spread of the gospel.
2. That it is the duty of all the brotherhood, to engage in this co-operation.
3. That in this co-operation we should contribute our means, either in property or money.
4. That this contribution should be on the principle of equality.
5. That we should make all our contributions to, or employ the evangelist nearest home.
6. That the evangelist should spend at least one-half of his time out of the church or churches, that employ him.
7. That it is the duty of each sister to pay fifty cents, and each

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brother one dollar per head; and that all members pay at the rate of two dollars per thousand, on all property owned by them, annually; and that all persons do as much more as they please, as a matter of benevolence.

The church at Elizabethtown, Licking county, at which place the next Annual State Meeting is to be held, on Tuesday, after the first Lord's Day, in October, 1846, would take the responsibility upon herself, of sending this circular to her sister churches throughout the State. She would most earnestly and affectionately recommend, that the brethren adopt and act upon the above conclusions, with this additional one:

8. That the churches and evangelists most contiguous to each other, should co-operate together, as that the evangelists should labor and travel together, two and two, or three and three, according to Apostolic example, the young and inexperienced going with the old and experienced. She would further recommend, that the brethren do all they do for the Lord, and not for men; for all which, she would urge the following reasons:

1. There is but little or no effective co-operation among us, and but little or no systematic action in the support of evangelists.

2. Several evils exist among us. Old, well tried, and talented preachers, are leaving the field for want of support. Intelligent and promising young men are turning their thoughts to other professions, for want of proper encouragement. The churches are getting into distraction, and the young and feeble ones are dwindling away and dying, for the want of proper attention from suitable and well skilled evangelists. The strong and more able churches are saying,—"Come and preach to us, and we will pay you so much;" and the evangelists are compelled to listen to said money call, or else starve, or not preach at all. A few popular preachers who can enlist a good many, and get up an excitement, are getting nearly all that the brethren give, and our excellent drill officers are getting scarcely any thing; and thus, many are being brought into our ranks who are not drilled into "perfecting holiness in the fear of the Lord." But few new churches are being built up, and but little is done comparatively for the conversion of the world. Last, not least, many arrant imposters are passing through among us, with a pitiful tale, begging and picking up our money, and injuring the cause in many places past recovery; and leaving our true-hearted and devoted preachers to follow in their wake, and get nothing.

3. The church being the 'light of the world, from which the word of the Lord should sound out, by her holding forth the word of life in the midst of a perverse nation,' it is our duty to enter into a systematic plan of co-operation, so as to put into the field and sustain more laborers, seeing that the 'harvest truly is great, and the laborers at present very few.' We should also endeavor to avoid, and to cure the above named evils, and to bring the ample means and resources that we have among us, into action, which are now lying dormant for the want of some system or plan to draw them out, and thereby render the brotherhood more actively benevolent, and zealous in the work of the Lord.

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It will be easily seen, that by this plan we can have a general and systematic action for the evangelizing the world, and that four fold more means will be employed in that work than is now being done. Those covetous idolators which are among us doing nothing, while a few benevolent persons are burthened, and alone sustaining the whole weight of the cause, will be detected, and the church have an opportunity to cure them by earnest, affectionate, and salutary discipline; or else withdraw from them, and be no longer cursed by them. We shall have more and better preaching than we have now, and a greater variety, for we shall have more in the field, and being WELL SUSTAINED, and devoting their whole time, they will preach better, and having one-half of their time to themselves to go where they please, they will go abroad among the brethren, and take care of the poor and feeble churches, and build up more new ones. The strong and able churches will not have so good an opportunity to monopolize the best talent among us. If we want a protracted meeting, we can send for whom we please, and let our preacher go in return, each preacher being paid at home still. Travelling imposters will be banished from among us, for, as each man is paid at home, they will get nothing by going abroad, and not being sustained at home where they are known, they will of course be starved out.

It is earnestly requested, that no church adopt a lower ratio than that proposed, but that many rich ones adopt a higher one. In conclusion, dear brethren, we would beseech you by the love of God, to our lost world—by our salvation through Jesus Christ—by our high hope of eternal life—by our duty to our fellow man—by our duty to God our heavenly father—by the sufferings of a world lying in sin and wickedness—by all the terrors of that everlasting destruction, and second death to which they are hastening on to in the broad road of ruin, as fast as the wheel of time can carry them—to engage in this work.

Done by order of the Church.

REMARKS.

I would fain hope that things are not so bad in other regions as within the circle of the churches from which has emanated the preceding circular. Still, I know that the wants and evils complained of are more or less true in sundry other regions. It is high time that measures were adopted for the better supplying young and infant communities with help—with more adequate assistance—and that something more perseveringly was not only attempted, but thoroughly and systematically prosecuted throughout the length and breadth of the land. There is no such supervision of communities—of cities and provinces, or states as was certainly contemplated and practised in primitive times. The want is being felt and acknowledged by us annually, more and more. I sometimes ask myself and others, to what state of depression matters must go before brethren will be constrained to do their duty.—One thing is most obvious,

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the cause in several regions must rather recede than advance, until more effectual measures for its supervision and support are vigorously adopted. While some things in the preceding circular might be made less obnoxious, still, upon the whole, it is a document entitled to the consideration, the serious regard of all who feel any real and enduring interest in the cause of the common salvation.

A. C.

THE ORTHODOX PREACHER.

To my taste there is nothing more unsavory than conflicts among Christians. While controversy about tenets and principles may be sometimes useful and expedient, conflicts about moral or Christian improprieties, real or alleged, are seldom to be justified or endured. Such conflicts when confined to the closet, or within the narrowest circles, are painful enough; but when pronounced in public assemblies, they are still more to be regretted; but most of all grievous and injurious when committed to writing, printed, and published over a continent. To appear in defence of oneself against any assault of this sort, were it only in the presence of two or three persons, is always unpleasant to a sensitive mind: how much more so when that defence must be made before the whole church and the world at the same time! It was, therefore, with very great reluctance that I yielded to the imperious necessity of defending myself from certain imputations made and published to the world and to the church, by one, too, not regarded merely as a Christian brother, but as a scribe and elder in Israel. Had he privately (as the Christian law would enjoin in most cases) imputed to me actions or motives so unworthy and unchristian, though even then aggrieved, I might have saved both my accuser and myself the pain and the obloquy of a public exposure. But as the case was, and the circumstances connected with it, I had to choose between a public response or silently admit the imputations. Indeed, justice not merely to myself, but to the brotherhood and the cause which we plead, peremptorily demanded from my hand that I should repel the charge as publicly as it was alleged. If Paul were justifiable in publishing to the world the dissimulation of Peter touching his compliances with the Gentiles, when that behaviour only very remotely reflected upon his course of conduct, certainly much more would he have felt himself obliged in a case where his own moral character was involved. No one can read his epistles without discerning his sensitiveness on such matters.

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When compelled to the defence of myself, I resolved to make just as few points as the nature of the case would permit, and to discuss them with as much respect to the feelings of their author as I could under all the aspects of the imputations. I did hope that such a defence would be useful not only to the "*Orthodox Preacher*," but to some others who have the command of an engine so powerful in good or evil as a printing-press. I also intended that the author of these imputations should have a favorable opportunity of displaying a just regard to Christian justice, truth, and candor, by making such a demand of him as the nature of his allegations suggested, and thus giving him an opportunity to atone for the injury done, in such a way as to regain his former standing with me and the Christian public.

My three brevier pages have, indeed, elicited from him full fifteen pages of——what shall I call it! An apology, a defence, a recrimination, or all together! "With him it is merely a "REJOINDER!" Were I to rejoin in the same ratio, I must now give my *five and forty pages* of small pica! But I cannot voluntarily afflict my readers with such a calamity. I would, indeed, be pleased to say that these fifteen pages, extending, too, through two months' lucubrations, are just such a document as both greatly honors its author and myself.

A few particulars of prominence I shall notice with all conceivable brevity:—

I am represented as writing under excitement. This may be a virtue or a vice. We all have feelings. A being without them is neither a man nor a Christian. The feeling of indignation is just as commendable too, as the feeling of approbation. It is spoken in praise of the Messiah by the Evangelist Mark, that on a proper occasion he was "filled with anger." Should I provoke a person of well established moderation and self-government to indignation, instead of criminating him I would rather justify him and condemn myself, than make his excitement a plea against him. If I wrote under an excitement, it might, on that account, have more deeply penetrated my friend with a just view of his conduct towards me. According to my philosophy of men and things, had I grievously offended a brother of well tried temper and moderation, I should never have thought of beginning my defence as the Orthodox Preacher commences his—saying, "In a first rate humor I have seated myself, most courteous and gentle reader, for the purpose of making" [what! an apology!] "a fraternal rejoinder to the remarks of the Harbinger," &c. "I am compelled in self-defence to ward off a blow from an *excited brother*," who, "*in the midst of perturbation*"—"*in his excitement*," has said

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that which "*must be set to the account of the general infirmity of human nature*," &c. Such are a few of the phrases interspersed through his pages (italicised by me) by way of seasoning his wit and smartness. Such is my indignation, and such is his 'first rate good humor.' Few men of discernment very highly estimate such 'first rate good humor,' either in conferring or receiving such compliments. Still, to do him more justice than he has done himself on this occasion, I must say, that while I feel some indignation at his unprovoked and good-humored assault upon me, I was not at all impelled by that kind of excitement which he seems much better to comprehend than the term *indignation*.

But in the second place, I am not satisfied with the "rejoinder" on another account. The 'Orthodox Preacher' says that "he does not regard the things that he has written as blameworthy in themselves when rightly interpreted, but because they have ministered offence." As nothing is blameworthy in itself unless rightly interpreted, I cannot see the propriety of such an appendage unless to intimate that there may be a "*private interpretation*" of these words that makes them praise or blameworthy, as the case may be. What he has written of me is, then, no way censurable in his judgment, if rightly interpreted. But who shall be the interpreter!—! He adds, "The whole piece, so far as it alludes to brother Campbell, has, by what fatality I know not, been misunderstood, misinterpreted, and made to say and insinuate things which never came into the head of the author." He is, then, a very obscure writer, or I am a very dull commentator. But as it becomes me to explain my interpretation rather than to comment on his style, I will, for the sake of coming to a clear understanding, first admit that it is even so. I have misunderstood him. Then if the words bear my interpretation, he is at fault: if they will not, I am at fault. But as I am ruled by our dictionaries and grammars, I fear that we shall not be able to decide this matter. To explain myself fully, I will advert to one of his allusions to Bethany College. He says, "It may turn out a great many *white-fingered* and *pretty dapper* preachers." This was to me a new class of preachers. In my notice of it I confessed my inability to comprehend this new epithet; and accordingly gave him four acceptations of the word *dapper*, allowing him if he thought proper, to make a selection and explain himself. But, instead of making a selection, in compassion for my ignorance of the word, he comes with Cobb, Walker, and Webster in his arms to correct me of a gross misconception of the meaning of *dapper* preachers. I had said that *dapper*, with me, meant *brave, valorous, active, neat*, &c.

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He informs me that, according to the above lexicographers, it does not signify brave or valorous as opposed to cowardly, &c. But I had said nothing about cowardly. This emendation was uncalled for. I simply said it meant brave, valorous, active, neat. Against me he arrays the formidable triumvirate of Walker, Webster, and Cobb. But, with all due respect for my obliging instructor, I must inform him that he is himself mistaken. Webster *does* define *dapper* as follows:—"*Brave, valiant, active, neat, tight.*" See Webster's Dictionary, New Haven edition, 1841, 2 vols. octavo. He may also consult Richardson's large Dictionary, London edition, 1839, 2 vols. quarto. He defines it by *strenuus, fortis, strenuous* and *brave*, and also "a small man in stature, but *courageous, active, brave.*" It is not safe to become critics in language on the authority of spelling-books and pocket dictionaries.

A few years since I gave the Orthodox Preacher a hint on his lexicography. At that time he was dealing in Greek etymology, and was, by dint of critical authority, about to compel us to call ourselves Christians, because the Greek verb used by Luke [*chreematizo*] did positively intimate that the disciples were, by divine authority, called Christians, as indicated by the verb used. Meantime, he kindly attempts to remunerate me by enlightening me out of Walker and Webster on the meaning of these mystic *dapper* preachers. We commend his zeal and industry, but regret that his opportunities have not been equal to his merit. This is a small matter, truly; but as he is confident that I misinterpreted his words, it is due to him that I show there is much probability in the assumption, inasmuch as to the word *dapper* he and I affix very different ideas. Using words in a private sense of his own, and I using them in the public acceptation, I may have misconceived him. Still I am not the only unfortunate interpreter of the language of brother Crihfield. All my correspondents that have written to me on the subject of his dialogue, and every one with whom I have conversed on the subject, have erred in the same way.

I should be exceedingly glad to have his interpretation of the following sentences. Assigning reasons for my opposition to the organization of an American Christian Bible Society by a few persons in Cincinnati, he uses the following words:—"If the American Bible Society had commenced at Bethany, and if the New Translation had been contemplated as coming within the distribution of the society, then brother Campbell would have said nothing against it." To me, this passage would seem to insinuate or surmise very fatally to my reputation for sincerity and disinterestedness; that I was

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wholly actuated by an inordinate selfishness in the whole affair. But, as there is "nothing to be regretted" by brother Crihfield "as blameworthy in anything he has written on the occasion when rightly interpreted," these words may mean the very opposite of the sense that I have attached to them. Hence I shall not make my dictionary an authority. We shall leave the matter with his pocket editions of Cobb, Webster, and Walker.

We would have made another passage in his notice of me a ground of complaint were it not for his new method of interpretation. "I looked," said he, "with no little interest to the course the Harbinger would take in relation to this institution, and am not disappointed now the course of that print is not only now shaped but known to all." This sentence I, of course, understood to be explained by that last quoted. He was *not disappointed* in his expectation that "because it was not located at Bethany, nor organized for the circulation of my new version, I would oppose it;" but fortunately he has given us his interpretation of the sentence, and I shall give it to my readers. His words are:—

"Finally, for the present, and I trust forever, brother Campbell calls on me for an explanation of my reasons and grounds for supposing that he would oppose the American Christian Bible Society. I will tell him so far as my memory serves me. (I wish my brother had omitted the word *surmise* which he so often and unfortunately uses.) In the first place, I did not myself think the society was started in the best conceivable manner. There are brethren here with whom I conversed on the manner of its origin, and they know that I disapprobated it. I was among those who were not consulted in reference to such a society, and knew nothing of its existence till I saw my name published as one of the managers. I felt for a time afterwards as if I could not concur in the measure; for (such is our vanity) we all like to be consulted a little now and then. Immediately I thought of brother Campbell—how will he like it? for I supposed at that time that he had not been consulted on the subject. I thought that he should have been advised with on the whole premises, and I think so still; but having nothing to do in the matter, I did nothing. Finally, taking an impartial view of the objects of the society, and perceiving them all to be good and directly in harmony with our general principles, I became a convert to the enterprize purely out of principle, and succeeded in overcoming my little motives of vanity and selfishness.

"I conceived that the Editor of the Harbinger would feel an apparent slight more keenly than myself, by how much he led in public sentiment in advance of his humble servant. I believed that he would withhold his approbation longer than we did, because of this impropriety in the mode of bringing the institution into existence. He should have been consulted first on the subject. We did hear guesses among the brethren as to the cause of brother C's apparent opposition; but, as we stated in the October Preacher, we let them pass for gossip. Such, then, were our reasons for anticipating opposition from our brother. We hope they will prove satisfactory to him."

In all these there was no surmise, but only he *supposed* that I had not been consulted, and *supposed* that I had the same "little motives

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of vanity and selfishness" with himself, and *believed* on these suppositions, (not surmises nor suspicions,) but on these *suppositions*, that I would withhold my approbation longer than he did. I wonder if he supposed that I would ultimately, as he did, become a convert to the enterprise *purely out of principle*, against my principles. Well, then, we understand one sentence correctly, if, indeed, the words in the explanation are not liable to the same private interpretation in common with the text. Then he merely surmises that I am governed by his own motives of vanity and selfishness, only with this difference, that being more complaisant than I, he repented of his bad motives, while I, yet perversely obstinate, continue where I was.

For some things, however, the Preacher has apologized; such as his allusions to our college and college-bred teachers. Now, although in this case, the plaster is not quite so broad as the sore, we shall in pure good will, stretch it as far as almost, if not altogether, to cover it. The Christian Baptist, he says, did sometimes, in days of yore, drub college-bred divines. Very true. But it never drubbed schools, nor colleges, nor education, nor educated men *as such*. The Millennial Harbinger would, were it necessary now, go all lengths with the Christian Baptist in reprobating college-bred divines and many other such things. But that work is now done.

After a second month's reflections, the Orthodox Preacher thought it good to make a real apology, in the words following, to-wit:—

"Our Lord required of his disciples, saying, "All things whatsoever ye would that men should do to you, do ye the same unto them." I love and approve it with all my heart, and acknowledge the infinite wisdom and divine authority that framed and enforced it. By comparing all my actions and words with this perfect rule, I find and feel that I have erred on more occasions than one: but touching particularly my Colloquial Discourse published in October last, I find that I said some things which, were I in brother Campbell's circumstances, I would not desire that he should say about me. Justice to him, as well as duty to my Master, requires that I should make this full and honest avowal of my convictions. I am free and bold to do my duty at this conjuncture, if all other men should refuse to do justice to me. Let it not be understood, however, that I am here pleading guilty to the base *motives* imputed to me by the Harbinger, of 'slander and detraction.' Sincerely sorry I am that our brother has used such words: but I have disposed of them as stated in the '*supplement*.'"

To this there is, however, appended a sort of invitation to make an apology for my former allusions to brother Crihfield, in the words following, to-wit:—

"To all this I trust that I will be indulged in adding the following remark:---Is the Harbinger willing that I should say of him as many unclever things as he has said of me? Will he venture up manfully to the golden rule, holding in his hand the Harbinger for four years past."

On reading these words *four years*, I was somewhat "excited," and

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had almost said to myself;—Then it seems brother Crihfield has been only making reprisals for four year's debts. I immediately took down the Harbinger since 1841, and run over the index of every volume, that I might see what I had said of him. I find several allusions to the Heretic Detector, Christian Family Library and the Orthodox Preacher, but not one sentence imputing to him any evil motive, word, or action. I have spoken favorably of his zeal, labors, &c., but regretted the inappropriate terms, which, as it appeared to me, he selected for his periodicals. While a "Heretic Detector," he was warring with errors rather than with heretics; while editing a "Christian Family Library," he was publishing a weekly paper; and now, while an "Orthodox Preacher," he is heterodox in the esteem of the orthodox parties.—Perhaps I may have, in a manner too familiar, and in too good a humor, spoken too freely of these freaks of the imagination, but certainly with no intention to injure, but to suggest a more sober, consistent, and grave heraldry. If, however, I have in any of my remarks offended against any Christian precept, on his showing it, confession shall be promptly offered.

He reminds me of the terms of approbation and esteem in which he spoke of me in some remarks upon Mr. Waller's Review, and of the abuse which he received from some anonymous pen in said Review for it—and that all this communication was in the very same cover with this offensive notice of my position to the new Bible Society. I admit all this. But when I read the first month or first part in that envelope, and remembered that my response to brother Burnet had reached Cincinnati after his strictures on my position were written, but before the number was issued, and penitent for it, as I then believed he was, I could not but regard those commendations, appended to said article, only as a propitiatory sacrifice for what had been unfortunately printed before my reply reached him.—Much better he had printed my reply in that number than his review of Mr. Waller's strictures on the Lexington debate: for in that case he would have escaped all these troubles with Mr. Waller and myself. This act of justice being still withholden from me, greatly subtracts from every thing he has since said or written on the subject. Had he published my response to Elder Burnet on his pages, what he had said of my motives and actions would have been sufficiently neutralized for my taste.

Another objection I have yet to make. I sincerely wish that it may be the last I may have to make to any thing he may ever say of me. I do not think that his jests about my having been once opposed, and now no longer opposed to the Bible Society, are worthy

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either of the gravity due to himself or to the subject on which he wrote. I never was opposed to any Bible Society in Cincinnati, New York, or London; but I am and was opposed, and I presume will always be opposed, to any Bible Society composed of a few individuals in Cincinnati or in any other city, who, without any notification, publication, or call upon the brethren outside their own city to participate with them in the affair, shall constitute themselves into a *continental association*, calling themselves the "*American Christian Bible Society*," electing officers for the nation, appointing a treasurer from among themselves, &c. &c., and then calling upon the whole Christian community to form auxiliaries to them, and to send their funds to the management and disposal of their officers elect. To all such associations, for whatever purpose, however plausible or excellent, I am constitutionally, morally, and religiously opposed; I care not how excellent and well meaning the brethren may be that assume such responsibilities.

I trust I shall henceforth be understood on this subject. I have not one unkind feeling to a single soul connected with this affair, nor to my fellow-laborer, Arthur Crihfield. On the contrary, I sincere-desire that grace, mercy, and peace may be upon them all. I think neither the brotherhood nor myself have been treated in this affair as the law of love requires, but I pray the Lord to forgive us all our faults and errors, and to make us perfect to do his will, working in us to will and to do of his benevolence; and to him be all the praise, now and forever! Amen. A. C.

LONG DEFERRED ARTICLES.

In arranging documents that arrived here during my long tours of last year, the following escaped notice, and now appear a year after date.—Under present arrangements we trust that few, very few, instances of this kind will hereafter occur. We may yet add to these some others. A. C.

Chippewa, Wayne county, Ohio, March 9, 1845.

The good cause of our Master is progressing in this region. Some thirty-seven have been baptized upon a profession of their faith, in this vicinity, within the last ten months. There was a church organized about two months since, of twenty-six members. We have had eight additions since that time. May the good Lord prosper us and all that love him in every place! W. A. Belding.

Burlington, Boon County, Missouri, March 7, 1845.

I have received into the churches at Vevay and Republican, Switzerland county, Indiana, within the last year, about 57 persons; and the whole

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number of additions by my ministry within the last five years, amounts to about 750.

I am now laboring at Cynthiana, Harrison county, and Mount Carmel and Cooper's Run, of Bourbon county, Kentucky; at all of which places, I think, a majority of the members are improving in Christian character. May the good Lord greatly bless them! J. M. HOLTON.

Pittsburg, Pa., March 7, 1845.

We have had our brother J. H. Jones laboring in our meeting in Alleghany City for some time past, say about two weeks. The result has been sixteen persons added, each of whom obeyed that form of doctrine preached first at old Jerusalem. Our brethren attended in large numbers throughout the meeting, and frequently had to stand up that strangers could have seats. In a word, we have had a refreshing season; and now that brother Jones has left us, we pray the Lord's blessing on him wherever he goes.

L. O. C. NICKLIN.

Nicholasville, Ky., February 20, 1845.

On Friday before the second Lord's day in January, 1845, I held a protracted meeting near Fredericktown, in Nelson county, Ky We had 7 additions. At Hillsborough, on the third Lord's day, we had 5 additions. In Springfield, Washington county, on the third Lord's day in February, where we had the most interesting meeting I ever saw in that place, closed with 4 additions; and the prospects are very flattering for much good in future, if some of our able Evangelists could visit the congregation.

W. P. CLARK.

Paris, Tennessee, March 2, 1845.

Brother Sandy E. Jones has been with us a few weeks, holding meetings most of the time to large and attentive congregations.—Considering all circumstances, he has had great success. *Twenty-one* were added to the cause from the sects and from the world. He has left for Dresden and Jackson. J. R. H.

Boon County, Missouri, February 25, 1846.

Brothers Allen Wright, Church, and myself, recently held a five days meeting in Fayette. There were four added to the church, who gladly received the word and were baptized. Brother Wright had spent the last few weeks in Macon and Adair counties. He added some thirty by faith and obedience. The good cause is prospering in many other portions of our State, and is greatly suffering for the want of more public teachers of Christianity. Oh! that we had more to meet the urgent demands for our labors from every direction in our State! T. M. ALLEN.

NEWS FROM THE CHURCHES.

Boon county, Mo. March 20, 1846.

Dear brother Campbell—The day before yesterday I returned from a tour of two weeks in Lexington, in Lafayette county. I commenced speaking in Lexington on Saturday before the 2d Lord's day, the 7th inst., and continued until last Monday night, the 16th. I was greatly assisted for a few days by our gifted and excellent young brethren, Gaines and Church. The result was glorious for the cause of Christ; twenty-one, (I believe,) were added while I was there; several had been added just before, by the labors of brethren Gaines and Church, which make in all, since last Nov. 72 additions, (I think.) It was a splendid triumph, won by the truth. The Baptists had been in operation a week before I arrived, and obtained something like 20, I understood. The Methodists and Presbyterians united with them,

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which, at least, done something for immersion; and several who had been on *their* anxious seat, or *mourning bench*, afterwards heard the word, believed it, gladly received it, and were baptized. Praised be the Lord. How different the state of things in that city *now*, when contrasted with last November. "How *good*, and how pleasant it is for brethren to dwell together in unity." On last Tuesday morning I took leave of my kind and generous friends in that city, and am once more at home—meeting my family in the enjoyment of good health.

Brethren Palmer, Gaines, Church, and others, closed a meeting at Independence, last week, where some 40 additions were had, making in all, some 86 accessions since the good work began, some few weeks ago.

Brethren Gaines and Church had been laboring at Carrolton for a few days before I left Lexington. I understood they had gained 11. Never have I seen such demand for our preachers since I have been in the field. The fields are already ripe for harvest, and glorious would be the result, if there were only laborers to go forth and reap. Oh! that we could induce more young men of piety and Bible knowledge to take the field.

While I was absent, our congregation lost two of its members, in the death of sister Gordon, and brother Wm. Robinson, Sr.

In many places the sects are becoming vastly bitter; but many are coming out and uniting with us, and multitudes are coming from the world, and acknowledging Jesus to be Lord, to to the glory of God, the Father.

T. M. ALLEN.

We rejoice to hear from various sources, that those principal points where we labored most, on our late visit through Missouri, have, by labors of the able band of evangelists in that State, enjoyed quite an ingathering. Many, it seems, have been added to the Lord; and the work still advances. May they all hold fast their begun confidence and the rejoicing of the hope firm to the end! A. C.

Lexington, Missouri, March 20, 1846.

Brother T. M. Allen has just closed a meeting here, with about twenty valuable additions, and a good prospect for many more soon. Brethren Gaines and Church have also received forty accessions at Independence in the last three or four weeks. W. BELL, Jr.

Indianapolis, Indiana, March 17, 1846.

Brethren L. Jamison, N. Waters, and T. Trochart, evangelists of well established reputation, held a meeting in Belleville and Danville, at which eighteen persons were immersed into the faith.

I have recently made a visit to Cleaveland and Ohio City, during which twelve persons were baptized, and two from the Methodists united by letter. Four persons in Holmes were immersed during my late visit. J. H. JONES.

Another Minister converted to Christian immersion by the Campbell and Rice Debate:—

Part of a letter to Professor James Mason.

About four weeks since I baptized, in this town, George S. Skilbeck, an ordained Minister in the Protestant Methodist Church. He is a native of Yorkshire, England—preached four years in England, and two in this country. He was brought to believe and obey the truth by reading Campbell and Rice's Debate; and for this reason I wish you to communicate to brother Campbell the above intelligence, as I think it important for him to have a record of such cases. He may have use for it some time or other. Bro. Skilbeck is now a student in Bacon College, and promises to be very useful in the ministry.

SAMUEL HATCH.

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Centreville, Bourbon county, Ky. April 3, 1846.

I returned from Mayslick, Ky., on the 24th of March, after a stay there of some nine days, and under rather adverse circumstances, witnessed the addition of about twenty members to the body or church of Christ there, they were mostly from the world, some reclaimed, greatly to the joy of every Christian heart. Our beloved brother, L. Sandidge, I found and left confined to his house, extremely ill, but resigned and cheered by the hope of a better life. Brother A. Mitchell, one of the Elders, was also too unwell to be out. I saw him twice in his sick room, and had much happy Christian conversation with himself and friends; great good I trust affected during our meeting. Brother Wm. Brown, employed as an Evangelist in that county, (Mason,) is laboring efficiently. May the mercy and peace of the Lord rest upon you and yours, and may your extensive usefulness continue, and your path become brighter and brighter, to the end.

JOHN ALLEN GANO.

Granger, Medina County, Ohio, April 2, 1846.

Our good cause is improving some in this region of late. I immersed at Dalton ten persons a few days since. M. L. WILCOX.

Mishawaka, St. Joseph's county, Ia. Jan. 20, 1846.

It may not be uninteresting to you to learn that there is a congregation of Disciples in this place. They were brought together about two years since, and have gradually increased under the most determined sectarian opposition; present number, about 70. Several trying scenes of difficulty have recently transpired, which have resulted in the *loss* of 4 or 5 members by discipline, and retarded the work; but we trust it will yet prove a greater good. We meet every Lord's day, and have occasional preaching, and do not forget to remember the Lord Jesus in his institution. We feel our weakness in many points of church order, but are growing in knowledge day by day. H. E. HURLBUT.

"MYSTERIOUS CIRCULAR."

From an authentic source we learn that at a late meeting of the Bible Society at Cincinnati, the "mysterious circular," noticed in a former page, was publicly disclaimed by the Society; one of its agents having, without the authority of the Society, taken upon himself the responsibility of the project. How insecure the peace and the prosperity of any community or association, when any one of its agents or members may assume to do what is right in his own eyes, without consultation or authority! I am also led to believe, from other sources, that the good sense of a portion of the community had already discountenanced the project because of its unfeasableness and the secrecy with which it was got up and sent round the country. I trust its fate will be a warning to other rash and inconsiderate spirits."

A. C.

OBITUARY.

Charlottesville, Va, April 20, 1846.

Died on the 8th of last February, in Baltimore, where she had been, for about five months, under medical treatment, Mrs. ANN ELIZA SIZER, at the age of 20 years.—She had been lingering for eight or ten months, during which time she bore her sufferings with the greatest fortitude and resignation.

Died at his residence, near Scottsville, Albemarle, Va, on Thursday, the 20th ultimo, Mr JOSEPH COLEMAN, in the 77th year of his age.

To those who knew the deceased, little need be said of his life. He who lives to number three score years and ten is sure of character, and character which I always strongly marked, and distinctly impressed upon the mind of the community he lives in. To his distant friends and connexions, however, it will doubtless be gratifying to know that he died as he had lived—a firm and hopeful believer in the gospel of Jesus Christ. This is

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the great source of consolation to the Christian, if not to every man, in the death of those he loves. Nearly sixty years ago he embraced the Christian religion, and united himself with the Baptist church, in which he died. For many years he suffered greatly from disease, and particularly from nervous affections, which seem to have been constitutional, and often productive of much unhappiness. He was exemplary, eminently exemplary, in all the prominent relations of society. As a citizen, he was patriotic, fearless, and upright. In the domestic relations, he was affectionate and kind. As a neighbor, he was generous and just. There were peculiar to him, a lofty independence of spirit, and an austere and uncompromising integrity of heart, which few appreciate duly, and which still fewer practise. Indeed we may truly say of him, as was said of the ancient Roman—

"The elements,
So mixed in him, that nature might stand up,
And say to all the world, *This was a man!*" [*Intelligencer.*]

MIDWAY, *Woodford County, Ky.*, April 13, 1846

Dear brother Campbell—It is my painful and lamentable duty to inform you of the death of father. He died on the 27th of last January, with the glorious anticipation of living in that brighter and better world, which remains for the people of God. He had just entered his 59th year, of which about 15 years he spent in the church of Christ. He bore an illness of about 16 days with great resignation, during which time he often prayed that he might depart and be with the Lord to enjoy those treasures which never fade away. He seemed to possess a great desire to see our Lord and Saviour Jesus Christ and enjoy his presence. He often admonished his friends and children around him to cultivate more the spirit of devotion, and to think and concern themselves le s about the things of this world. I trust he is now enjoying that abode, which ere many years shall roll round, will be my happy lot to enjoy—"where the weary are at rest and the wicked cease from troubling." He left five children to mourn his loss, but not as those who have no hope. Our loss is his gain. "The Lord giveth and the Lord taketh away, and blessed be the name of the Lord!"

J. H. WILLIAMS.

THE NATURALIST.

The Naturalist and Journal of Agriculture, Horticulture, Education, and Literature, conducted by J. W. Loomis, J. Eichbaum, J. S. Fowler, and T. Fanning, at Franklin College, Tennessee

Such is the title of a very respectable monthly periodical, of 48 large duodecimo pages, at $2 per annum. The three first numbers of it have arrived at this office, well filled with useful knowledge on several of the subjects on which it treats. We should think such a periodical, emanating from the Faculty of Franklin College, worthy of the reading of all who can pay for it. In the third number alone there are the following subjects:—The Fossil Giant; Valley of the Jordan; Fresh Water Shells; Geology of Harpeth Ridge; Improvement of Soil; Texas Cattle; Farming on twenty five acres; Yellows in Peach Trees; Bone Manure; Education of Farmers' Daughters; Woman; the Alpaca; Agricultural School; Education; Astronomy; Fate of Genius; the Punishment of Death; Society for the Diffusion of Useful Knowledge; Art of Printing; the Age; Prussian Education.—The only article in the work to which a student of the Bible could object, is that from the North American on the *punishment of death*. There is, indeed, in it some statistics not well assorted, but it goes against Heaven's own decree—that *a murderer shall be killed*. Still we hear both sides.

A. C.

BROTHER R. Y. FERGUSON.

WE are much gratified with the intelligence that brother R. Y. Ferguson has consented to remove, with his family, to Baltimore, with the intention of making it his home. His correspondents will please address him at that place. He has been unanimously chosen by the brethren to preside, in company with brethren Austin and Dungan, over the interest of the church in that city. He is to be wholly devoted to evangelical labors and pastoral duties; but although he will frequently preach the word, he is not to do the work of an evangelist, but to act as an overseer of the church.

A. C.

BRETHREN J. T. JOHNSON AND M'CHESNEY.

THESE brethren, so well known, and so highly and deservedly appreciated in Kentucky, are now on a visit to the Old Dominion. They are laboring in Eastern Virginia. They are to visit Pittsburg and Bethany on their return to the great West. May the Lord bless their labors, and direct their journey to us full of the blessing of the gospel of Christ!

A. C

☞ Communications from brethren Creath, Henshall, and others, crowded out of this number, shall appear in our next.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. III. BETHANY, *JUNE*, 1846. No. VI.

TRACTS FOR THE PEOPLE.—*No. VII.*

FLESH AND SPIRIT—LIBERTY AND NECESSITY.

NEW INSTITUTION.

IT was observed in our Tract on "*Covenants of Promise*," that those vouchsafed to Abraham, Isaac, and Jacob, were finally engrossed and developed in two grand *social* institutions, called "the Old and the New Covenants." Each of these had its own peculiar provisions, precepts, promises, and mediator. Moses mediated and ministered the one; Jesus the Messiah mediates and administers the other.

These great institutions are very improperly called, on the title-page of our Bibles, "the Old and New Testaments." "Testaments are of no force," said Paul, "while the testator lives." Whether a true or false version of the original, this, certainly, is a true saying. The last will and testament is made valid and obligatory by the death of the testator. But neither God nor Jesus Christ made two last wills or testaments. Hence the title-page of the apostolic writings usually printed "THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST," is every way inadmissible. First, a *new* testament of Jesus Christ implies that there was an *old* one! Is this a fact! Again, if there be two testaments of Jesus Christ, the last one only is valid, according to the proper meaning of the word, and the reasoning of the Apostle. But does any one believe that Jesus Christ made first one will, and then changed it, making it void, by a second—or last will and testament! Yet all our Bibles published "*by authority*," perpetrates this great mistake, this palpable aberration from propriety. Translate it "the covenant of Jesus Christ," or "*a new covenant administered by Jesus Christ*," and we speak rationally, scripturally, and intelligibly. God has given to mankind in the Bible two great covenants, the first administered by his *servant*,

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Moses, the second by his *Son*, Jesus Christ, our blessed Lord. The former is the old, the latter the new covenant. By a figure of speech very common, the Jewish writings are called the old covenant, because they contain it, and grow out of it; and by the same figure, the Christian scriptures are called the new covenant, because they contain it and originate from it.

These two grand social institutions, it was also remarked, are but the development of two great promises made to Abraham; one concerning his natural, the other concerning his spiritual offspring. One of these promises is—"I will make of thee a great nation, and will bless him that blesses thee, and curse him that curses thee." The other promise is—"In thee," that is, "*in thy seed*, shall all the families of the earth be blessed." One family exhausts the first covenant, while the second unites in one community all the faithful of all the families of the earth. The first promises to all its subjects, all worldly and temporal blessings; the second guaranties to all its subjects, spiritual and eternal blessings.

But the centre of attraction, or the principle of association in these two communities differs as radically as do the blessings stipulated in each of them; so that connexion with the one community secures no interest in the other. The *flesh* of Abraham is the centre of attraction in the one, while the *faith* of Abraham is the centre of attraction in the other. All the privileges, rights, interests, and immunities in the one are fleshly and temporal; all the rights, interests, and immunities in the other are spiritual and eternal. A person being the son of Abraham by the flesh gives him no interest whatever in any of the blessings of a son of Abraham by faith. Neither does a Gentile's being a son of Abraham by faith, give him any interest whatever in any of the covenanted blessings of a son of Abraham by blood.

Every thing in these two institutions is consistent with their respective centres of attraction, or principles of union. Blessings and curses, temporal and fleshly, are the rewards and sanctions of the one; while blessings and curses spiritual and eternal, are the rewards and the sanctions of the other. The ordinances attached to the first covenant are called "*carnal*," while those appended to the new, are *spiritual*. The inheritance of the first covenant was worldly. Its blessings were in the basket and in the store, in the flocks and herds, in fruitful seasons and abundant harvests, in oil and wine, in milk and honey, in victories and triumphs over their national and personal enemies. Their tabernacle and their temple, with all that appertained to them—their altars and lavers, their tables and candlesticks,

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their censers and incense, their gold and their gems, their priests and victims, their blood and water, their oil and wine—their music and their dance, their trumpets and their cymbals, their feasts and their fasts, were all of the same sensible, fleshly, and worldly character, suited to a carnal, worldly, and unregenerated nation; every citizen of which, good or bad, was a member of the church: for the church and the nation of Israel, were not only commensurate, but identically the same. Their suspensions were mere temporary separation from the public assemblies, and their great excommunication was death according to the law.

Still, under that national and worldly, or politico-religious institution, there were persons who had faith in the promised Messiah, and spiritual illumination; who saw the promised blessings afar off, and embraced them, and walked with God. But they were sanctified and saved by the grace and spiritual provisions of another institution—the kernel that was in the shell of those outward symbols. For "the law was a shadow," or faint adumbration of "good things to come;" not, indeed, "the exact image of them," but a general outline through which those "led by the Spirit" were inducted into the holy of holies of that sublimely allegoric representation. Still, the good and the bad worshipped in the same sanctuary, came up to the same festivals, observed all the same rites, and shared in all the national blessings and calamities.

They had, indeed, legal sacrifices, a legal repentance, and a legal remission of sins. The sinner came to a priest, as great a sinner as himself. He carried his lamb, his kid, or his calf to the altar. He laid his right hand upon its head, confessed his sin, and killed it. The priest piled its flesh upon the altar, poured out or sprinkled its blood, while the fire of heaven consumed it. This done, the legal penalty only was remitted. It did not strengthen the heart, nor "make him perfect who did this service as pertained to his conscience." Hence, their sins were again "remembered every year," in the annual atonements. And even the most faithful and believing amongst them only received a final and plenary remission of sins, by reason of the ransom then prospective "for the redemption of the transgressions" under that covenant, that they who were then called, might with us partake in the blessing of the eternal inheritance.

The Jewish institution, and the people under it, were alike carnal. "Carnal ordinances," says Paul, "were imposed on them until the time of reformation." They had *letter* and *symbol*, but they had not the spirit nor the reality. They had, indeed, the word addressed to the ear, and the picture to the eye; but that which was spoken they

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neither understood nor obeyed; and that which was a type they could not read, "for they could not see to the end or meaning of that which is now abolished." Paul, that greatest of commentators, most aptly calls it *letter*, and *type*, and *shadow*, while with him the new covenant is "*spirit*, and *righteousness*, and *life*." The *letter* killeth, while the *spirit* giveth life. It is also called "the ministration of condemnation," while the gospel is called "the ministration of righteousness." The former, indeed, was gloriously introduced, but much more gloriously the latter.

Still, we must enter the sanctuary of the Lord through its own portico. The new covenant always presupposes the knowledge of the old. The reader of the apostolic writings is supposed to have read or learned from Moses and the Prophets. The gospel presupposes the law. It was a school-master to introduce the Messiah to our acquaintance. It is all *letter* and *type;* but we receive the spirit through the letter, and the reality through the type. "The law was given by Moses, but the grace and the reality, or the truth came by Jesus Christ."

As the body to the spirit, so stood the Jewish to the Christian institution in many prominent points of view. As the spirit dwells in the body, so the gospel dwelt in the Levitical institution. When that died, the spirit, or that indicated by all its ordinances, alone survived. So that while that religion sanctified to the purifying of the flesh only, the Christian sanctifies the spirit, and through it, the soul and body. "We, therefore, serve in newness of spirit, and not in the oldness of the letter." "Christ is the end of the law for justification to every one that believeth." The ritual of Moses, says Paul, "stood only in meats, and drinks, and diverse ordinances concerning the flesh, imposed on the Jews until the time of reformation."

We, then, serve in a "better tabernacle," than did the Jewish people. For their animal sacrifices, we have the slain Lamb of God. For their deliverance from penal temporal sufferings, through the blood of bulls and goats, we have "justification from all things"—through faith in the blood of the Messiah. For their legal purification by "the water of separation," we have the sanctification of the spirit, through faith in the blood of Christ, and baptism into his death. For their oil of consecration, we have the anointing of the Holy Spirit, by which we are led into all truth and holiness. For their national adoption, we have a personal and filial adoption into the family of God, by which we feel that we are sons, and can say, "*Our Father*, who art in heaven."

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The doctrine of a future life, and of the immortality of man, constituted no part of the Jew's religion. There is not one promise of eternal life, not one word of the heavenly inheritance in any part of the Jewish institution. Neither is there one threat of any punishment after death. Indeed, neither salvation nor damnation, in the Christian sense of these terms, ever occurs in any portion of the writings of Moses, so far as they respect the Jewish nation, religion, or peculiarities. The law was *added* to an antecedent promise, as Paul affirms. So that the Jewish institution is to be contemplated as an episode—an intercalary or parenthetic dispensation.*

It was added to the antediluvian revelations. Enoch, the seventh from Adam, is one of those ancient Prophets who taught a future life, a future condemnation of wicked men; and in his own personal translation to heaven, God gave a practical demonstration of the certainty of a state of immortality for those who walked with God according to the rules prescribed for them. That such rules were given, is evident, from the fact that where no law is, there can be neither obedience nor disobedience.

Evident, then, it must be to all who reflect on scripture premises, that the object of the Jewish institution was not to reveal life and immortality, nor to prescribe rules for the attainment of them. Moses and his law are better defined by Paul to the Hebrews. When comparing him with the character and official grandeur of "the Apostle and High Priest of our religion," Paul represents Moses as having lived and acted for "*a testimony of the things that were to be spoken in after times.*" God gave the mould or pattern to Moses, and Moses cast the type. He gave the letter which leads us to Christ and which reveals Christ to us. To this the Prophets added much in after times. Still, Moses and his tabernacle and worship are but the patterns of things in the heavens—a shadow of good things, then future, but now come.

The covenant of circumcision and of the law, as ministered by

*Bishop Warburton's very learned and valuable work on the legation of Moses, so far as he attempts to prove the divine legation of Moses, because of his omission of a future state is, in its logical character, a splendid sophism from a very great man. He, indeed, proves, that of all the ancient lawgivers and political philosophers that lived, Moses is the only one who drew no motives from a future life to enforce obedience to his law. From this omission he construc ts an argument in proof of his being sent by God. But the bishop seems never once to have noticed that this doctrine was in the world already, and that the law of Moses was but to prepare a way for its proper development.

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Moses, had, therefore, no special, direct, or specific relation to a spiritual people or a spiritual institution. Circumcision, though before the law, is by the Messiah himself incorporated with it; because, as we have shown, that covenant was one of the "covenants of promise" engrossed in the national institution given to the twelve tribes. The words of the Messiah are remarkable: "If a person receives circumcision on the sabbath day, (being sometimes the eighth day,") says he, "that the law of Moses be not broken, why thus speak of him whom the Father has sent into the world!" &c.

Thus we are directed to the gospel, as a new and sublime development of God's philanthropy, prepared for an educated world. The Jews were all minors, under tutors and governors, until the fulness of time, when God sent forth his Son, born of a woman, and made under the law himself, that he might redeem his own people from the curse of the law, and introduce a new system, bringing in an everlasting redemption for us.

The Christian institution is addressed to the understanding, the heart, the conscience. It first presents itself to the understanding. It works its way into the heart. It seizes the affections and induces men to *come*, not to be carried or borne by physical necessity to Christ. "A willing people in the day of thy power shall come to thee." Christianity presupposes that its subjects shall first be taught by Moses, and then come to Christ. No man can come to Christ unless God induces him to come, by the former intimations given by Moses and the Prophets. "If they will not hear them," they never can, they never will, come to Christ; "they would not be persuaded though one rose from the dead."

Not so the antecedent institution. Men were by necessity born members of it. There was no appeal to the understanding, no address to the conscience, no motives addressed to the heart to win over a people to the Jewish institution. They were Jews, not by choice, but by necessity. They were compelled to be members of that church, just as they were compelled to be born. They were, indeed, born of the flesh, and not of the spirit, as preparatory to admission into that church.

No one preached to the Jews that they must be born again to enter into their kingdom of God. We have no regeneration in the law of Moses. The Jewish elect are all chosen in Abraham's flesh. Hence, there never was a missionary sent out of the Jewish church to bring into it any one not born of the flesh of Abraham. There was no gospel in the law but for the Jews. Their inheritance was on earth, and their title to it was blood, and not faith,—natural, and

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not supernatural birth. Hence, the perplexity of Nicodemus, when he heard the doctirine of the necessity of intelligence, and a new birth, in order to entrance into the new kingdom of God.

A few proselytes from a few nations were, on their own application, in certain cases, admitted into that community. To these, certain privileges were extended; but the genius, character, and aim of that institution was not catholic. It had the flesh of the Messiah in solemn keeping for fifteen hundred years—and, therefore, did only admit of a few proselytes. Its "proselytes of justice," or its real proselytes, (for as for those of "the gate," we have no authentic evidence, they seem to be a modern invention,) were on full conviction and a solemn declaration of their willingness to be governed by the whole law of Moses, admitted to circumcision; and so soon as healed from the wound inflicted in the performance of that bloody rite, they were plunged into a cistern of water by one single immersion; and thus incorporated into the Jewish nation. So teach some of the Jewish Rabbis.

Still, this provision for the benefit of a few worshippers of the true and only living God, in no way changes the general and appropriate character of that institution. Its proper subjects were not circumcised to make them members of the Abrahamic or Mosaic church, but to mark them as such; the church and nation being always co-extensive. There was, therefore, no necessity whatever for any one to be born either of the spirit or of water, to become a member of the Jewish community, or to participate in its honors and privileges.

On the contrary, Christianity is catholic in its spirit, and proselyting in its character. It contemplates a great community, gathered out of every nation, kindred, tongue, and people. It makes provision for them all. Jesus was born a Jew, and came first to his own family and church, and to confirm the covenant made unto the fathers, he tendered to them of the circumcision, the blessings of membership in his new institution. He confined his personal labors to his own people. He informs every man in Judea, by some one of the seventy heralds, that the new kingdom of God was soon to appear. After his death, born again from the dead, literally and truly regenerated, he feels no more the ties of Jewish blood, and sends his twelve illustrious heralds into all the nations of the earth, to gather out of them a people for his name. He begins with the Jews, proceeds, to the Samaritans, and thence to all the nations of the earth. He founds a new kingdom under a large commission. He sends them into the whole world, and commands them to convert all nations. He estab-

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lishes the doctrine of personal liberty, of freedom of choice, and of personal responsibility, by commanding every man to judge, reason, and act for himself. "Preach the gospel" to the whole human race—"to every creature," is his benevolent precept. This is truly a catholic spirit, and worthy of all admiration.

There are now no more fleshly or family distinctions. There are now no hereditary rights and honors as respects access to the person of the Messiah. There is no natural relation to him that gives any sort of claim, right, or privilege spiritual. Parents and children are now alike to act for themselves. It is he, and only he, "who believes and is baptized, that shall be saved." In the Lord's kingdom there is neither Jew nor Gentile, Barbarian nor Scythian, bond nor free. Indeed, there is neither male nor female, parent nor child, under his administration. Intelligence and candor, faith and obedience, are supposed to be possessed by every member of Christ's kingdom.—There are not two classes of church members in Christ's church, any more than there are not two sorts of citizens in the United States. There are no patricians nor plebeians, no feudal barons nor feudal serfs, amongst all the faithful in Christ Jesus. All are one in rank and privilege in Christ's kingdom. It is not flesh, but spirit, that characterizes Christian membership. The Harbinger anciently preached, when preparing a people for the Lord, "Think not to say that you have Abraham for your father." No hereditary privileges now. "Repent every one of you, and bring forth fruits worthy of repentance."

The Christian church is the only perfect cradle of human liberty, as it is the only proper school of equal rights and immunities on earth. It commands every man to think, speak, and act for himself. It asks not even a parent to stand or fall for his child. It knows no sponsorship, no god-father, nor god-mother. It asks no father to make a profession for his child. It commands him to "bring up his children in the nurture and admonition of the Lord." It guaranties freedom of thought, of speech, and of action to every citizen under the Messiah's reign—provided only, he speaks and acts as the oracles of God require. The great doctrine of a personal accountability is made the foundation of personal liberty. It teaches that every man shall give an account of himself to God. And as there shall be no proxies in the future and eternal judgment, so there must be none in Christ's kingdom on earth. From these sublime facts spring all rational liberty of thought and action on the greatest choice which man can make; whom he shall acknowledge, love, and serve as his God, and in what way and manner he shall best serve him.

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Both Joshuas—he that led the twelve tribes of Israel into Canaan, and our Joshua, "the great Captain of Salvation," "who leads many sons to glory," say, "Choose you this day whom you shall serve." "If the Lord be God, serve him; but if Baal be god, serve him."—Previous examination of the pretensions of the candidates for our suffrage is presupposed. No one can choose without consideration and comparison. Hence infants cannot choose whom they should serve and whose name shall be stamped upon them, because they cannot consider and compare rival candidates.

But were not the babes of Israel circumcised; and did not that bind them to the religion of their fathers? Circumcision bound no man morally or religiously. It was merely the *sign* of a covenant *between God and Abraham*. The persons whom Joshua commanded to make a choice had all been circumcised. The female infants uncircumcised were neither more bound nor more free in moral and religious obligation than the circumcised male infants. If one infant is bound by circumcision or baptism to the religion of its father, then all are; for these rites are of the same significance and of the same obligation to all. Indeed, no Jew ever supposed that his circumcision morally obliged him: for without one single demur of this kind not only Joshua commanded the circumcised to choose, but so did the Messiah and the twelve Apostles command all whom they addressed to choose whom they should serve, and in what manner they should serve him. Hence myriads of circumcised Jews in the age of the apostles renounced Judaism and embraced Christianity, circumcision to the contrary notwithstanding.

We have said that "circumcision" means the same thing to every circumcised person of the same class. To Ishmael, Isaac, Jacob, and Esau, it meant just the same thing. So does every ordinance to all the subjects of it. If Jesus commands infants to be baptized, it morally or politically obliges them all to the same course of action. If it bind one to the religion of his parents, it binds all; and then it is in every case a barrier interposed between God and human liberty of choice. Every baptized infant is bound to follow the religious belief and profession of his parent or god-father without consideration, comparison, or choice. According to this view of the subject, Martin Luther and John Calvin morally offended God in becoming Protestants. The Jew as well as the Mussulman sins in becoming a Christian. The Churchman and the Presbyterian sins against God in becoming a Baptist, a Methodist, or a Moravian. If God have given this power to parents, and if children are thus obliged by parental vows for them, then is it not preposterous ever after to teach

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them to think, to reason, and to act for themselves in any moral concern, if in the greatest of all concerns they are compelled by divine authority to be thus servile and obsequious to the will of another!

No religion preached on earth is so favorable to human liberty as the Christian. Indeed, it prescribes the only rational foundation of liberty ever submitted to the human understanding. This it does by making every man's destiny forever depend upon his own choice. If he must be judged for himself, he must think and choose for himself is as sound logic, as sound theology, as ever preached. His father cannot act for him unless he be judged for him. No Pedobaptist has, therefore, fully abjured popery. He carries a pope in his bosom so long as he will vow for his child, and then by the force of that vow teach his son that he is obliged to join his father's church, because in that church he was sealed, signed, and delivered by the divine warrant of infant baptism.

There is, then, a doctrine of liberty and necessity in the American church as respects church membership and religious charters, as well as in the schools of moral philosophy. This new species of ecclesiastical fatalism is not confined to Calvinists, but extends into the bosom of the Arminian churches. They all, more or less, and sometimes, while disavowing it, impose their solemn rites upon their infant offspring by dedicating them to God; and that in connexion with certain ecclesiastic formulas of faith and manners. They say, "Only dedicate them to God." *Only* dedicate them!! This is still worse. Dedicate them as a thing, a chattel, or a person! Such dedication is not named in the Bible nor in the oracles of Christian reason and faith.* I have sometimes listened, not with admiration of the wisdom, but with astonishment, at the weakness of some of our hoary Doctors descanting upon the great advantages of infant dedication. Strange, thought I, that neither Moses nor the Prophets, neither Christ nor his Apostles, ever spoke one word in commendation of dedicating a person to the Lord, infant or adult. To dedicate a *thing* is, indeed, intelligible; because it has no soul in it to dedicate itself—but to speak of dedicating any thing with a soul in it to the *spiritual* service of the Lord, as it appears to me, shocks all common sense. On this subject, as well as some others, our theological dic-

* Persons having hearts consecrated to the Lord, may, by the people, be set apart or consecrated to certain services, in strict propriety of speech. And in another sense typical and fleshly persons and things were dedicated under the law to serve according to the letter where spirituality was not required. But to dedicate to a spiritual service, those not having a spiritual mind, is without law and without example.

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tionaries and "Encyclopedias of Religious Knowledge" are at fault. They can quote no passage in which a person is *dedicated* to any service—not even *consecrated*, or set apart, unless possessing a spiritual mind.

To dedicate infants to the Lord is, therefore, wholly a papistical notion, a delusion of the imagination, an article of spiritual traffic, by those who deal in the wares and merchandize of the great ecclesiastic emporium, "spiritually called Babylon and Egypt, where also our Lord was crucified." It is an ingenious contrivance to rob them of a property, a right of the value of which they can form no correct estimate, and for which the whole world would be no equivalent.—I sincerely pity the youth who has thus been piously wronged of one of the dearest rights and noblest privileges ever guarantied to man. Enslaved he is to a set of opinions thus imposed upon him, under pretence of a divine authority, being told that vows undertaken and made for him must be assumed by himself, for that he is under covenant to keep them.

The Jew was, by what some call *fate*, obliged to be a Jew. He had no choice as to the covenant under which he should live, and whose sign he should wear deeply inscribed upon his flesh. But under the Christian institution every one is called upon to choose his own master and his own associates. Perfect liberty is extended to all, requiring from all deliberation, examination, and decision.—"Whosoever willeth let him come and drink the water of life freely."

The New or Christian Institution is the full development of the divine philanthropy. It is not a Hebrew, Greek, or Roman Catholic institution, but simply a *catholic* institution. It is not the starlight, the moon-light, the twilight, but the sun-light development of the divine philanthropy. Its promises are free and ample, and rich in the choicest blessings which God can bestow upon man as he now is. It addresses man as he is—an animal, intellectual, and moral being in ruins; and for no other purpose but to make him what he ought to be. In contrast with every system in the universe, it is purely a spiritual system. It begins with the heart of man. It transcribes the will of God, expressed in the law of righteousnes and holiness, upon the table of the human heart. God in this New Institution gives his law not into the hand of a mediator, and then into the hands of the people; but he gives them into the hearts of all the covenantees. He makes them all spiritually intelligent. Not a citizen in his kingdom can be found ignorant of the Lord. They 'know him from the least to the greatest.' They are an enlightened and spiritual people. Of such a people "he is not ashamed to be called their God." He makes them *his* people—he becomes *their* God, and declares that he will remember "their sins and their iniquities no more." Beyond these blessings man can ask for nothing more in order to spiritual happiness. As an animal being he may for a time need food and raiment. But these are guarantied to him on certain conditions. If he ask for them and work for them, God

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has promised them. And as for the future, the infinite and eternal future, the universe is his. He will obtain the freedom of the eternal city. The "things to come" are all his. Such is the inheritance attached to the new institution. It is, indeed, beyond the river Jordan. But, while in the wilderness of sin, he may eat the mystic manna, drink of the spiritual rock, and walk by the guidance of the cloud, illumined by the Spirit of God, till he behold the "clearer light of an eternal day."

The provisions of this institution, so ample, so rich, and so enduring, have cost a very great price and call for a very thorough renunciation of oneself on the part of all who would partake of its blessings. Hence its conditions are in harmony with the liberality of its provisions and the dignity of its Author. It cannot be merited, but must be received as a perfect gratuity. The conditions, then, are not the conditions of a *purchase* but of a *free* donation. God bestows its blessings in a way the most blissful to the recipient. He simply requires a surrender of his own will, and a consecration of his person to the glory of his God and his Redeemer. He is bought with a price of such inconceivable value as to make it his duty and honor to give himself away for ever to Him that ransomed him. But that very surrender is made the unwasting spring of eternal consolation and bliss to him. He drinks more liberal draughts of consolation from the conditions of pardon and salvation than if he could have bought it himself. For when God asks him to give himself away to him, God gives himself to him in every way that he can enjoy him now and for ever.

Truly this is a gracious institution. If the law was given by Moses, truly the grace and the reality have come to us by Jesus Christ. Man blesses not himself, but is blessed in obeying the gospel. Faith, repentance, and baptism are, therefore, selected as the media of communication of all spiritual blessedness to man in entering into covenant with God.

The world called *Christian* has long since decided that three things are essential to the Christian profession;—that a person must believe, and repent, and be baptized, before he can enter into the kingdom of Jesus Christ, called "the church of the living God, the pillar and the support of the truth." The constitution of the Christian church it seems requires all this. Hence the Acts of the Apostles, as reported by Luke, develope this as the universal law for Jew, Samaritan, or Greek. Not one exception in Jerusalem, Samaria, or to the uttermost parts of the earth. The order was hear, believe, repent, and be baptized every one of you. Five things were essential to conversion;—*preaching*, *hearing*, *believing*, *repenting*, and *being baptized*. The Apostles preached, the people heard, then believed, then repented, then were baptized, and then went on their way rejoicing in the remission of their sins, the reception of the Holy Spirit, and the hope of eternal life.

The nice connexion and intimate dependence of these items will now call for clear and ample development. Faith, repentance unto life, the covenants of promise, and the new institution, being now introduced to the consideration of the attentive reader, we shall next furnish a few tracts on Christian baptism. A. C.

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THE WORLD.

THE three-fold division of the human family indicated in the prophetic declarations of Noah, concerning the fates of his sons, Shem, Ham, and Japheth, is not only traceable in the physiological peculiarities of their respective descendants, but in the distribution of the languages of the world. The learned author of the "History of Maritime and Inland Discovery," in Lardner's Cabinet Cyclopœdia, presents, in a striking point of view, the affinities of the early languages spoken by the respective descendants of these great progenitors, and makes it appear at least highly probable that there were originally, that is after the flood and after the division of the earth, but three mother tongues—the Shemitic, Hamitic, and Japhetic.—What was the extent of the confusion introduced into language at the building of Babel, or whether the expression in the first verse of the twelfth chapter of Genesis, "The whole earth was of one language and of one speech," means simply that there was but one spoken dialect, are questions about which antiquarians differ. Certain it is, that amidst the unnumbered tongues which now keep the earth divided, there are strong evidences of one common, primitive language. Many words of first importance and use in speech may be shown to be generically the same in all languages of the earth—such as the terms for the *Deity*, *death*, *man*, *youth*, and others of similar rank in the first wants of oral intercourse. So also with various customs both literary and religious. The consecration of a seventh part of time for religious worship; computing time by weeks; numbering by tens; temples and altars; sacrifices, *propitiatory* and *eucharistical;* cities or places of refuge, or sanctuaries; taxes or tithes for the support of the altar; a priesthood and its support; personal purification or abstinence from sensual gratification before sacrificing; legal defilements; worshipping barefooted; tradition of a deluge, and a promise or portent in the rainbow, are all, in various traditionary modifications, so universally spread among the many families of the earth as to indicate for them, as Moses gives them, a common origin.

These vague and mysterious evidences are, however, few; and it was, perhaps, the wisdom of God, in scattering the human family and confounding their purposes by confounding their speech, to leave in the general overthrow only those elements of former knowledge that were good and that tended to perpetuate the memory and practice of divinely appointed forms; and perhaps, too, the so long vexed

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question among philologists, as to which may have been the *original* language, may find here both its origin and solution. The original language, the language of Shem and the language of the Babel-building hosts, may have been destroyed altogether in the confusion, except so far as was convenient to perpetuate a few important and divinely developed ideas—which, it was desirable, should be retained universally; and for this purpose fragments only were preserved and left common to every dialect of the *confusion*, whether three or more, all else was obliterated from the tablet of memory. This being so, it follows that there is no such thing now as *the original language*, but that the identity of certain words in almost all the languages of the earth, is not because all these languages have sprung from *one* common stock and retain a part of their original, but because God, in the introduction of new tongues at the *confusion*, was pleased, for perpetuating universally certain valuable ideas which he had communicated to man, to retain their signs in them all. This seems a rational way of accounting for the general prevalence of a few identical words, and at the same time the impossibility of finding the original language; and we only wonder, that among all the speculations on this subject with which we have met, no one has ever suggested a solution so consistent at once with the Bible and common sense.

But leaving this question, more curious than useful perhaps, we pass on to the consideration of the world as it presents itself to us *now*, separated into manifold tribes and nations, not only by geographical and physiological lines of boundary, but also by what we may call ethnological divisions—divisions according to language. We have seen that all the tribes of the earth may be reduced physiologically to three great varieties, the representatives of the fortunes pronounced upon the three sons of Noah; and were it compatible with the popular character, we wish to give our remarks, to present it, we have no contemptible evidence to show that the same divisions are indicated in what may be properly called the three great mother tongues of the earth, and that at the time of the confusion the germs of three new and distinct languages were introduced and appropriated to the respective descendants of the several sons of Noah—thus compelling them to file off into those lines that were ever after to mark their character and exemplify the divine will concerning them.

These languages, however, have become multiplied with increasing years, until it requires no little acquaintance with philology even to count them. Adelung enumerates something over *two*

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hundred varieties of languages, living and dead, and confesses his want of information as to others not included in his catalogue. A different language makes of necessity a different people. Community of intercourse and institutions requires a common speech; and the means which God employed at first to prevent the great and swelling flood of rebellion and arrogance, is thus perpetuated and multiplied with the generations of growing time—so as forever to hold in check the mighty ambition of man and restrain within certain limits, by the mutual jealousy and rivalry of each, the impious innovations of all.

It has been truly said, that "articulate language forms the great bond of civil society." 'Tis the noblest gift conferred on the human race, and the power which God has imparted to us to make us like himself. Science, art, philosophy, civilization, all spring from it and progress with it. It is the pillar of fire by night and of cloud by day which leads men along through the mazes of his own ignorance and folly;—the stream from the rock that pours upon him the fresh waters of knowledge and fertilizes the arid wastes of his rude, barbaric mind. Strike out from the great organism of society her many tongues, and philosophy will die; reason will relapse into a puny instinct; and religion, with her altars, moulder into dust. It is the distinctive nobility of man that he can speak;—and the gift of eloquence is truly sublime. All thought is in language. Memory, reason, imagination, all live and are cherished by the embodyment it gives to the things that have been or may be. 'Tis in language that we muse upon the mouldering columns of the once magnificent Persepolis; build again the seven-fold walls of levelled Ecbatana; raise up the foot-trodden ruins of ancient Babylon; or weep over the ever-memorable, but melancholy Palmyra;—and when hope spreads her arch sublime across the narrow frith that laves, on this side the rock of time, on that, the shores of eternity and plants it fast upon the foundation of the eternal throne, language, the language of the Spirit gives it form, the word of God is its foundation and stay.

It is no difficult matter to conceive of what may be the divine economy in all the multiform tongues of the earth;—for we believe that God has not deserted any part of our earth, but that its development every where is but the operation of his own system of political economy; and whilst we as readily admit that man has made many languages as that he has built many cities, we are as firmly persuaded that God is permitting and controlling the operation in both cases, as that he confused the tongues of Babel or presided over

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the destinies of Jerusalem. The confusion of tongues began in national or associational overthrow, and has been connected with it ever since. What *new* tongue has not arisen from a fallen empire or sprung from the illegitimacy of bloody revolution! Each mongrel dialect is the offshoot of some border feud, and the multiplication of wars and the fragments of broken nations have ever been the fruitful parents of languages and tongues. If, then, God introduced the confusion of tongues for the purpose of frustrating the counsels of the wicked and breaking down the proud aspirations of their hearts, how rational and consistent with himself, that he should now, when for their arrogant outlawry, he should break in pieces, as a potter's vessel, the nations of the earth—spread between them and all that they cherished in the past, the dark pall of a confused speech, and throw up between them and their past associations, in the introduction of a new language, one of those ridges which change the great currents of human affairs and give new direction to the enterprize and genius of man. Thus it is wickedness is made to hate and oppose itself—by the unmusical jargon of another tongue.

W. K. P.

USE AND ABUSE OF PREACHING.—*No. III.*

THERE is no book in the world whose terms should be more correctly defined than the Bible. Almost all the corruptions of Christianity, since the days of the Apostles, have had their origin in a false translation of the terms of the Book. Who can tell the amount of fatal error which has clouded the intellect of Christendom from erroneous definitions of the words, Faith, Repentance, Regeneration, Election, &c., and who can estimate the mournful effects of these same errors, still fiercely contended for, by the leaders of the different parties of the day.

It is the glory of the present reformation, that it has given to the world a knowledge of the important words of the Bible; and this is one cause of its wonderful success. When these simple and beautifully descriptive terms were presented to the people, unshrouded of the mysticisms which so long had rendered the word of life as mysterious as the books of the Sybil, they at once saw the truth of the expositions, and gladly embraced the pure gospel of Christ. Thus a brighter day has arisen upon us, and it behooves every lover of the King, zealously to watch over the interests of Zion, and not let the insidious foe rob her of her birthright.

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Those who are attentively watching the signs of the times among us, are deploring the rapidity with which some of us are assimilating ourselves, more in practice than in doctrine, to the errors of the sectarian world around us. As the Jews of old became corrupted by the Gentile nations with whom they were connected, so we are unconsciously departing, in some things, from primitive correctness, and gradually giving way to an adverse influence that may ere long destroy our distinctive character and leave us not even a pure theory to boast of.

In order to bring back to our remembrance a definition which we seem to have lost sight of, I would ask—What is the meaning of the word, preacher? It means to *proclaim*, and a proclamation contains the commands of sovereign authority, addressed by a prince to his people. The most renowned critics and jurists have given this definition to the word. Pope says in one of his cantos—

> "Nine sacred heralds now *proclaiming* loud,
> The monarch's will, suspend the listening crowd."

Blackstone, in his commentaries on the laws of England, says:—"From the same original of the King's being the fountain of justice, we may also deduce the authority of issuing *proclamations*, which is vested in the King alone." A proclamation is made by means of a *herald*, and the leading idea is that of crying aloud. A King, when he comes to his throne, is proclaimed, and his sovereign will is made known by the same means. This is the cardinal idea in the term, *preach*. It is Jesus who is proclaimed the King, eternal, immortal, invisible. Not as the contemned, the despised, the trampled on Nazarene, does he now come before the world, but as a sovereign Prince, by the mouth of his *herald*, commanding the obedience of all men as his right. No longer do we contemplate him a man of sorrows and acquainted with grief, wandering through the wilds of Judea, stricken and alone; but as Lord of all, whose throne is the heaven, whose footstool is the earth, and whose messengers are the bright winged cherubs of the realms of light. Surely, if deep ingratitude was the crime of those who heard, unmoved, the melting accents of Him who wept over their obstinacy, and wore a crown of thorns for their sake, daring rebellion is no less the sin of those who now contemn him, while wearing the diadem of universal dominion.

The preacher, then, has placed in his especial charge the proclamation of his Master to the world, and the proof of his kingly claims; if he be but faithful in crying aloud to sinful man that Jesus is his King, and in urging him by eloquent and fervid exhortation to place

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himself under the protection of his sceptre, he will find the field quite extended enough to occupy his whole time and talents. In this character he has nothing to do with explanations and comments on doctrine; for as Dr. Campbell observes—"No moral instructions, or doctrinal explanations, given either by our Lord or his Apostles, are ever, either in the Gospels or the Acts, denominated preaching." Again, he says that the Greek word *kerusso*, which means to preach, "always implied public notice of some event, either accomplished or about to be accomplished, often accompanied by a warning to do, or forbear something, but it never denoted either a comment on, or explanation of any subject, or a chain of reasoning in proof of a particular sentiment." Thus, we find that the preacher's mission is altogether to the world, and that he takes upon himself another office entirely, when he presumes to teach the church.

If this all be true, the important question is,—*Who is to be the teacher of the church?* In the divinely constituted plan, which leaves nothing imperfect, there was an officer appointed for this express purpose. He is variously denominated Bishop, Elder, Pastor, and Teacher, all of which mean essentially, the same officer.

Methinks I see some knowing one curl his lip as he imagines a church taught by our Bishops or Elders. Well, I grant that there is some reason for his sneer, but he will please remember that I am not looking at things as they exist at present, but I am looking into the mirror of divine truth, in order to find out what they ought to be. It is mournful to contemplate the low standard to which this most important office of the Christian Church has been degraded. It is filled up by men who are wholly unfit, spiritually or intellectually, for the station—men who command not the respect of their brethren either by their virtues or knowledge. Can any one, who understands the genius of Christianity, for a moment conceive that the church was to be given into the charge of those whose whole time is taken up in worldly avocations, except the few hours they spend in the Lord's house on his holy day. Yet, this is exactly the state of the case with the great mass of the elders of our congregations. In fact, the Elder's office has dwindled down from one of the highest responsibility, to a mechanical attention to the duties imposed upon them on the first day of the week. I would not be understood as intimating that this is universally the case, for, we thank heaven, that there are many, very many as excellent men as the earth affords, at the head of some of our churches; men, too, who have extensive business relations; but as a general rule the picture is true.

Now, how has this defection taken place, and what is the remedy?

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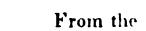
Having watched this matter closely, I am persuaded that this grievous wrong has arisen from the ruinous and mistaken principle, *that if we have not got the right kind of materials to make Elders according to Paul's pattern, let us make them of the best we have got.* This thoroughly obnoxious principle has cumbered the church with men who are as inefficient as children, to fill the office they have been so wantonly thrust into. It has put over us leaders who have no knowledge to *teach*—no talent to *govern*, and no time to *waste*, in attending to the affairs of the kingdom of Christ. It likewise throws an awful responsibility upon men who are frequently pushed into the position, most unwillingly; for they feel in their inmost souls that they have greater delight in watching for *dollars* than for *souls*. The fatal effect of this must be obvious to all. Rebellions and tumults—ignorance and apostacy, are always the attendants; and in the end it must throw us back again into the darkness of that spiritual night from which we have so happily escaped.

How is this great evil to be remedied! Simply by having a true principle of action, and never installing in office any but the right kind of men—men of understanding, piety, gravity, and dignity—men who can command the love and respect of those over whom they are placed, and whose purest and holiest affections are given to their Master and his holy cause.

It will be asked—Where are we to find such men! Does not this question itself, if nothing else, show the terrible necessity we are, and have been in, for efficient teachers! What! is the church of Christ really in this sad condition! Is it possible that, among the mighty mass of her adherents, which crowd the land from north to south, an efficient eldership cannot be found! If this be so, it is a convincing proof of what we have been urging, and settles the matter forever. But we shall look more particularly into this matter in our next. N.



From the New York Evangelist.

THE AUSTRIAN EMPIRE.—*No. I.*

By Rev. J. S. C. Abbott.

It is quite remarkable that though Austria is one of the most powerful and influential empires of Europe—though it is surrounded with historical associations of the richest and most exciting interest—though it has been the theatre of the most majestic movements of the majestic armies—though it exhibits mankind in all its phases, from almost the lowest barbarism to the highest elevation of courtly

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grandeur—though it is, and long has been, the strong hold of despotism, and the most powerful barrier against the rights of man upon the continent of Europe—yet but very little is known respecting Austria, even by the most intelligent men on either side of the Atlantic.

This vast empire, crowded with unintellectual and inactive life, reposes in silent, sombre, and solitary grandeur, in the centre of Europe, the China of the Christian world. It is the settled policy of this government to seclude the nation, as far as possible, from all community of interest, and from all freedom of intercourse with neighboring states. Ferdinand, the monarch, is in constant dread that his territories may be invaded by those liberal opinions which are circulating so freely in other portions of Europe, and shaking the deep foundations of the most firmly established thrones. The government whose despotic principles are embodied in that most crafty of statesmen, Prince Metternich, is laboring systematically to roll back the tide of civilization. Austria is at the head of that misnamed "Holy Alliance," which constitutes the most formidable conspiracy ever entered into against the liberties of mankind. It has been well said, by a distinguished political writer, that "there is something characteristically and intentionally obscure in the movements and policy of Austria. The dull monotony of her existence, her affected gravity, the silence which reigns over the vast extent of her territory, and the uninterrupted luxury of her capital, have repelled curiosity, and almost disarmed censure."

This powerful monarchy, with a territory superior, and a population equal to that of France, is composed of four distinct nations, each speaking different languages, and governed by widely varying customs and laws. There is Hungary, a world by itself; gloomy in its untamed, uncivilized wilderness; where the rocky castles of proud barons still frown upon the cliffs, as stable, as impregnable, as sombre in their semi-barbarian gloom, as in the darkest morning of the dark ages; and courtly men and high-born dames move in those feudal halls, while the menial serfs retaining the dress, the manners and the mind of generations long since buried in oblivion, hover for protection in their miserable hovels around their lord; proud of their servitude, desiring no change, and never dreaming that they were born for a nobler destiny. Hungary is the twelfth century dwelling in the nineteenth—it is a picture of the middle ages framed in central Europe.

There is Bohemia, with its obsequious peasantry, its haughty nobility, its nominal constitution, with its mockery of a legislature, unendowed even with the shadow of power. Its members, the dishonored tools of absolutism, can only deliberate upon the means of executing the king's commands, with no liberty to suggest any thing, or even to petition for favor or redress.

There is Tyrol, the land of romance and of song; with her beetling cliffs, her gushing fountains, her roaring torrents, and her delicious mountain rills; and where the traveller passing through the secluded Alpine ravines, often sees, through the latticed windows, the gathered family kneeling around the humble fireside, in the offering of their vesper praise; or is warned of his approach to

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human habitations, by hearing the notes of their evening minstrelsy, floating through the silence and solitude of the forest.

There is Austria Proper, the nucleus of this vast kingdom, the kernel of the nut, divided by the Danube, Europe's great artery; embellished by the voluptuous capital, Vienna, unquestionably the most dissolute city in Christendom, where worldly pleasure in unrestrained indulgence ever holds its high carnival; where noble ladies, frivolous and unlettered, are merely those "pretty nothings" which help to adorn a ball-room, scarcely conscious that they have either reason or souls; where high-born men, exulting in their illustrious ancestry, have no nobler object in life than flirtation, waltzing, and the gaming-table; where all the noblest energies of the mind are crushed by the incubus of absolutism which overshadows the land; and where the peasantry, impoverished and imbecile, hug the chains which bind them, and never desire, or dream even, of a more enviable lot.

The German, the Italian, the Hungarian, the Bohemian, the Illyran, and the Wallachian are among the conglomerated provinces and empires of this heterogeneous realm. And they are all slumbering together, in utter unconsciousness of the progress of the nineteenth century. And when the emperor Ferdinand gathers around his throne his thunderbolts of war, and unfurls his eagles, there rally, at the sound of the music of the Austrian bands, the submissive peasantry of all these provinces, ready to march to the slaughter for sixpence a-day. And they willingly assemble, with no murmurs of discontent. There is infinitely more of political dissatisfaction under the almost boundless liberty of the United States, than exists under the utter despotism of Austria.

The stream of thoughtlessness and gayety flows in uninterrupted streams through the Austrian capital. Amusement is the object of universal pursuit. The theatres, dancing saloons, and gaming-tables, are temples ever thronged with ardent votaries. No man is permitted to take up his residence in Vienna until he can prove that he is able to live there. In the busy throng which crowds the pavements of this voluptuous metropolis, or roll in their chariots under the overshadowing elms of the Prater, the most beautiful park in Europe, may be seen the haughty Hungarian baron, with his gallant bearing, his gorgeous attire, his magnificent retinue, and his feudal pride; the mindless, smiling Austrian, without either a thought for the future or a reminiscence of the past; the Bohemian noble, with his strongly marked countenance and frame erect, with imagined superiority over the whole glittering throng; the wily Illyrian; the Italian, polished and courtly, smiling upon the monarch whom he in his heart relentlessly hates, as the conqueror of his country, and in whose breast he would gladly bury his poinard; and the Pole, with a shade of melancholy and self-humiliation mingling with his noble features, as in labored forgetfulness of his country's wrongs, he abandons himself to the mirth-loving crowd. The result of the universal dissipation to which this city is surrendered, may be seen in the fact, that while in London but one in forty-five dies annually, in Vienna one in fifteen is each year borne to his grave.

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This is a degree of mortality probably unprecedented in any other city of Europe.

The great object of the Austrian government—that to which its energies are constantly directed—is to crush the spirit of liberty, to paralyze the activity of the mind, and to prevent, if possible, the idea from entering the minds of the people, that they have any thing to do with the government. During the Congress of Laybach, the Emperor of Austria said to the teachers of a public seminary, "I want no learned men, I need no learned men; I want men who will do what I bid them" These wishes of the Emperor are abundantly gratified; for there is not a single great man in literature whom Austria can claim as her own. There are but few Austrian names to be found upon any of the pages of intellectual greatness.

Much has recently been said respecting the elementary schools established in Austria. These schools are established but in a limited portion of the empire; while the millions who people the vast realms of Hungary, Transylvania, Croatia, Bucornia, &c., are sunk in the deepest ignorance. And the schools, where established, are but the potent instruments of despotism; for the pupils are not to think, but to be servilely submissive to despotic authority. Says a foreign Review, "The system of Austrian education is indeed unique in the history of mankind. The government monopolizes the charge. No one dares to instruct youth, who has not received an authorization to that effect. The books employed must be written by agents appointed to the task, and every word that falls from a teacher's mouth is a subject of inquiry and interest for the Council of State. The amount of the instruction conveyed in the schools of Austria is, 'Servants, obey your masters;' and, 'Subjects, honor your king.' Indeed mind, throughout Austria, with a few exceptions, is dead. There is no enterprize, no desire for improvement. There is but one wish through the empire, and that is to live to-morrow as they lived yesterday. Consequently, there is no eager rush for wealth even, but a dull and stagnant tranquility."

CALVINISM AND ARMINIANISM.

Dear brother Campbell—By your permission I will say a few things upon the subject of my caption, and correct a misprint in my remarks on Alexander Carson. I am made to say that I "think he is evidently wrong in the above remarks;" when in fact I approve, most heartily, of every one of them. Indeed I had preceded the question by the remark, "My object in this paper is to show your readers that he *very nearly takes* the ground we do on the work of the Holy Spirit." In speaking thus cautiously, I had respect, not to any thing in my quotation, but to his real sentiments elsewhere expressed, in which I knew he did not fully agree with us. In approbating or debating the views of the living or the dead, my aim is to treat

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them fairly. Knowing, therefore, that Carson was an advocate of particular and personal election, I did not wish to make the impression that he was fully with us on the whole ground of the Spirit's work.

My first sentence on page 156 should read as follows:—"Now, although Dr. Carson is a strict Calvinist of the highest school, and in the defence of the main points of that somewhat defeated and declining theory I think that he is evidently wrong; yet, in the above remarks he goes as far with us as I would wish any man to go." I am the more anxious to have this matter set right, because I would not like to be understood as opposing such sound and scriptural doctrine as is contained in that quotation.

You very properly guess that I am not opposed to all that John Calvin taught. So far from it, I can find all my faith in John Calvin's system. So I can also in that of James Arminius. Their truth we gladly cherish; their speculations, fallacies, and erroneous inferences we give to the winds. By the stand we take among the systems we are obliged to be Eclectics; we believe something in common with all, but always for the reason given, never on the mere authority of any. *Do the scriptures teach it?* is our standing question. This, be it known, is a different question from the following: "Can it be proved by the scriptures!" Many things, I trow, are proved by your writings, brother Campbell, which you never taught. Just as the man said he could prove, not only that God foreknew all things that come to pass, but that he foreknew also that which would never happen. His proof was the case of David and the city of Keilah. David inquired of the Lord whether if he hid himself in Keilah, the people of the city would deliver him up to Saul; and the Lord said, "*They will deliver thee up.*" David very wisely kept out of their hands, when he knew they would deliver him up; and therefore, concluded the sage above alluded to, God foreknew what never came to pass.

I think with you, that Calvinism and Arminianism are each ten degrees from the equator of truth. My main objection to both is to be found in a point of doctrine in which they both agree. After all their debates about CAN-*ism* and CANNOT-*ism*, they both agree that conversion is a special work of the Holy Spirit in the human heart, either with or without the word. The Arminian makes a great noise about free-will and human ability, and after all agrees with the Calvinist that man must be converted by a physical operation of the Holy Spirit! A *direct* and *personal* agency of the Holy Spirit being necessary in the estimation of both to convert a sinner from

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the error of his ways. In this case the Arminian is entirely out of his element, and the Calvinist is perfectly consistent. Calvinism is unique; Arminianism is heterogeneous and inconsistent.

The Calvinist begins away back in eternity and fixes his mind upon God's decrees, long anterior to time. With him, all that happens in time is the mere unfolding of the unchangeable purposes of God. Hence, the fall of man and the restoration by Jesus Christ are but the necessary parts of one great scheme. Some distinguish between the will to permit and the will to cause, in order to avoid the startling conclusion that if man's fall was necessary, God must be the author of sin. Hide it who may, if there is certainty in reasoning, and if it be contended that God has fixed the number of the elect, the time and place of their calling; and that those who are left are only left because they were not chosen and called, it follows that the lost are not to be blamed for their damnation. That a system composed of such old and mouldering notions, worthy of the darkest ages, should still find adherents in this enlightened age, is a matter of wonder to me.

This special personal operation of the Holy Spirit, so much insisted on, is a necessary and consistent part of the Calvinistic theory. In the first place, man falls, becomes depraved, and dead in sin. Now, being totally depraved and utterly dead, he can know nothing about what even Christ has done for his salvation, until he is quickened into life. Hence I say, this special operation is an important link in a chain, without which it would be broken and ruined for ever. No man can look at the New Testament with a clear vision, while such spectacles as these are on his nose. Salvation is provided for man, and offered to his freest acceptance. If he accepts it, God saves him, he does not save himself; but if he rejects it, he is his own destroyer. There is, it is true, a scriptural election and reprobation, and there are things decreed and things contingent. Faithful and obedient persons are elected, not as persons, but as believers; and faithless and obstinate persons are condemned, not as persons, but as disobedient rebels. The things that are fixed are the salvation of faithful persons, and the damnation of obstinately wicked men. *It is a contingency to each and every man whether he believe it or not.*

There can be no doubt but that the saints might be sinners and the sinners might be saints, if the first would yield to temptation, or the last to urgent entreaty. Christ is the elect and precious one, and those who believe in him upon the testimony God has given, become elect and precious in the sight of God. A free gospel is

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preached to a free people, and is freely received or freely rejected. With a plan like this, you can justify the ways of God to man; but I defy you, upon the ground of either Calvinism or Arminianism, to do it. Not wishing to intrude where more important matters might be placed, I conclude by expressing the hope that as we reject merely human systems, we may accept, with open hands and willing hearts, the heavenly plan contained in the Old and New Testaments.

J. HENSHALL.

REMARKS.

All my readers can testify that I never wrote an essay on the *election* and *reprobation* of Calvin and Arminius. One or two of my correspondents have on our pages been permitted to give us an essay on Election. But I have not at any time discussed that speculative question. I do not think that we are required either from the Book of God or our position as a Christian community, to take any ground upon sundry speculative questions on which religious parties have been pleased to place their communion tables. This kind of warfare belongs not at all to us. If we must again fight over all these sectarian battles, one by one, we only build up the things we have been pulling down, and inevitably make ourselves liable to be elected and reprobated by the old stereotyped parties whose views we defend or assault.

Besides, there is nothing salutary or important at stake in these theories, their warmest advocates themselves being judges. The Presbyterian of the highest supralapsarian Calvinism invites to the Lord's table and to his "sacraments" and "holy coommunions" the grossest Methodistic Arminians in all the country. So does the most outspoken declaimer against Fletcher's left leg of sublapsarian Calvinism, invite to his solemnities his extra-fastidious Calvinistic brother. While, then, the sons of creeds so metaphysically repulsive are thus pleased, now-a-days, to stultify their own speculations, what have we to do with such useless jargon? Time was, indeed, in this new world, and yet is in some parts of it, that a strict Calvinist and strict Arminian had no more to do with one another than once had the Jews and Samaritans.*

* The supralapsarian perches himself in his observatory, on the peak of Chimborazo, with a three-times-nine feet telescope in his hand, descrying among the primordial nebulæ an elect world, alphabetically and numerically tenanted by God himself, antecedently to any knowledge of the fall of man, and entirely independent of it. In doing this he discovers that God, to glorify his justice, reprobated some, and to glorify his grace, elected others; and for that purpose decreed that Adam should fall. But the sublapsarian,

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If we are not Calvinists, certainly we are not Arminians. Then why argue against Calvinism as Arminians do, and thus jeopardize an association with them as injurious to them, as it would be offensive to the Calvinists! I say *injurious* to them, for certainly if the theory which says, "*You would, but cannot*" be antievangelical and dangerous, that which affirms "*You can, but will not*," is equally so, inasmuch as it leads one to think that he possesses a power to please God independent of his own will.

Both theories are full of sophistry. No man has either the *will* or the *can* to please God without the grace of God. With Paul I say, "I can do all things through Christ who strengthens me;" and with entire acquiescence I assent to the words of the Messiah—"Without me you can do nothing." A man, enlightened by the grace of God, would, indeed, be perfect if he could. To *will* perfection is present to such a one; but, to be perfect in any thing but the will, is impossible. So far as my observation and philosophy go, he that assumes the physical ability to please the Lord, evinces the least moral ability to do it; while he who most laments his inability, is making the greatest endeavors to do his will.

While I concur with our excellent and erudite brother Henshall in his conclusion that from our position we may be regarded by some as eclectics, still not as eclectics have we come to our conclusions. In taking the scriptures alone for our rule of faith and doctrine, we will occasionally coincide with every party, for all parties hold some things in common with the Apostles. Still we are not eclectics. They are rather eclectics than we. They all take from the Bible such parts as suit their respective theories. They also select from the fathers and from tradition certain other parts of their systems. We profess to take the whole Bible and nothing from the sects, nor the Fathers. Such most certainly is our assumed position and such our profession. We are then, in no sense of the word, eclectics—though appearing, in some sense, as though we were.

I never have thought it expedient to speculate, write, or teach

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or, more acceptably to our ears, the *infralapsarian*, avows that he has discovered that God *suffered* the first man to fall into transgression without absolutely predetermining his fall; or he prefers to assume that man was, *in the decree of predestination*, considered as actually fallen; and that, in order to bring him out of this condition, God did predestinate some to eternal life, and left others to eternal death, for the honor of his government. Dr. Gill, a very orthodox Baptist, propounds the matter in the form of a question—"Did God in the decree of election consider man as fallen or unfallen, as in the corrupt mass, through the Fall; or in the pure mass of creatureship, previous to it, and as to be created?" Those who affirm the latter are supralapsarians; those who affirm the former are sublapsarians.

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much on sectarian predestination or non-predestination. Still nothing is more evident than that the Bible teaches predestination. I do not say that it teaches Calvinian or Arminian predestination. Still it teaches a divine predestination. God has predestinated us Christians to be conformed to the image of his Son. When, however, I hear the words or the facts of the Bible dishonored by such remarks as those so justly censured by brother Henshall, I must, when occasion calls for it, record my vote against them. To say that God foreknows what will not happen, in the sense reprobated by our brother, may be just enough. Still I do not like the phrase. In the case of the people of Keilah, certainly God being asked what they would do in a stipulated case, was supposed to know both what they would and what they would not do. He accordingly declared that if David entered their precincts they would give him up. He knew also that they would not, in fact, do it; because David would not place himself in their power. Now while this clearly proves that foreknowledge and predestination are not identically the same, but very different ideas, it also proves that God knows, in respect to any statement of a case, what will and what will not come to pass. Such a prescience does he possess, that were an infinite number of cases touching the destinies of individuals, nations, and worlds propounded to him, as in the case before us, he knows just as certainly the things or the events that will not be, as he does those that certainly will be.

No one can prove from the Bible, from my writings, or from those of any other man, what is not in them. Still, in the sense of brother Henshall, men do attempt to prove from the writings of inspired men what is not in them. All that a man says on any one subject must be taken into our premises before we can *logically conclude* what he does say.

Our brother Henshall and myself agree that there is a scriptural election and reprobation. Characters are, indeed, sometimes the emphatic objects of election and reprobation. But they are not exclusively so. While from the familiar and confiding manner in which our brother writes on this subject, some might imagine that he would dissent from me in affirming that characters are not exclusively the objects of God's election and reprobation. But he does not. We both affirm that *persons*, *places*, and *things* are elected and reprobated by God. He elected Jacob to be the father of the Messiah, and reprobated Esau from that honor, and that, too, before they had done either good or evil. He elected Bethlehem to be the place of the Lord's nativity, and not Nazareth. He predestinated that he

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should die in Jerusalem, and not in Rome, &c. &c. He chose Matthias in place of Judas, rather than Barsabas, &c.

True, there is a sense in which God respects no man's person. As to his nation, lineage, blood, rank, education, &c., he respects no man. But as respects works to be performed, he selected Cyrus to release his people, and the Assyrian to be the rod of his anger to punish them. God chose Peter to open the kingdom to the Gentiles, and neither John nor James. He chose Paul to be "the Apostle to the Gentiles," and neither Peter nor Jude.

As to the phrase, "It is a contingency as to each and every man whether he believes or not," I am not so sure that I understand him so well as on some other subjects. Still I doubt not but in conference we would altogether agree. There can be nothing strictly contingent to God. It is, indeed, often to us contingent who shall, or who shall not, do any particular thing. The treachery of Judas may have been contingent, on many accounts, as much as the malice of Annas and Caiaphas. But these matters were not contingent to God. That Omniscience which selects any one event and protects it, must, of course, know every other antecedent, concomitant, and subsequent event. Any one who could foretell one such an event as the treachery of Judas, could also foretell every other event in the annals of all time. But this only by the way.

I have no idea that my brother Henshall and I differ on any of these subjects; but because of my personal knowledge of him and our mutual esteem and affection, I can select his communication and make these remarks on it without any offence, a matter which, I am sorry to say, I could not so confidently assume in every case. I do it not for his sake at all, but for the sake of many writers and speakers, who, like him, sometimes calculate too much on the intelligence of the community—and, perhaps, may be too fond of carrying the war into Carthage, and unnecessarily agitating questions amongst us which can do no real good, but may occasion some evil. These remarks, I may add, in my judgment, as fully apply to much that is falsely called preaching and teaching Christianity in this age and in our own ranks of reformation, as they do to very much that is written. Brethren PREACH THE WORD! I have heard sermons, and read essays not a few, which, though distinguishing between the south and south-west side of a hair, are just as useless as the withes of those who bound the sleeping Sampson. When reason awakes these metaphysics are like "the tow that falls asunder at the touch of fire." There are few amongst us that have yet that exact and perfect discrimination of what ought and ought not to be said at the present

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time on some of those deep and delicate themes over which men of the greatest learning, piety, and candor, have deliberated for their whole threescore years and ten, without feeling themselves perfectly assured and infallible. While in the Bible there are shoals in which a lamb may wade, there are depths in which an elephant may swim. All of which is most respectfully submitted to all my fellow-laborers in the kingdom of God. A. C.

SIR WALTER SCOTT AND WILBERFORCE.

In reading, a few evenings since, the diary of the great and good Wilberforce, we were struck with the following passage in reference to the Waverly novels, (which were just then in course of publication:)—

"I am always sorry that they should have so little moral or religious object. They remind me of a giant spending his strength in cracking nuts. I would rather go to render up my account at the last day, carrying up with me 'the Shepherd of Salisbury Plains,' than bearing the load of all those volumes, full as they are of genius."

Without entering here into the vexed question of the lawfulness of writing and reading romances, we must be permitted to express our earnest sympathy with this beautiful and truthful sentiment. For Walter Scott, the man so full of generosity, of hearty genial humor, and of hospitality, we have a warm admiration. To him we are indebted for many delightful hours. In the living tapestries of his unrivalled romances we have seen the shape and spirit of the stirring days of chivalry, "bodied forth" with a strange and picturesque beauty. We have laughed with Caleb Balderstone and Dugald Dalgetty, and mourned with stout old David Deans over that sad calamity for which "he wrestled in privacy on his knees; and followed that most perfect of his heroines, Jeanie Deans, up to London; and, listening to the sweetly eloquent appeal for her sister's life, have found ourselves ready "to gush out with tears." And yet after reading all his most celebrated productions, with a hearty admiration for the splendor of their conception, we were tempted to ask ourselves, Why all this vast expenditure of so much that was rich and precious, and that, too, without even the outward show of devotion manifested by her, who had expended so much of her substance in order to anoint her Master's feet! Were there no great living truths for him to defend! Were there no contests waging with error that called for the aid of his powerful arm! Were there no burning wrongs for him to expose and labor to correct, that he should have squandered the treasures of his mighty intellect in devising cunning romances for a winter evening's entertainment!

Contrast his career with that lofty philanthropist whom we have just named, who, although his inferior in point of natural gifts, has yet rendered his own life sublime. Wilberforce, like Scott, was a man of great geniality of temper—like Scott, he seemed to "touch life at a

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great many points." But he did not live merely for the amusement of his fellow-men. He lived for their higher good. He had a quick eye for all the wrongs and sufferings of his fellow-beings, and a warm heart for their relief. All day long his cottage at Clapham was thronged by men—not like those who crowded the doorway of Abbotsford, in order to pay homage to high intellect alone—but by those who came to ask of him alms for some of God's poor, or to devise some plan to enlighten the ignorant of London, or to supply the Bible in some destitute region, or to suppress the infamous traffic in the bodies and souls of men on the coast of Africa. For thirty-three long years, through sneers and taunts, and discouragements—with a lofty moral heroism, unsurpassed, since the days of the Apostle of the Gentiles, he had waged a war upon this monstrous traffic—and when the triumph was at last gained, and Sir Samuel Romily announced, amidst the cheers of the House, that William Wilberforce would that night lay his head upon his pillow a more honored man than the Emperor of France—what mere literary triumph was worthy to be mentioned in the comparison? Follow these two men to the bar of God; and in that awful hour, big with with the fate of coming eternities, who among the myriad hosts that turn their eyes upon the Infinite Glory, and the "great white throne," would willingly step forth and prefer the place of Walter Scott to the place of William Wilberforce!

But we need no such supposition as this. The close of their lives had a portentous significance. Wilberforce's death was a calm and holy falling into sleep. The last hours of Walter Scott were but sorrowful records of pain, anxiety, and darkness. His dying words were, "Lockhart, be a good man—be virtuous—be religious—be a good man—nothing else will give you any comfort when you come to lie here." Mournfully expressive words, wrung from him by that great "detector of the heart," a dying bed. In the midst of those trying agonies there was a thought that might have buoyed him up—(but, alas! it was denied him)—the thought that amid all his splendid literary achievements, he had ever written a single page which had for its aim the highest, greatest interests of the immortal soul.

[*Presbyterian.*]

GOOD NEWS FROM A FAR COUNTRY.

It is now but a little over a quarter of a century since the first book containing some of the elements of the current reformation was printed. True, there were two tracts issued several years before, one in 1809 and one in 1816—the former containing a "*Declaration and Address*" upon the subject of a *union of Protestants upon the Bible alone;* the latter on the differential attributes of the Legal and Christian Dispensation, in a *Sermon on the Law.* These, indeed, had but a very limited circulation. The first periodical, titled "*the Christian Baptist,*" wholly devoted to the development of these

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principles, commenced only three and twenty years ago; and, although some two or three scattering societies existed before, the first church instituted on this development was organized in Wellsburg, Va., at the commencement of the Christian Baptist, and was connected with the Mahoning Baptist Association, of Ohio, that same year.

Since that time a cloud of witnesses has arisen, and new churches are planted not only from Nova Scotia to Texas, and from the Atlantic to Oregon and California, in all the American States, and in all the American Protestant Provinces; but it has spread still farther to the East than even to the West. Churches now exist in Great Britain and Ireland, and in some of her European dependencies; and it seems from the document below, it has gone farther beyond Jerusalem than is that city distant from us. The following epistle has been carried to us about twenty thousand miles, and was one whole year and six weeks in reaching us. It was mailed in Nelson, New Zealand, March 21, 1845, and despatched on a ship called the *Star of China*, to *Sidney*, NEW SOUTH WALES, where it arrived on the 4th of April, 1845; thence it was mailed *via* the Cape of Good Hope, to Great Britain; thence was again shipped to New York, and was thence mailed for Bethany on the 6th of May, 1846, and safely arrived here four days after. And what are the tidings which it brings!—! A church is formed at Nelson a few days before it was written, and measures adopted for preaching the gospel in a new Protestant colony, whose eastern boundary is 179 degrees east longitude from Greenwich, containing four years ago over 200,000 inhabitants, 10,000 of them emigrants from Great Britain. Several of our books, it seems, are there, and, indeed, the burthen of the letter is a demand for more. But we shall lay it before our readers:—

NELSON, *New Zealand*, 21st March, 1845.

Beloved brother Campbell—We write to inform you, and, through you, the Disciples in America, of the establishment of a Christian congregation in this distant part of the earth.

The proclamation of the truth by three brethren, who, unknown to each other, met here, having emigrated from their native country, Great Britain, was the means by which this has been accomplished. We meet on the first day of the week to break bread and praise our ascended King. We also then, and on other occasions, meet to examine the scriptures, and admonish and build each other up in our most holy faith. It is our intention to preach the gospel publicly in about a week hence, in this town, and hope to make some impression for good upon the inhabitants, although the field is not so ripe for harvest as we could wish. However, it is our duty to break up the land and sow the seed, and some will doubtless fall upon good ground.

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Our present number is 11, and as we are both few and weak, we have much need of help; particularly we require encouragement by hearing of the progress of the cause and of the intelligence and moral excellence of the brethren in America and England. If convenient for you or other brethren to spare some books wherein information upon these subjects might be conveyed to us, we would deem it a great favor.

We have amongst us your Debates with Robert Owen and Bishop Purcell; also, Christianity Restored, and some numbers of the Christian Messenger, published by James Wallis, England. We have written him for some Hymn-Books, and were it not that we consider he has too many claims upon him already, we would have asked him for a larger gift. A few copies of the New Translation, Testament—of your Debates with Walker and M'Calla—one of the Christian Baptist—such volumes or numbers of the Millennial Harbinger, old or recent, as you can spare, would be acceptable; also, such works of note as may be edited by other brethren. The essays of Walter Scott upon Perfection of Character, some of which we possess, we should like to have. Perhaps we may have them all, but another copy would be of service. We only ask for these works if you can conveniently spare them.

Brother, pray for us, that the word of God may have free course and be glorified, even as it is with you. We pray that the Disciples in America may, by a walk and conversation becoming the gospel, adorn the doctrine of God our Saviour in all things.

May the grace of our Lord Jesus Christ be with your spirit! Amen.

P. S. Please address your letter or parcel to GEORGE TAYLOR or THOMAS JACKSON, 34, Waimea, South Nelson, New Zealand—care of ROBERT TAYLOR, at Messrs. MINITHORPE & GURNER, Solicitors, Sidney, New South Wales.

We would glorify the Lord for these good tidings from the isles afar off, stretching out their hands and asking for help. We will say to these brethren that we shall regularly send for them to England our Millennial Harbinger, and by the very first opportunity, through the direction of some brethren in England, who will engage to forward a box to Nelson, a supply of all our works demanded. Will some of the brethren in England take charge of such a box! If so, inform us either directly or through the 'Christian Messenger.' We can only pray to the Lord of the harvest for the richest blessings to be vouchsafed to this little church, and that its efforts in his cause may be crowned with abundant success to the praise of the glory of his grace. A. C.

THANKSGIVING DAYS.

INNUMERABLE are the expedients used by the Devil to delude man and conduct him on in the broad road which leads to death. In the deep artifice of his ruin-working policy he proudly claims the assist-

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ance of the church, and calls upon her as from very piety, to render gratitude and homage to God for that which is often an abomination in the sight of Heaven. The comparatively modern *fashion* of secular governors appointing great and national thanksgivings, and marshalling the church, as though they were its head, in the solemn and imposing duty of returning gratitude to the Father of mercies for his continued and unwearied kindness to man, has seemed to us but a sublime mockery of Christianity and a stigma thrown from the malicious and envenomed heart of the father of lies, upon the wakelessness of that zeal for God's house, which consumed the author and perfecter of our most holy faith. Why are not the feet of those who preach the gospel, ever beautiful upon the mountains! Why sleeps upon his post the watchman of our merciful visitation! Why should a strange voice cry, "Watchman, what of the night!" Has not the church eyes for herself—a heart of her own—and the Holy Spirit to move her! And must she wait the high behests of an earth-ennobled but alien voice, and hang her harp upon the willows, nor wake the songs of Zion, till a governor, or a king, or an emperor bids her stir its melody!

There is a proud and insulting presumption in the custom as now practised, and a discreditable and cringing acquiescence of the church unworthy of the subjects of Him, who is the only rightful potentate of heaven and earth. An *order* implies *authority*, and the governor's decree for a national thanksgiving is but his *order* to the church. Authority over the church, therefore, and, consequently, the superiority of the political over the ecclesiastic arm are both implied and assumed. And in the indiscriminate acquiescence of the church, the implication is granted and the assumption submitted to. Painful is it to see the greediness with which ministers swallow down the orders of a governor or a king, regardless of the occasion which leads to them or the Christian propriety of the deed, which is to be set forth as the ground for national gratulation.

We give but one instance in exemplification. For the last three-fourths of a century England has been pushing her conquests among the spicy groves of Hindostan. From the acquisition of the twenty-four Pergunnahs in 1757, down to the reduction of the ancient rajahship of Coorg in 1834, by the invincible prowess of her arms or the subtle arts of her policy has she been adding state to state, principal and tributary, till eighty-eight hundredths of all India is virtually hers. One hundred and twenty-five millions of people have been added to the hosts of her subjects. More than a million of square miles joined to those possessions upon which the sun never sets, and

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a revenue proverbially profuse, not less than a hundred millions of dollars, poured into her treasury from the rich resources of this populous, extensive, and fertile land. But not content with this, she is yet grasping at more, and the Punjab, the country of the "*Five Rivers*," the ancient theatre of the Indian victories of the great Alexander, the scene of the defeat of Porus, and the site of those towns, Nicœa (Victorytown) and Bucephalia, built by that renowned Captain, the one upon the banks where he crossed the Hydaspes, and the other in honor of his favorite war horse; this country, rich in facilities for commerce and abounding in the products of the mineral, animal, and vegetable kingdom, has become the object of her rapacious spirit of aggrandizement; and upon some slight pretext of dangerous policies in her own internal organization, since the death of the powerful despot, Runjeet Singh, open hostility, distinguished by battles the most disastrous and bloody, has for some time existed between them.

With a population of 4,000,000, and a brave and well trained military of from 50 to 100,000 strong, the Seiks made powerful resistance to British encroachments on their rights, and for a while more than withstood the fiercest charge of their better disciplined foe. But they have been compelled to yield, and the disastrous conflict in which their hopes and their hosts were alike stricken down, is thus presented to us by the London Times:—

"The severe threshing of the Sikh forces by Sir H. Smith, has been consummated by the total defeat of the main body by the Governor General of India and the Commander in Chief. The loss of the enemy in this engagement is estimated at from 10,000 to 12,000 men; that of the British in killed and wounded, at upwards of 2000, amongst whom is a large portion of officers. The action commenced in the morning, and the work of destruction had closed by 11 o'clock in the forenoon. Sir Hugh Gough's account of this battle proves it to have been, while it lasted, one of the most terrific on record. Under the able management of Sir H. Smith, this affair seems to have owed its success to the daring intrepidity of our men, who stormed the enemy's entrenchment bayonet in hand, defended, as they were, by 30,000 Sikhs, and 70 pieces of artillery. The slaughter was immense, for our troops braved the enemy's fire by reserving their shot till they got within his entrenchments.

"An awful sacrifice of life took place on the Sutlej, in attempting to cross which, our troops mowed down thousands of the flying foe, and those who escaped the fire were drowned in the stream. This victory has put the finishing stroke to the war."

And for this *victory* Queen *Victoria* has ordered thanksgiving to be offered in all the English churches, and the Archbishop of Canterbury has been employed to compose a suitable prayer for the occa-

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sion! Now we doubt not the wisdom of the latter precaution, for we make no question but that it will take all the learning, and full as *little* as the *piety* of an Archbishop, to compose a prayer at all suitable for such an occasion. Yea, we think it probable that the Archbishop himself will be a little like an old Scotch Divine, who, at the close of our revolution, was called upon, among others, by the general order of King George, to engage in the task of a thanksgiving sermon. Being very naturally at a loss to know for what the King wished him to give thanks, he sought his Majesty and inquired—"Shall it be," said he, "that your Majesty has lost thirteen flourishing provinces!" "No, no, *mun*; not for that." Shall it be, then, that a hundred thousand of your Majesty's brave and faithful soldiers have fallen in battle!" "No, *mun*, no; not for that either." "Will your Majesty have us give thanks that the war has entailed upon our country a debt of a hundred millions of pounds!" "Tut, tut, *mun*, no; for none of these things." "For what, then, may it please your Majesty, shall we give thanks!" "Why," said the King, "give thanks, to be sure, that things are no *worse* with us." And will not the Archbishop of Canterbury need to inquire of the Queen for what particular feature in this bloody affair he shall give thanks! In composing that "suitable prayer for the occasion," can he look to the New Testament for instruction and guidance! It will but teach him the awful denunciations of Heaven against the oppressor, and tell him to pray God that none of these things come upon his country for so sanguinary a butchery of those whose only sin against England was to possess that which England coveted: and this prayer would not suit the Queen, nor will any prayer that the scriptures would teach or sanction suit her and her advisers. Well it is, then, that the Archbishop should be *employed*, no matter at what price, to compose a suitable prayer.

But what an insult is this to the ministers of Christ's kingdom on earth! Not only are they *ordered* to engage in thanksgiving on this occasion, but the very form of their prayer is prescribed to them, and both by the subordinate power of a temporal prince. Why does the church, then, suffer herself to be treated as a pandering minion to power! Why consent, when she is ordered by a king or a governor, to prostitute her high and solemn and spiritual worship to the canonization of a monarch's misdeeds and the sanctioning of crimes, dire and bloody as any among the calendered feats of an Alexander or a Cesar! Should she not under the command of Jesus and his Apostles, *order her own days of thanksgiving* and praise,—and if governors desire an interest in her prayers, let them ask it as they would the

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blessing of a superior—for surely the less is blessed by the greater. We are already bound to "pray for kings and all who are in authority, that we may live a quiet and peaceable life in all godliness and honesty;" but our duty and our obedience must be to God, not man. Let us, then, neither wait for, nor blindly obey the behests of governors, in this our paramount duty to God; but looking well to the nature of actions and the motives of princes, keep our hearts in the fear of God, and our worship in conformity to the example and will of our Saviour and his Apostles. W. K. P.

OUR TOUR TO THE WEST—*No. IV.*

No one who has not visited Missouri and Illinois, can form a just estimate of what is comprehended under the appellation of the "Great West" of this great nation of commonwealths. These two largest of Western States contain an invaluable territory of one hundred and twenty thousand square miles, or almost seventy-seven millions of acres. The State of Ohio has within her territory of forty-four thousand square miles, no less than eight thousand square miles more than the famous kingdom of good old Scotland. Adjoining these two richest of American States are the prospective States of Iowa and Wisconsin, (yet territories not fully surveyed,) containing not less than one hundred and fifty thousand square miles, or some hundred millions of acres. These four capacious districts of our country are, according to the American custom, named from their four grand rivers. But these celebrated streams and their tributaries do not fully represent their water privileges and great commercial advantages. Two of them are washed on one side of their frontiers by the deep lake Michigan, whose waters are spread over almost twenty thousand square miles, at an elevation of 579 feet above the Atlantic, to which they open a highway to Europe and the world. The "Fathers of Rivers," also, in one of his great branches, is a boundary between Iowa and Wisconsin, as it is between Illinois and Missouri. Many other streams, both navigable and unnavigable, enrich these most favored portions of the new world, and will, by their various means of promoting wealth and comfort, greatly enhance the value of this section of our patrimonial inheritance. The exuberant fertility of very much of the soil of these regions, with the great variety and the vast abundance of their mineral wealth, must, one day, make them the granary of nations and the home of millions of men.

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Missouri, because of its greater extent of territory, though not because of the superior number of its population, first demands our attention. From St. Louis, the greatest of our infant cities, being as yet, and likely to be for many years to come, the grand depot for the produce of all the labor and skill of the population of these four great commonwealths, we were, by the drought of the season, compelled to travel by land to Columbia, and thence through all our peregrinations through the State.

The country from St. Louis to Columbia, a distance of some 150 miles, would be regarded as good farming land; some of it, indeed, as first rate, by a large majority of the farmers of Virginia, Pennsylvania, and Ohio. Still it is inferior to the country north of the Missouri, a considerable portion of which may be regarded as "the garden of the West." There is no prairie land of much account on the route from St. Louis to Columbia. It does not abound with heavy timber, though sufficiently supplied for agricultural purposes. Much of its best soil is covered with hazel and underwood, and yet not very difficult to subdue. From Columbia to La Fayette the country gradually improves, until we find ourselves in the centre of a new Kentucky at the town of Lexington. Before we get into the county of La Fayette we pass through one of the finest prairies I saw in that State, of some forty miles wide, reaching, I know not how far—perhaps to the base of the Rocky Mountain.

This Saline county prairie being the first of these great western meadows through which I had passed, more occupied my attention and prompted more inquiries into the natural history of these immense fields, than any other prairie that I saw in my tour; though in Illinois I saw some of rather a richer quality. The soil of these prairies and their general appearance were noted in my last. This prairie has one very peculiar advantage above many of those wide extended plains. It has a salt river or creek meandering through it, with sundry small streams so impregnated with salt, that occasionally we find their borders white with salt in times of much evaporation. Cattle, of course, thrive here on the most liberal scale of improvement. This prairie, like almost all the large prairies, constitute the ridges or high grounds of these states and territories, and are evidently the bottoms of ancient seas. Of this fact there are unequivocal vouchers—one of which is found in almost every well dug deep into the earth. In many of these we find pebbles, sea-shells, and various deposites, mingled sometimes in layers, or piled together as in banks made by violent commotions of winds and

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waves. "Lost stones," or "boulders" of the same composite texture with the Rocky Mountains, are occasionally seen raising their "hard heads" above the tall grass of the prairie, bearing a silent but incontrovertible witness that icebergs once floated over these seas, sowing as they passed along, handfuls of mountains torn from their ancient moorings, as mighty trophies gained in the conflicts of ocean and mountains, aided by the discords of summer and winter in their wars for universal empire.

These stones are sometimes the most prominent landmarks and guides to the stranger as he wends his weary way through these seas of grass. If at any time he lose himself in the indistinct paths which so often perplex the stranger accustomed to forests and hills; and should he be so fortunate as to meet with some one more profoundly read than himself in the mysteries of the prairie, on inquiry for his way he will sometimes be directed in the following style: "Stranger, you must proceed straight ahead about five miles, when you will see to your right, at a short distance, hard by a slough, an empty cabin, towards which you will then turn. Proceeding in that course some six miles, you will see on your left a 'lost stone;' you will then turn a little to the right, and in about four miles you will come to a 'lone tree,' where the 'roads fork.' You will again turn a little to the right, and in about two miles you will see a 'hemp field' on your right, a 'tobacco patch,' on your left: the next cabin is that of widow Zimmerman, who keeps entertainment for strangers."

No one can picture to himself a more solitary dwelling than some of these prairie habitations. Imagine to yourself, curious reader, a horizon of grass of some thirty miles in extent, with here and there a square log house, of two stories, standing by itself, without a tree within miles of it, and nothing to be seen around it except at the distance of a few rods a very low worm fence, enclosing a few acres of corn, whose blades are torn into ribbons by the perpetual lashings of prairie winds. Still in the edge of these prairies there are some comfortable dwellings—and men will plant trees where nature has not sown them.

Every thing in these prairies is distinguished by some peculiarity. Here the English grouse becomes a prairie hen. Here are found the prairie hawk—the prairie fox—the prairie wolf—the prairie mole, or gopher—the prairie rattle-snake—the prairie squirrel—the prairie thunder storm—the prairie shower, &c. &c. These all are, in truth, of a different order, of a *sui generis* cast, diverse from any thing of the same species in the forests, or in the haunts of woodsmen. It is said, and by men of truth, that both the animal and

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vegetable tenantry of these dominions differ materially in many points all the way through to the Rocky Mountains, from the tenantry of the timber lands and of the dense forests of the old States. Plants, insects, animals, &c. &c. differ as much from those amongst us as do the red man and the white man in their peculiar characteristics. We only state the facts which we have seen or heard, and leave the theory to others.

Through the Missouri prairies we observe a small portion of quicksands, which, strange to tell, occasions many very deep ravines wherever there is much fall. Hence, very frequently, all over the State, the most gradual declivities are washed into gutters or ravines, more generally than in the hills of Virginia, Ohio, or Pennsylvania, especially in the limestone regions of these States. This peculiarity of the Missouri prairies measureably disappears in those of Illinois. Those of Illinois are not generally so rolling; they are moist, more heavy, and more tenacious of their strength. In dry seasons they are, therefore, most fruitful. Missouri excells in hemp and flax, and abounds in corn, wheat, and oats. Indeed, one can hardly imagine a soil much more productive than very much of the soil of these two States. Which of them possesses the largest quantity of available prairie seems as yet to be undecided. It is generally agreed that the large district north of the Missouri, called the Platte country, excells any other district in the West for all the constituents of a very desirable country. It is somewhat rolling, alternating with woodland and prairie, and favorable to every kind of agricultural employment. Still the large horizon around Jacksonville, Illinois, and the Sangamon country generally, for fertility of soil cannot be surpassed. It presented to me the greatest display of corn-fields I have ever seen. On entering this section an ocean of corn at once opened to my vision, which, for luxuriance, I have never seen equaled any where. Still I would prefer the more rolling and salubrious prairies of the counties of Tazwell and M'Clean for all uses and comforts, to this exuberantly rich district. I rather opine that Missouri will always excell in hemp, tobacco, and sweet potatoes; while Illinois will superabound in corn, wheat, and grasses. Missouri affords peculiarly delicious beef, while Illinois will always abound in pork of the richest quality. The products of a country, however, differ as much on account of the character and taste of its farming population, as on account of the peculiar qualities of its soil. Political institutions also stamp their prominent features, if not upon the soil, certainly upon the improvements and general contour of a country. Hence the science, the taste, the habits of a community

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will sometimes render a country, inferior by nature, superior in all its attractions to another more favored with all the original elements of wealth and comfort.

It is often alleged that both climate and soil, more or less, contribute to the character of the inhabitants of every country. Without espousing or repudiating this allegation, we may more plausibly assume that the inhabitants of a country may occasionally both improve its climate and its soil. As to the improvement of soil, it will be conceded by all, while some misgivings may be entertained as to the amelioration of the climate. But to me it appears that the latter is at least as evident from history and philosophy as the former. The clearing out and cultivation of Germany greatly improved the climate of Spain and Italy. Some of the most unhealthy spots in England, France, and the United States, have, by draining the lands and the removal of stagnant ponds, been rendered quite healthy; while some places, healthy in the state of nature, have become quite unhealthy by injudicious cultivation. Of these facts a great many have been well authenticated, and from them we may conclude that, whether for better or for worse, the climate of any country, more or less, depends upon the character of its population. If the Pope lived in Boston, and the Yankees in Rome, there would be as much difference between the physical as between the moral atmosphere of their respective localities. There would be more malaria in Boston, and less in Rome. This would not be attributable so much to the faith as to the works of the advocates of the respective theories. Protestantism is more active, energetic, and enterprizing than Popery. Hence Protestant communities are easily distinguished from Catholic communities by the superior science, industry, and art apparent in their plantations and general improvement.

These remarks are, unfortunately, as applicable to free States and slave States. It is said that an entire stranger of observation in travelling through the cantons of Switzerland, can immediately perceive when he has passed out of a Protestant into a Catholic canton. As easily can he perceive when he has passed out of a slave State into a free. The States of Missouri and Illinois, though suffering in this respect,—one being a free and the other a slave state,—are made equal by the immense State debt of the one compared with that of the other. Still, I think, that Illinois will pay off her millions sooner than Missouri will be free from the incubus of her slave population. Meantime, the weight that the Illinois citizen carries

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on his back will prevent his distancing, very far, at least, one generation, his less fortunate rival.

To return to the improvement of the climate of certain portions of these States. As it would be too expensive to build hills in these prairies, some other way of producing motion in one of the great elements of health must be adopted. During the last two years, since the great freshets in these rivers, much of this country has been covered with chills and fevers as with a blanket. We must guard against the consequences, as much as possible, by a proper location, and we must pay more attention to the laws of motion, if not of air, at least of water.

All the waters of the earth arise from the sea and return to it again. The sooner this circulation is performed the better. A quick pulse in a river is the best index of good health. The opening of a vein reduces the pulse in the arm, but quickens it in a water course. Ditching and canalling, therefore, are principal means of improving the climate of low or flat countries.

We who live amongst hills, understand these laws of health as connected with wind and tide, better than the sons of the prairie. We have experimentally learned that the air, the water, and the blood live while they move, and move while they live. The very earth itself lives by motion. The people of the Far West have no need of quickening the motions of the air. A few barriers to its motion would rather be to most of them a desideratum. Some of their streams also, such as the Missouri, if not clear and limpid, are certainly sufficiently free in their circulation. But the chief difficulty is with the wet lands and the back lands near their rivers and along the fertile water courses. Ponds, too, those hot beds of early fevers, ought, in all cases possible, to be discharged; or, where that is impossible, freed from vegetable deposites, either from the grasses on their margins or any kind of shrubs or trees within their immediate precincts. Exposing, too, the bottoms of ponds to the sun very often increases or produces sickness in their environs. This must, therefore, be very judiciously managed. It is better to do it gradually and to prepare for it by planting trees on their margin, and as soon as drained, by sowing grasses on all the grounds reclaimed. Indeed, the planting of trees, especially the locust, the cottonwood, and the walnut, on prairie plantations, as it appears to me, is very much neglected. This is as necessary in an open country as the clearing out of lands in a country every where crowded with trees. It is also much easier and much more agreeable to plant than to

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eradicate trees, and to locate one's firewood and timber where they desire it, than to have to remove forests from the lands which they desire to cultivate.

'All things are,' indeed, 'full of labor;' and as Solomon said, 'There is a *time*,' so we may add there is also a *place* to plant, and from which to extirpate that which is planted. For my part, I prefer to have a country in which the hills are already made, and the ponds already drained, and all the water courses foreordained; and could I have ample prairie in the midst of such conveniencies, I would then say that as man is now doomed to eat his bread and enjoy life by labor, Heaven could do no more for him than to place him just in the midst of such circumstances, so far as his present physical comforts and animal enjoyments are concerned. At present there is no rose, except that of Sharon, without a thorn; no country without some good property, and none without some bad one. That, then, which has the largest amount of advantages with the smallest rebate of disadvantages, must, of necessity, be the most eligible. But some prefer wealth to happiness. These will, of course, select the richest lands; while those who seek happiness rather than wealth, will prefer pure air and pure water, and plenty of both, with an inferior soil, rather than one exuberantly fertile, parched with hot suns and sultry winds, yielding two crops of chills and fevers per annum, and without one pure fountain of water, or one limpid stream murmurring among the pebbles as it meanders through their green meadows, or hastening in its ministrations of mercy not only to man, but to the fowls of heaven and the beasts of the field, while bearing its tribute into a broader stream.

Some, however, mistake the way not only to a heaven above, but to a heaven below. One man plunges into the vortex of animal pleasures; another, into the vexations of trade and commerce; one seeks the city; another, the hermitage; one perches on the Alps; another builds his cottage on a wide extended plain, rich as the Delta or the American bottom, and would rather burn in summer and shake in autumn for the sake of seeing more corn than he can gather, and more grass than he has kine to devour, than to have an inferior soil with superior blessings.

It is all in some sense right. God made the whole earth to be inhabited, and has given to man the liberty of choosing his country. His schemes of providence, moral government, and mercy still roll forward; and should man, for the sake of rich pastures, like Lot of old, choose the rich plains, he may get his choice; and God will, by shortening the term of his lease, raise more generations of men on

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the same ground, than if, like Abraham under his oak, he had lived his one-hundred-seventy-and-five-years.

Some, however, are obliged to emigrate. For their sakes I will make a suggestion on the subject of selecting a healthy location. Nothing is more common than to infer the salubrity of a country from the health of its inhabitants. In new settlements this is very far from a correct conclusion. It is true that the insalubrity of a climate will soon manifest itself in the bad health of those who are located in it. Still there are errors committed in this case also. In the first place, in the opening of a new country and of a virgin soil, made rich by the exuviæ of many generations of plants and grasses, and trees of particular kinds, will make a country more unhealthy after a residence and cultivation of two or three years, than it was at first; while the progressive opening of other countries, whose soil is of a different structure and quality, will from year to year improve the health of its inhabitants. In the highest and driest prairie regions there ought not always at first to be expected good health, because the mere turning over of many acres of new prairie in wet and warm seasons will occasion a serious change in the atmosphere, because of the mere decomposition of the roots of the grass in the furrows turned over. But the most common, and sometimes the most fatal errors are committed because of not inquiring into the countries whence the present inhabitants migrated. Every thing depends on this in many sections that I have visited; yet, strange to tell, I seldom, or ever, find an emigrant that takes this into the account in locating his home. He finds the people all healthy, and settles among them without inquiring whence they came, or what were the peculiarities of their former residence. He and his family become sick, and the wonder grows that he alone of all the new colony should be thus afflicted. It appears in the course of the development of his case, that he migrated from a hill country, while his neighbors migrated from a low and flat and sickly country. They have improved their health, but he has lost his. A man whose constitution was manufactured and builded among the hills, will seldom or ever be healthy in plains or low lands; while he who was fashioned and moulded in the plains, will generally improve as he ascends to a higher region. Let every one, then, in choosing a new location, well consider the country and circumstances in which his constitution was formed, and rather ascend in that direction than materially change his relative position.

A. C.

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ACTS OF THE APOSTLES.

Analysis of Section IV.

The introduction of Barnabas. Case of Ananias and his wife Sapphira. Their death and burial. The miracles wrought by the Apostles. The Apostles again imprisoned. Their release by an angel. They appear in the temple. They are again brought before the Council. Peter's defence, and its effects. The counsel of Gamaliel. Their release and subsequent conduct.

SECTION IV.—CHAPTERS IV. AND V.

36 Now Joses, who, by the Apostles, was surnamed Barnabas,
(which, being interpreted, signifies a Son of Exhortation,) a
37 Levite, and by birth a Cyprian, having an estate, sold it, and
brought the money and laid it down at the feet of the Apostles.

V. But a certain man, named Ananias, with Sapphira, his
2 wife, sold an estate, and secreted a part of the price, his wife,
also, being privy to it: and bringing a certain part, he laid it

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The introduction of Joses, called Barnabas, is very illogically attached to the fourth chapter in the common version. Why separate the case of Barnabas and that of Ananias and Sapphira his wife! They both refer to the same subject. They ought, therefore, either to have been added to the fourth chapter, or to have been placed together in the fifth.

36. *Barnabas*, according to Kuinoel and others, means *Son of Doctrine*, rather than Son of Consolation. Son of Doctrine means *Doctor*. Much may be said on both sides. It is probable that his liberality may have induced our translators, after the manner of Wickliffe, Tyndale, and the Geneva version, to prefer *Son of Consolation*, or of Comfort, to *Son of Doctrine*, or of Exhortation. He was, indeed, a teacher and a comforter of many; but more strictly a *Son of Exhortation*, or an exhorter.*

37. Levites had no right to sell their patrimonial inheritance; but should they purchase a farm or inherit by a wife, as Barnabas may have purchased or inherited in the island of Cyprus: this they had a right to sell and to devote the price as they pleased. Jer. xxxii. 17. Jeremiah was a Levite.

1 "*Ananias and Sapphira his wife.*" Here is another case indicated by the term *but*. This was a public, but a false and hypocritical display of liberality. It was deliberate falsification, and preconcerted between him and his wife, "she being privy to it." What a melancholy proof of vanity, cupidity, and of self-deception! The fame of Barnabas, and perhaps others, excited their vanity; and yet their avarice negatived what their love of admiration would have prompted. So that they compound between two idol passions. They gave so much for glory and retain so much for cupidity. Who has ever seen a pure church! Hypocrites in the best, and in times, too, that tried men's souls.

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* *Bar* indicates *son*, *Naba* means to prophesy, to teach, to exhort. Joses, or Joseph, being his proper name, the cognomen affixed by the Apostle was both characteristic of the man and to distinguish him from Joses, or Joseph Barsabas.

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3 down at the feet of the Apostles. But Peter said, Ananias, why
has Satan filled your heart, that you should attempt to impose on
the Holy Spirit, and to secrete a part of the price of the land?
4 While it remained, did it not continue yours? and when it was
sold, was it not at your disposal? Why have you admitted this
thing into your heart? You have not lied to men, but to God.
5 And Ananias, hearing these words, fell down and expired: and
6 great fear fell on all that heard these things. Then the young
men arose, and bound him up, and carrying him out, they buried
7 him. After the interval of about three hours, his wife also, not
8 knowing what was done, came in. And Peter said to her, Tell
me whether you sold the land for so much. And she said, Yes,
9 for so much. Then Peter said to her, How is it that you have
conspired together to tempt the Spirit of the Lord? Behold
the feet of those who have been burying your husband are at
10 the door, and they shall carry you out. And immediately she
fell down at his feet, and expired: and the young men com-
ing in, found her dead, and carried her out, and buried her by her
11 husband. And great fear came on all the assembly, and on all
that heard these things.
12 And many signs and wonders were done among the people by
the hands of the Apostles, (and they were all unanimously in
13 Solomon's portico; and not one of the rest presumed to join

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3. "*Satan filled thine heart*"—a Hebraism for Satan emboldened them. Satan was the tempter, but that does not excuse them. They are just as guilty as though there were no Satan; and yet the purpose, the conception, and the whole affair were from the Devil.

Peter had the gift of discerning spirits. The sin of Ananias and Sapphira is called a lie presented to the Holy Spirit; and again, verse 4, a lie presented to God; and again, verse 9, it is represented as a lie attempted against the SPIRIT OF THE LORD, verses 3d, 4th, and 9th. Here is an assertion of the divine nature of the Father, the Son, and the Holy Spirit, not to be refuted.

4. The Apostle in this verse declares that the gospel did not require or exact such offerings and sacrifices. It would accept, but did not exact them. Still they were most honorable and useful in that day.

5. "*Gave up the ghost.*"—Literally, *expired.* The *ghost* of a man is the *guest* of his body, for so the Anglo-Saxon *gest* intimated. The Latin *hospes* and our word *ghost* are represented in that tongue by *gest.* It is remarkable that no one in holy scripture is ever said when dying to commend his soul or *psuche* to the Lord or to God, but always his *pneuma* or spirit. Jesus and Stephen, each, commended his *pneuma* or spirit, not his *psuche* or soul, to God. A clear proof that *soul* primarily denotes the animal life, while *spirit* denotes that which is not capable of death, and which survives the body. In the case of Ananias and Sapphira, nothing is said but that they immediately *expired.* There is neither *soul,* nor *spirit,* nor *ghost* in the original.

13. "*None of the rest durst join himself to them.*" None, after the example of Ananias and Sapphira, presumed to make any advances towards the

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14 himself to them, but the people magnified them; and believers were more and more added to the Lord, multitudes of men and
15 women:) insomuch that along the streets they brought out the sick and laid them on beds, and couches, that even the shadow
16 of Peter, coming by, might overshadow some of them. And multitudes also out of the cities round about, came together to Jerusalem, bringing the sick, and those that were troubled with unclean spirits, who were all healed.
17 But the high priest arising, and all they that were with him,
18 being the sect of the Sadducees, were filled with zeal, and laid their hands on the Apostles, and put them into the common pri-
19 son. But a messenger of the Lord, by night, opened the doors
20 of the prison, and bringing them out, said, Go, and presenting yourselves in the temple, speak to the people all the words of
21 this life. And hearing this, they went very early into the temple, and taught. But the high priest being come, and they that were

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Apostles and the church for sinister or worldly interests or reasons. This was a necessary preventive in that age of great liberality, to secure the church from fraud and imposition on the part of those who would prey on them. It is also a proof of the spirit that inspired and actuated the Apostles. If the Spirit of God would not suffer Ananias and his wife to impose on the faithful, certainly he would not sustain the Apostles in deceiving the nations by the miracles and powers which asserted their mission, and gave them such authority with the people. The death of Ananias and his wife became the occasion of the conversion of multitudes both of men and women.

The promise given to the Apostles concerning their performing greater miracles than their Master, is now being fulfilled. Peter's fame is transcendant. The streets and side-walks are crowded with incurables, that some of them being touched by his shadow as he passed along, might be made whole. Multitudes from the cities round about Jerusalem, with their sick friends and those possessed of unclean spirits or demons, were convened from all quarters to Jerusalem, and were *every one healed;* so that joy and gladness every where resounded on the proclamation of the name of Jesus.

17. It was time for the high priest and the sect of the Sadducees to which he belonged, to become infuriate with rage against the advocates of the risen Messiah. Their "no spirit" and "no resurrection" doctrine was in danger of immediate ruin. True to their character, "they were, therefore, filled with indignation, and seized the Apostles, casting them into the common prison," where the vilest malefactors were kept.

19. But the angel of the Lord opened the prison doors; and, setting them again before the people, commanded them to "*stand in the temple,** and to speak to the people all the words of this life"—the doctrine of eternal life. It is elsewhere called "the living word;" that is, "the word that makes alive"—called, Acts xiii. 26, "the word of this salvation."

21. "*The council*" was called and "all the Senate of the children of

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* 17. We have ἀναστὰς, *anastas*, translated "rose up;" and here we have σταθέντες, *stathentes*, "standing up." These, in the judgment of the ablest critics, are mere Hebraisms; consequently *anastas*, ver. 17, is not translated at all in the Syriac and Arabic versions. And neither Beza nor Kuione-

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with him, they called together the Sanhedrim, even the whole Senate of the children of Israel, and sent to the prison to have
22 them brought. But when the officers came, they found them not in the prison. Returning, therefore, they made their report,
23 saying, We found, indeed, the prison shut with all safety, and the keepers standing before the doors; but, having opened them,
24 we found no one within. Now, when the high priest, and the captain of the temple guard, and the chief priests heard these
25 words, they doubted concerning them, what this could be. But one came, and told them, Behold, the men whom you put in pri-
26 son, are standing in the temple, and teaching the people. Then the captain went, with the officers, and brought them, (not by violence, for they feared the people, lest they should be stoned:)
27 and when they had brought them, they set them before the San-
28 hedrim. And the high priest asked them, saying, Did we not strictly charge you, that you should not teach in this name? and behold, you have filled Jerusalem with your doctrine, and would
29 bring this man's blood upon us. But Peter and the other Apostles answered, and said, It is necessary to obey God rather than
30 man. The God of our fathers has raised up Jesus, whom ye
31 slew, hanging him on a tree; HIM has God exalted at his right hand, a Prince and Saviour, to give repentance to Israel, and

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Israel." By "the Senate of Israel" is meant no more than the Council. It was the universality of the summons. The Council, even all the Senate* of the children of Israel, were convoked.

29. Here we have Peter and his associates making another speech before the heads of departments. Still he contrasts the actions against the Messiah and God's action for him, in the old style of vivid contrast. God raised up Jesus whom ye slew. Peter is never to be driven from his text. He was a witness of the death of Jesus by the Jews, and of his resurrection by God.

31. Jesus here receives a new title. He is called the *Archeegos*, leader,‡ as well as the *Sotecr*, Saviour. He is placed *at* the right hand of God.

"*To give repentance to Israel.*" Doddridge makes this judicious remark on this passage:—"As repentance was not actually wrought in Israel by the efficacious grace of God, I think it evident that *dounai metanoian*, to give repentance, here means to give place or room for repentance; just as the

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regard *stathentes* in this passage in any other light than as a pleonasm. Bloomfield regards it as a forensic expression used of those set up to speak Acts xvii. 22, 25, 28.

* γερουσια, *Gerousia*, Senate, is found but once in the New Testament, and literally indicates *the estate of the old men*, the Sanhedrim. The οι αρχιερεις, *hoi archiereis*, means twenty-four chiefs of the sacerdotal classes—and here too was the στρατηγος, *strategos*; see Acts iv. 1. Captain of the temple. This was their most august meeting against the Apostles.

‡31. The Hebrew *Shur*, the Greek *Kurios*, the French *Sire*, and our *Sir*, are only forms of the same word. Jesus is called the leader or captain of faith.

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32 remission of sins. And we are his witnesses of these things, and
the Holy Spirit also, whom God has given to them who submit
to his government.
33 And when they heard this, they were enraged, and consulted
34 to put them to death. But a certain Pharisee in the Sanhedrim,
whose name was Gamaliel, a doctor of law, in great esteem
among all the people, rose up, and commanded the Apostles to
35 be taken out for a little while: and he said to them, Men of
Israel, take heed to yourselves what you are about to do to these
36 men. Some time ago Theudas arose, pretending himself to be
a person of note: to whom a number of men, about four hundred,
adhered, who was slain; and all who hearkened to him were

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same phrase in Josephus, (lib. 20, cap. 8, sect. 7,) where the Jews rising up at Cesarea in a tumultuous manner, the wiser people among them went to intercede with the governor, *dounai metanoian*, to publish pardon to those who should lay down their arms.

"*And remission of sins.*" The phrase here is "repentance and remission of sins." On which Bloomfield remarks, "This stands for *eis teen aphesin—in order to remission of sins;*" and quotes various authorities to support him. He makes it the same as Acts ii. 38, and quotes Acts xi. 18, "God has granted to the Gentiles (*eis zooin*) in order to life."

The Holy Ghost given to them that obey him, is here alleged as a witness of his resurrection. Such a gift miraculous and evident to all, is certainly a better proof of the resurrection of the Messiah than his personal appearance among the people could have been.

34. *Gamaliel.* "This was the elder of that name, a man of so great honor among them, that Onkelos, the author of the Targum, is said to have burnt seventy pounds weight of perfumes at his funeral. Nay, it is said the honor of the law failed with him. If he were really, as he is reported to have been, the author of those prayers against Christians, so long used in the Jewish Synagogue, he must have lost that moderation of temper which he manifested here; perhaps exasperated at the growth of the new sect, and the testimony so boldly borne by the Apostles. He was Paul's master, (Acts xxi. 9.) and no doubt he informed that headstrong youth (for such he then was) of what now passed, and of many other things which rendered his fire in persecuting the Christians so much more aggravated. See Wits. *Meletem*, cap. 1, sect. 13, p. 12, and Mr. Biscoe, *M. Boyle's Lect.*, chap iii. sect. 9, p. 77, 78."—Dod.

One Theudas arose. "As the Theudas mentioned by Josephus (Antiq lib. xx., cap. 5, [al. 2.] sect. 1.,) under the character of a false prophet, (who drew a great number of people after him, with a promise of dividing Jordan before them, but was defeated and beheaded, most of his followers being also slain or imprisoned,) appeared when Zadus was procurator of Judea—that is, according to Capellus, seven; or, according to Dr. Whitby, at least ten years after this was spoken, there can be no reference to him here. I am, therefore, ready to conclude with Dr. Lightfoot and Beausage, (whose opinion Dr Lardner has so learnedly defended,) that among the many leaders who, as Josephus assures us, (Antiq. xvii. cap. 10, [al. 11.] sect. 4—8.) took up arms in defence of the public liberties, when the grand enrolment and taxation were made by Cyrenius in the days of Archelaus, (see note b, on Luke ii. 2, p. 31,) there was one called Theudas, which, as Grotius observes, was a very common name among the Jews. He seems to have been supported by smaller numbers than the second of the name, and (as the second after-

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37 scattered, and came to nothing. After him, Judas, the Galilean,
arose, in the days of the enrollment, and drew a multitude of
people after him, and he was destroyed; and all who hearkened
38 to him were dispersed. And now, in the present case, I say to
you, Refrain from these men, and let them alone; lest, perhaps,
you be found fighters against God: for if this design and work be
39 of men, it will be defeated; but if it be of God, you cannot defeat
40 them. And they yielded to him; and having called in the Apos-
tles, and scourged them, they charged them not to speak in the
41 name of Jesus, and dismissed them. And they departed from
the presence of the Sanhedrim, rejoicing that they were counted
42 worthy to be exposed to infamy for the sake of his name. And
daily, in the temple, and from house to house, they ceased not to
teach and declare the good news, that Jesus is the Messiah.

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wards did) perished in the attempt; but, as his followers were dispersed and not slaughtered, like those of the second Theudas, survivors might talk much of him, and Gamaliel might have been particularly informed of his history, though Josephus only mentions it in general. Dr. Lardner, in his judicious remarks on this subject, has shown that there were many persons of the same name, whose histories greatly resembled each other. See Lardner's Credib. of Gosp., Hist., Part 1, Book 2, chap. 7."

Judas the Galilean arose. "Josephus' account of this Judas Gaulonites, as he is generally called, may be seen in the beginning of the 18th book of his Antiquities."

All who hearkened to him were dispersed. "Dr. Lardner just observes, this does not imply that they were destroyed, and imagines that, though Gamaliel would not directly assert it, yet he insinuates (agreeably to his principles as a Pharisee) that perhaps Judas the Galilean, as well as the Apostles, might be actuated by some divine impulse, and that in one instance as well as the other, the doctrine might survive when the teachers were taken off." See Lardner's Credibility, Book 1, Book 2, chap. 1, sect. 3.

40. Flagellation was, indeed, a punishment very usual both among Jews and Romans for lesser delinquencies; yet it was regarded as a most ignominious punishment.

42. "To *preach* or *teach* Jesus Christ."* *Preaching* and *teaching* are spoken of as distinct employments. Though usually confounded in modern use, in the age of the Apostles they were frequently distinguished. The one is never substituted for the other. The commission enjoined three duties on the Apostles—*preaching*, *baptizing*, and *teaching*. While *teaching* may comprehend the whole three in some acceptation of it, they are just as different employments as the words are different in sound and in sense. A person may teach or instruct Christians or others by reading, singing, praying, baptizing, &c ; still these are different works.

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* Κηρυξ, *keerux*, a *preacher*, and κηρυσσω, *keerusso*, *I preach* Διδασκαλος, a *teacher;* Διδασκω, *Didasko*, *I teach*, frequently occur in the New Testament. The former occur sixty-three times, and in the common version are translated by *preach*, *publish*, and *proclaim*. The latter (*didaskalos*) occurs fifty-eight times, usually translated *master*, sometimes *doctor* and *teacher*, never *preacher;* and *didaskoo* occurs ninety-six times, and is uniformly translated by *teach*.

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PRACTICAL THOUGHTS AND REFLECTIONS.

The Holy Scriptures are pre-eminently practical. Their most abstruse developments, their most doctrinal expositions have all a practical tendency. Their precepts are full of authority, speaking to the conscience; their promises are most kindly persuasive, alluring to righteousness and holiness; their threatenings are clothed with terror, restraining from transgression; their delineations of moral beauty and excellence are most affecting and transforming, softening and subduing the hearts of the faithful. The writings of the Apostles and Evangelists are so fraught with instruction, so singularly composed as to communicate a very rich variety of information both in the way of particular details and in that of very general notices, imparting to us the most accurate and enlarged views of all the subjects on which they treat.

The church in Jerusalem, within the compass of a few chapters, is made to pass before us in all her prominent attitudes and various fortunes, as though we had a very circumstantial and extended history of her affairs. We have no mere outline of her origin, progress, and character; nor have we a formal introduction to prominent persons, parties, or movements in the metropolis against her; and yet the very spirit of the age is revealed to us, and the position and bearing of the leading parties, whose counsels and schemes harrassed the disciples and ultimately involved the nation in one general ruin, are most clearly and accurately presented to our apprehension; so that we seem to have a full understanding of every thing necessary to an accurate and comprehensive knowledge of the first Christian community reared by the Apostles, and of the people from amongst whom it was separated.

But the delineations of character embraced in these details, how interesting and instructive! Not only a Barnabas, but an Ananias and Sapphira, are made to stand out before us in all their distinctive attributes. Who could have imagined that amid such stupendous and glorious displays of the presence and power of the Lord in that day, and in that church, any one could have presumed to act the hypocrite and the mercenary impostor? What humiliating spectacles of human nature do the Scriptures afford! A Cain in the family of Adam—a Ham in the family of Noah—an Ishmael in the family of Abraham—a Nadab and an Abihu in the family of Aaron—a Core, a Dathan, and an Abiram in the camp of Moses under the cloud by day and the column of fire by night—an Ananias and Sapphira in the church of Jerusalem, in the presence of the Holy Twelve! What appalling monuments of the deep depravity of human nature, and of the inefficacy of all merely external advantages to eradicate that bitter root of evil from the heart and constitution of fallen man, which has yielded such immense harvests of guilt and shame, of misery and ruin in our world!

The great model and mother church, in the hale and undegenerate age of apostolic influence and predominence, was not a pure church, so far as the purity of its members is contemplated. How long Ananias and Sapphira had been members before this plot to deceive the church for the sake of

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To *preach* is to proclaim or to announce the gospel facts, (1 Cor. xv. 1, 2,) and the evidence or authority of them. This is done for the purpose of producing faith in those facts. While *teaching* is the development of truth, the meaning of facts, precepts, and promises, for the edification and comfort of those who are converted by preaching or proclaiming and by proving the facts. To the world the gospel is to be preached. It is to be expounded and developed to the church or to the initiated. Paul calls himself both a *preacher* and a *teacher* of the nations. He maintains the contrast in all his allusions to the subject. To those converted he occasionally *declares* the gospel facts; but to the world he *preaches* them.

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honor and interest, we are not informed. But it is probable that they were not recent converts. They must have understood the operation of the community of goods, and the honor accruing to those whose liberality had been so gloriously displayed in establishing it. It was, indeed, in no case a matter of compulsion. Peter, in pronouncing judgment upon them, recognizes their right as Christians to sell or not sell their possessions; and even when sold, to give or to withhold as to them seemed good.

How prompt and summary the awful discipline of the apostolic age! Truth was established by miracle, and error sometimes refuted and silenced by miracle. Elymas was stricken blind at the bidding of Paul; Simon Magus was denounced and excluded from the faithful by Philip; and for similar causes and offences many of the professors in Corinth were wounded and killed by divine punishments of an extraordinary character.

What a lesson is here taught on the sin of lying! God is a God of truth, and hates a deceitful and lying tongue. The sin of lying, like a leprous spot, is indicative of a moral disease pervading the whole system. An honest and upright person has no use for a lie; therefore, purity of motive, honesty of intention, and rectitude of life, are the sovereign antidotes against this abominable vice. He that never machinates or perpetrates a dishonorable deed, has no need of falsehood; while knaves and wicked persons are adepts in the arts of equivocation, mental reservation, dissimulation, and falsehood. These are their impregnable fortresses, their arms and munitions of war, against the demands and exactions of righteousness and truth.

To lie to a man, to attempt to deceive an equal, is bad; to lie to a prophet, a saint, or a messenger of God, is still worse; but to lie to God—to the Father, to the Son, and to the Holy Spirit—is the superlative of impudence and guilt, and in this case called for condign and immediate vengeance. It was also kind as well as just to seize the first opportunity of setting before all men the moral turpitude, the dishonor, the sin of hypocrisy and falsehood in the affairs of Christ's kingdom. No one can say how much evil and disgrace was kept out of the church by this timous act of discipline on the part of the Apostle Peter.

Never were the words of Jesus to Saul of Tarsus—"It is hard for thee to kick against the spurs"—more fully illustrated than in the case of the assaults made upon the Apostles by the hands of the Jewish state. These assaults are those of a worm against the arms of Omnipotence. An angel's arm is too strong for all the powers of Jews and Gentiles combined. The boldness of the Apostles in declaring the truth is more than equal to the impudence and folly of those who sought their destruction.

Peter's answer to the Council is worthy of the greatest, the wisest, and the best of men. What a killing and disastrous thrust at all their logic and rhetoric is found in one short sentence"—"*We ought to obey God rather than men.*" This cut them to the heart, and provoked them to deliberate upon the destruction of the Apostles. But how often does God bring deliverance to his people even from his and their enemies! Doctor Gamaliel, like some of our more generous and wily politicians, acts the part of a pacificator, and recommends a little common sense to their consideration. His knowledge of history and superior discretion furnish him with unanswerable arguments, and secure for the Apostles a discharge from their presence. Honored, triumphant, and joyful they return to their labors; and, as though nothing had happened, daily in the temple, and from house to house, in private assemblies, they ceased not, because of the threats of their enemies, to preach and to teach Jesus Christ. They made new converts, and confirmed the old. What brighter evidence of the force of truth—of the honesty and sincerity of the Apostle—of the weakness and wickedness of the opposition could have been given to the world, than that furnished from the sayings and doings of Peter and his associates on this momentous and trying occa-

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sion! Did ever any system of faith and hope present itself to the human ear more worthy of God as its author, more worthy of man as its object, more full of consolation for the present, more full of hope for the future, than did that of the fishermen of Galilee and their associates, as reported by Luke, and sealed with the blood of martyrs, and the acclamation of millions of saints. A. C.

THE ART OF DYEING.—*No. II.*

CALICO-printing is a combination of the arts of dyeing, engraving and painting, wherewith colors are applied in definite figures. This art is applicable to woven fabrics, and chiefly to those of which the material is cotton. Indeed, in England, all cotton cloths, whether white or imprinted, are called calicoes; but in the United States, this term is applied to those only that are printed.

The first object, after applying the stuffs, as in dyeing, is to apply a *mordant* to those parts of the piece which are to receive the color. This is now usually done by means of a steel or copper cylinder, on which have been engraved the proposed figures, as on plates for copperplate-printing.

During the printing, the cylinder, in one part of its revolution, becomes charged with the mordant, the superfluous part of which is scraped off by a straight steel edge, leaving only the portion which fills the lines of the figures. As the cylinder revolves, the cloth comes into forcible contact with it, and receives the complete impression of the figures, in the pale color of the mordant.

The cloth, after having been washed and dried, is passed through the coloring bath, in which the parts previously printed, become permanently dyed with the intended color. Although the whole piece receives the dye, yet, by washing the cloth and bleaching it on the grass in the open air, the color is discharged from those parts not impregnated with the mordant.

By the use of different mordants, successively applied, and a single dye, several colors are often communicated to the same piece of cloth; thus, if stripes are first made with the acetate of alumina, and then others with the acetate of iron, a coloring bath of madder will produce red and brown stripes. The same mordants, with a dye of quercitron bark give yellow and olive, or drab. Sometimes, the second mordant is applied by means of engravings on wooden blocks. Cuts, designed for this purpose, are engraved on the *side* of the grain, and not on the *end*, like those for printing books.

Calico-printing so far as chemical affinities are concerned, is the same with dyeing. The difference consists, chiefly, in the mode of applying the materials, so as to communicate the desired tints and figures. The dye-stuffs, most commonly employed by calico-printers, are indigo, madder, and quercitron bark; by a dexterous application of these and the mordants, a great variety of colors can be produced. Indigo being a substantive color, does not require the aid of mordants, but, like them, when other dyes are used, is applied directly to the cloth, sometimes by the engraved cylinder or block, and at others with the pencil by hand.

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Calico-printing was practised in India twenty-two centuries ago, when Alexander the Great visited that country with his victorious army. The operation was then performed with a pencil. This method is still used in the East, to the exclusion of every other. Heroditus mentions that a nation on the shores of the Caspian were in the habit of painting the figures of animals on their clothes, with a color formed from the leaves of trees, bruised, and soaked in water; and he adds, that this color was not effaceable, but was as durable as the clothes themselves. From this it would appear that they must have been acquainted with the use of mordants, or they could not have rendered their colors so permanent. Pliny leaves no doubt that the ancient Egyptians not only understood the use of mordants, but employed them very much as we do now. He says, "they paint their clothes, not with colors, but with drugs (*sorbentibus medicamentis*) that have no color. This being done, they immerse in a vat full of boiling dye, and leave them for a little; when they take them out they are painted of various colors. It is extraordinary, seeing that there is only one color in the vat, that a variety of colors should be produced by the operation of the drugs." The chemical and mechanical inventions of modern ages have been the cause of vast improvements in this ingenious and beautiful art; but this passage from Pliny shows distinctly, that we have, in this instance, been only profiting and improving processes practised in the remotest antiquity.

Calicoes were first brought to England in 1631.—They derive their name from the Calicut on the Malabar coast, whence they were first exported to Europe. This branch of business was first introduced into London in the year 1676, since which time it has grown up almost in despite of repeated efforts at first for its suppression. The invention of Richard Arkwright, however, changed the policy of the government, and now, under partial protections, it has become a most important and valuable business to the empire. Not less than *two hundred and thirty thousand* persons are employed in, and dependent upon, the paint trade for subsistence, receiving the annual sum of *two millions four hundred thousand pounds in wages*. It is supposed that the amount of cottons annually printed in the United States, cannot be less than *twenty millions* of yards.

GOOD AND BAD MEN RECOMMENDING ALMSGIVING.

1st. Moses, (Deuteronomy, xv., 7 to 12:)—"If there be among you a poor man, of one of thy brethren, within any of thy gates, in thy land which the Lord thy God gives thee, that thou shalt not harden thy heart nor shut thy hand from thy poor brother; but thou shalt open thy hand wide unto him, and shalt surely lend him sufficient for his need in that which he wants. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thy eye be evil towards thy poor brother, and thou give him naught; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thy hand shalt not be grieved when thou givest unto him: because for this thing the

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Lord thy God shall bless thee in all the works of thy hands, and in all that thou puttest thy hand unto: for the poor shall never cease out of the land; therefore, I command thee, saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy, in thy land." He also commanded the Jews not to glean their fields too close, nor to gather the fruit so clean from their fruit trees; but to leave a portion for the poor, the stranger, the fatherless, and widow.

2d. David. "Blessed is he that considers the poor! The Lord shall deliver him in time of trouble." Ps. xli. Psalm xvii. 15. "I shall behold thy face in righteousness"—because of alms. Solomon. "Cast thy bread upon the waters, and thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth." Eccles. chapter xi. 1, 2.

3. Daniel iv. 27. "Wherefore, O King! let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquility."

4. John the Immerser said to the great multitudes who flocked to hear him, "He that hath two coats, let him impart to him that hath none; and he that hath victuals, let him do likewise."

5. Jesus said, "Lay not up for yourselves treasures upon earth, where moth and rust do corrupt; but lay up treasure in heaven, that fails not; provide bags that wax not old, where no thief approaches; for where your treasure is, there will your heart be also."

6. All the Apostles said, 'Be forward to remember the poor—laying up in store a good foundation against the time to come. My elect shall long enjoy the work of their own hands—they shall eat of the fruit of their own doings. I was hungry and you fed me, naked and you clothed me—by feeding and clothing his poor creatures.' Matth. xxv. This is the language of all the Prophets and Apostles.

7. Tobias says, "Alms deliver from death." Sirach says, "Alms make an atonement for sins."

8. Mahomet said, "Prayer and alms open the gates of heaven."

9. Clement gives this counsel in his Constitutions:—"If you have any thing in your hands, give it that it may work to the remission of thy sins: for by faith and alms thy sins are purged."

10. Salvian said, "Sins are marked out by alms and mercy to the poor."

11. Lactantius says, "But think not that because sins are taken away by alms, that by thy money thou mayest purchase a license to sin. For sins are abolished if, because thou hast sinned, thou givest to God's poor servants and his indigent and necessitous creatures. For God desires infinitely that men should be purged from their sins, and therefore commands us to repent; but to repent is nothing else but to profess and to affirm, to purify and to make good that purpose—that they will sin no more."

12. The golden-mouthed Chrysostom, the oracle of the whole Greek church, says, that "repentance without alms is dead, and without wings, and can never soar upward to the element of love."

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13. Jerome, with all his great experience and extensive reading, says, "I do not remember to have read that ever any charitable person died of an evil death."

14. Cyrus the Persian, the greatest of the ancient heathen Generals, said on his death-bed, "I have been a lover of mankind, and a friend, and merciful; and now I expect to communicate in that great kindness which he shows, who is the great God and Father of men and mercies."

The writer of this essay says, that he has observed the mercies of God to descend upon the charitable like dew upon Gideon's fleece, while all the rest of mankind are dry; and that if Christianity does not take the screwtop of covetousness off of a man's soul, he has no religion.

Let all Christians study the 8th and 9th chapters of the 2d Corinthians. "God loves a cheerful giver. It is more blessed to give than to receive. He that sows sparingly shall reap sparingly; he that sows bountifully shall reap bountifully." J. CREATH, Jr.

St. Louis, Dec. 23, 1845.

DISSENSIONS AMONG THE JEWS IN LONDON.

Dissensions have lately occurred among the Jews of London, which are daily assuming a more serious aspect, and promise to end, ere long, in an entire break up of the Jewish community. Nor are the differences which exist among the London Jews confined to their own synagogues; they have extended to the country, and are agitating the synagogues of Liverpool, Portsmouth, and other places. The new sect call themselves "the Reformed Jews"—an expression which sufficiently denotes the principles and purposes of the seceders. Nothing in history, perhaps, constitutes a case no nearly parallel to this movement among the Jews, as the reformation in Germany, in the beginning of the sixteenth century.

The Reformed Jews claim the right of exercising their own judgment in all religious matters. They refuse to surrender their judgment to that of the Rabbis. They interpret scripture for themselves, and regard the Talmud, hitherto held in the highest reverence by the Jewish community, as no better than a bundle of fables. Corresponding reforms are made in the service of the synagogues.—Practices which the body from which they have separated represent as having been most religiously observed from the days of Moses until the present time, have been unceremoniously dispensed with by the congregation of Reformed Jews. They have even carried the spirit of innovation so far as to publish new prayer books of their own. The result of the secession and of the innovations made on old opinions and observances in the Israelitish community, has been precisely what might have been expected. Those who remain have excommunicated those who have left, and treat them not only as schismatics, but as infidels and profane persons. Dr. Alder, the chief Rabbi, has not only determined on refusing all religious privileges to the seceders, but on withholding marriage licences from

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members of the congregations under his superintendence who may propose to enter into a matrimonial union with any member of the reformed synagogue.—[*Zion's Herald and Journal.*]

PROSPECTIVE GLORY OF THE UNITED STATES.

THE prospective glory of the United States is a subject which overwhelms the imagination. No citizens of ancient or modern times ever had such a country to contemplate as those of the United States. So vast, so fruitful, possessing every climate, from the cold of the north, to the balmy airs of the tropics; every plant, from the green pine of the Aroostook, to the delicate jessamine of the Rio del Norte. Within our boundaries are the foundation of untold wealth, our mountains are filled with the riches of every mine, our valleys invite the hand of cultivation, and smile, as none other, on the labors of the husbandman. The troubled waves of the Atlantic, and the stiller water of the Pacific line our coasts; our ships whiten the ocean, and the loved flag that waves over them is the harbinger of liberty, and the protection of the powerful and brave. In examining our geographical limits, we find within it, the extent and modern empires still lost in wilderness, yet by the enterprise of our citizens, the additions of new states almost realize the prophesy "of a nation being born in a day." The ultimate history of our country seems too vast for human conception. The experiment of millions of men living under a republican government, and left to the fruition of an unfettered body and free mind, joined together in advancing the interests of humanity, and accomplishing the highest perfection our nature is capable of, who can conceive the result!

The United States have a frontier of over 10,000 miles, a seacoast of nearly 4,000 miles, and a lake coast of 1,200 miles. One of its rivers is twice as long as the Danube, the largest river in Europe. The Ohio river is 600 miles longer than the Rhine, and the noble river of the Hudson has a navigation in the "Empire State" one hundred and twenty miles longer than the Thames. Within Louisiana are bayous and creeks, that are almost unknown, that would shame by comparison the Tiber or Seine. The state of Virginia alone, is one third larger than England. The state of Ohio contains 8,000 square miles more than Scotland. The harbor of New York receives the vessels that navigate rivers, canals, and lakes, to the extent of 3,000 miles, the distance from America to Europe. From the capitol of Maine to the "Crescent city," is 200 miles further than from London to Constantinople, a route that would cross England, Belgium, a part of Prussia, Germany, Austria, and Turkey. The increase of population has been rapid beyond precedence, and in accordance with the country itself. At the close of the revolution the United States contained a population not twice as large as the present city of London; in less than fifty years, it has increased into seventeen millions, and this population is the amalgamation of the finest European races, "forming a national character, having for its basis the irresistible energy and steady courage of the Anglo-Saxon, in which are mingled the religious tenacity of the thrifty Scot, the

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generous bravery of the quick-witted Irishman, the sanguine and elastic spirit of the mercurial Frenchman, and the patient, persevering industry of the honest German."

Yet all this has been accomplished within the ordinary lifetime of an individual. There are those in our land that were present at the birth of the nation, and have witnessed its wonderful growth. The future—pressed on by the accumulated energies of the last fifty years—will develope results in arithmetical progression, more wonderful; and as the imagination attempts to draw a picture of the future, the mind shrinks from the conception, and the judgment and fancy are destroyed, in the presentation of the not half-conceived reality."

NEWS FROM THE CHURCHES.

Iowaville, I. T., March 26, 1846.

Brethren J. V. Potts and H. H. Hendricks have just closed a three days' meeting, near Iowaville, Van Buren county, Iowa Territory, with a similar meeting four weeks previous, which resulted in eight noble soldiers enlisting under the mild sceptre of King Jesus. J. A. BLACK.

Brookfield, March 20, 1846.

Great success attends the preaching of the word in this region at present. The lethargy into which many of the churches have been lulled for a time, is being shaken off. More than fifty have yielded obedience to the faith at various points within a few weeks. But I have not room for particulars.

F. C. APPLEGATE.

Frankfort, Ky. April 15, 1846.

My year's labours as an evangelist in the Mason county co-operation, terminated on the 1st of this month. During the year I preached 334 regular discourses and immersed 176 persons. The preaching, I suppose, was about half the services rendered.

The brethren co-operating, have adopted the principle of *"equality,"* in raising the means to support their evangelists. They have taxed themselves $1200, to be given to two efficient evangelists for the ensuing year. I spent one-fourth of my time without the limits of the co-operation; and the brethren wish to do more abroad this year than they did last. I never labored for brethren more arduously and faithfully, and I am happy to say that they all seemed to be well satisfied with my services, such as they were.

I am under many obligations to the brethren in the Mason county co-operation: the constant society and co-operation of the Elders of the churches composing the co-operation, have been of substantial service to me. May the Lord make his church more useful, and his ministers more holy and less worldly minded! W. M. BROWN.

Oshawa, Upper Canada, April 27, 1846.

I have nothing new to communicate. The cause in this land is in its infancy. We are not numerous; but we can compete, as touching character, piety, and intelligence, with any thing that can be produced among the various religious denominations about us. Our churches almost universally are well organized, meet every first day to break bread, and live harmoniously under the directions of a well informed eldership The cause being thus placed in such hands, how can we help prospering and living comfortably? JOSEPH ASH.

Jeffersonville, Indiana, April 27, 1846.

The Christian church here has died out, through the enervating doctrines of soul-sleeping, annihilation, &c. But there are a few who have not bow-

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ed the knee to a phantom, and who would form a nucleus around which those determined for eternal life might gather; and if we could get an able and sound teacher, much good might still be done here.

S. W. LEONARD.

ELDER W. W. EATON.

OUR much esteemed and beloved brother EATON, who has for some time been engaged in the ministry of the word in the city of Salem, Massachusetts—indeed, for the most of the time since he resigned his professorship in Bethany College—has been induced to return to St. Johns, where he is about to prosecute his labors in the word and teaching. We should be glad to send him some help in that field, but cannot induce any one to go just immediately. We pray for his success in the work of the Lord. Knowing his zeal and devotion to the cause of primitive Christianity, and his ability to present the truth in an acceptable and convincing manner, we doubt not that his labors there will be as useful as they have been in other places. He will act as Agent for the *Millennial Harbinger*, both at Eastport and St. Johns.

A. C.

CORRECTION.

RICHMOND, Va. May 6th, 1846.

Brother Campbell—A slight mistake occurs in the April number of the Harbinger, which I would like to have corrected in your next number. On page 239 your correspondent represents me as having held a meeting in February last, "at Lexington, Ky., during which many who had indulged somewhat in bitterness and strife, received each other as brethren beloved," &c. I regret this version of the matter very much, as it is but too well calculated to do great injustice to the church at Lexington. The impression made by the passage referred to is, that the church at Lexington had, at and before that time, been laboring under serious difficulties—that she had suffered much from "bitterness, strife," &c.

The truth is this:—I held the meeting referred to in North Middletown, Ky., where the facts set forth in brother Mason's letter actually occurred. The mistake was made by using "at Lexington" for "of Lexington," and omitting the words "at North Middletown." The mistake, beyond a possible doubt, was *purely unintentional.*

Be kind enough to correct this matter in your next number; and you may say that the church in Lexington, so far from being engaged as is unfortunately represented in the article referred to, has never enjoyed a longer season of more uniform peace, harmony, and general prosperity than she has since your debate with Mr. Rice in the fall of '44. I regret that my delicate health has interrupted my labors there for a short season. I expect to return, however, after a little, and resume my labors in that city.

The meeting is still in progress in this city. Thirty-six additions have already been obtained, and the prospects are still bright for more.

Brother Johnson will probably remain in the Old Dominion six weeks yet. We expect, *Deo volente*, to visit Bethany on our return, which may occur sooner than we at present anticipate.

There is no small degree of excitement in this city among the sects and parties, on the subject of religion in general, and of our meeting and success in particular.———Yours, as ever, in the hope of the gospel,

W. R. M'CHESNEY.

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Died, September 24th, 1845, at the residence of his father, in the township of New London, Chester county, Pa., RUFUS KING HAMMOND, in the 22d year of his age.

This young man whose death is here announced, was one whose memory deserves more than "the passing tribute of a sigh." To his afflicted parents and sorrowing relatives his death has caused no common loss, and the community in which he lived will miss one who gave early promise of much usefulness. Ever dutiful to his earthly parents, he was always equally attentive to the requirements of *him* who gave those parents to watch over him. His boyhood was singularly exempt from the many faults and follies incident to that period of life, and he entered upon manhood and its duties with better preparations and less uncertainty of success than fall to the lot of most young men. Correct in his deportment and steady in his habits, he early became a companion of his father, and not unfrequently his counsellor, aiding him in his plans of husbandry and provision for his family. Kind, affable, and engaging in his manners, he made friends of all who approached him—for he was a friend to all. But the chief beauty in this young man's character was his early and unaffected piety. At no time of life since he came to know right from wrong, was he inattentive to the duties of religion.

Truth was always his guiding star, and the profanity of an oath was never known to sully his lips. Hence arose those qualities of heart and mind which endeared him to his fond parents and relatives, and render his death a subject of regret to the community. About a year back death commenced its slow and stealthy approaches in "consumption's ghastly form;" but it found him not unprepared for the terrible meeting. He had not lived unmindful of his God, and now with humble submission we hear him say in the language of that Saviour whom he so much loved, "Not my will, but thine, O Lord, be done." For nearly two years since, he had made open profession of religion, and united with the congregation of Disciples near New London ⋈ Roads.

His long and painful illness he bore with Christian resignation, and without a murmur, and died in the sweet hope of a glorious resurrection—leaving in his last words to his parents a solace to their grief, assuring them that he was going home to his Father in heaven. May none of us slight this testimony of a Christian, but so live that we too may meet our last inexorable foe under the approving smiles of our Father in heaven. V.

As our brethren multiply obituary notices multiply. Many are reported in our different periodicals. We are devising some rule to be observed on this subject. We regret our ability to publish all, at least in the extended form in which they are sent to us. Several were either neglected or deferred during my absence last fall, which we regret. Amongst these was that of the much esteemed and beloved JAMES A. YOUNG, a graduate of Bethany College, who, on the 4th of July last, obtained his diploma of Bachelor of Arts,—was married on the 8th following,—commenced an Academy in Clarksville, Tennessee, in September,—and died on the 20th of October last. Thus, in the very commencement of active life, well furnished with the stores of learning and Christian knowledge, and just entering the field of labor, he was suddenly called hence to another department of the empire of the Messiah. Mysterious are the ways of God in his moral government as well as in Nature and Grace! Brother Young was a choice spirit, esteemed and beloved by all his acquaintance. He will be long remembered at Bethany, and by his fellow-students. The following lines to his memory are quoted from the Clarksville paper, where he died:—

Can I forget thee? No, thou art a star
That from my vision ne'er can fade away;
And though so dimly gleaming from afar,
Still on my spirit sheds thy potent ray.

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Can I forget thee? No, thy softened tone
That thrilled my bosom with a wild rich strain,
Will come to wake its echoes when alone,
A lingering music in bright fancy's train!

Can I forget thee? No; unsought, unknown,
I'll cherish in my heart sweet thoughts of thee;
In solitude thine image still will come
To light the hallowed page of memory.

Can I forget thee? Others' eyes may tell
How in them depth of language hearts have shown,
None for me can have that magic spell,
That heavenly purity that lit thine own.

And now thoul't be a dream of other days,
A brightness on the past, whate'er my lot;
A cherished thing to gladden fancy's gaze,
A shrine from which my soul may waver not.

ELLEN.

MAY'S LICK, Ky., April 27, 1846.

Brother Campbell—After a protracted illness of several months, which he bore with Christian fortitude and resignation, on the 25th instant, and in the 45th year of his age, departed this life, in the hope of a blissful immorality, our much esteemed and beloved friend and brother, LARKEN A. SANDIDGE. He will long be remembered as a benevolent and useful citizen—a zealous and faithful disciple of Christ, by all who knew him. Whilst we sympathize with his bereaved family, we pray that they may "sorrow not as others who have no hope."—that the terrors of separation may be abated by the strong and brilliant hope of a meeting beyond the grave, not to be succeeded by a parting.

M. R. B.

LAVINIA M. PENDLETON, wife of Prof. W. K. PENDLETON, and fourth daughter of Alexander and Margaret Campbell, born at Bethany, Va., January 17, 1818, baptized in her 11th year, and married in her 23d, departed this life in the hope of a blissful immortality, on the 29th of May last, in her 29th year. She, in common with her deceased sisters, inherited from an excellent mother a highly intellectual and moral, though a very delicate physical constitution.

Being much and long afflicted, her mind and Christian experience were greatly enlarged. She attained a ripeness of faith and a fullness of experience to which but few of her years attain. With great patience and resignation she waited for the hour of her release, which she met with great composure and a joyful acquiescence. She has left a devoted husband, an only daughter, and many relatives and friends, to sympathize with each other in their common bereavment, but to rejoice that while to them her death has been a temporary loss, to her it has been an everlasting gain.

A. C.

NOTICE.

☞ The Annual Meeting of the Board of Trustees of Bethany College, will be held in the College Hall, on *the the 3d day of July next*, at 12 o'clock.

W. F. M. ARNY, *Secretary*.

May 1, 1846.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. III. BETHANY, *JULY*, 1846. No. VII.

TRACTS FOR THE PEOPLE—*No. VIII.*

BAPTISM—No. I.

BAPTISM is an ordinance of the New Testament, ordained by Jesus Christ and given in charge to the twelve Apostles. It must, then, be learned from the New Testament alone. There are but four questions which can be rationally proposed on this subject. These are:—1st. What is the *action* called *baptism*—the thing to be done? 2d. Who is the *subject* on whom this action is to be performed? 3d. For what *purpose* or *design* is it to be performed? 4th. By *whom* should it be performed? These questions being answered according to the New Testament, the whole doctrine of baptism, action, subject, design, and administration, is fully developed and understood.

We, of course, are logically compelled to begin with the *action—baptism*. For it would seem preposterous to inquire who should be the *subject* of an action, before we have ascertained what that *action* itself is. Jesus commanded his Apostles to *baptize*. The question is, *What did he command them to do?*

We are told by some that he commanded them to *sprinkle* water; by others, that he commanded them to *pour* water; and by others, that he commanded them to *immerse* in water. A fourth class say that he commanded them to sprinkle water upon the face, or to pour water upon the head, or to immerse the whole person in water, as every one might please. We think the last would, of all other eccentricities, be the superlative. Such a divine precept would be unexampled—in any age or dispensation. That he commanded not any thing that men might please to do, but something that he pleased to have done, is certainly every way most consonant to reason, propriety, and universal precedent. We cannot think that this, though so popular an interpretation, can make any show of reason or authority. It is an extreme position into which controversy, and not choice, has driven all that have adopted it.

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We presume not too much, we imagine, on that something called *common sense*, in assuming something more definite. We, therefore, argue that Jesus Christ did command some one definite thing or action to be done, and neither two, three, or more actions to be performed, left discretionary with every administrator.

The question, then, is, *What is that action called* BAPTISM, *which Jesus Christ commanded to be done by his authority?*

The Jewish Scriptures, as translated and read in Greek in the Jewish synagogues, and the current usage of the Apostles, as gathered from their general style and modes of expression in their own writings, must, in all time, and to all people, as far as language is concerned, decide this and every other question of religious faith and duty. To these, then, we make our appeal; and in the following manner:—

The Lord Jesus Christ is King, Lawgiver, and Judge o' men; and, while acting the part of a Teacher and Lawgiver, sent into the world by his Father and his God, selected such words as, in his judgment, would clearly, definitely, and precisely indicate his will in every particular case, and still more especially in positive precepts and ordinances for the first time introduced by himself. He chose the Greek language as the language in which his will was to be written, and for reasons profoundly wise and divinely good. He knew it would soon cease to be a living tongue, and therefore would immediately cease to be a mutable and uncertain language. Living languages are always changing, but dead languages never change. Therefore, his will is stereotyped in Greek, and will so continue immutably fixed in words till the great consummation.

Now, having chosen that language as the vehicle and instrument of communicating his will to mankind, we must expect to find that he selected such words as would fully, clearly, and definitely express his will. If he did not, it was either because he could not or would not select such terms. To say that he would, but could not, implies either a defect in the language which he chose, or in his knowledge of it. Either of these would be highly derogatory to his character. To choose a language in itself vague, uncertain, and ambiguous, or a language however definite, precise, and perspicuous, which he did not understand, would be every way discreditable to his character and pretensions. We dare not say, then, that he *could not* find terms perfectly clear and intelligible in which to communicate his will to man. To say that he could, and *would not* select a definite term, is still worse; because, in this case, it would argue against both his fidelity to God who sent him to communicate his will, and a want of benevolence to man. That he should die for man,

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and yet not choose clear and definite words to express his precepts to man, would be the greatest conceivable contradiction we can imagine. It is, therefore, beyond doubt or disputation, that he chose a term the most appropriate and definite which that language could afford. And what language ever spoken by man was more comprehensive, perspicuous, and exact, than that spoken by the Greeks!—! Such are the words *baptism* and *baptize*, still retained in the ancient Latin Vulgate, common English, and in several of the modern tongues of Europe.

This word being *adopted* and not *translated* in our common version, is the only reason why any dispute or dissension exists as to the meaning of it. It is well known to all intelligent English Protestants that King James forbade the translation of this and all other ecclesiastical terms. Hence the retension in the authorized version of the Greek terms *baptism* and *baptize*, *bishop*, *deacon*, &c. &c. Any one must see that had he uniformly rendered the word by any of the English words *sprinkle*, *pour*, or *immerse*, the practice would have been uniform and universal amongst us, as it has always been amongst the millions of the Greek church, who have immutably the same word in their Testament. The word *bapto*, not applied to this institution, not being inhibited, the king's translators did, indeed, always translate by the word *dip;* but *baptisma* they never did, in a single instance, translate by any word at all. So exactly did they follow the Roman Catholic version and the king's instructions. It is not easy to perceive why, otherwise, they could translate *bapto*, the root and foundation of this word *baptism*, by the word *dip*, and never translate *baptizo* or *baptisma* by that word. True, indeed, in no case has any one ever found in the Old or New Testament, or in any other book, the root *bapto*, or its derivatives *baptizo* and *baptisma*, translated by the words *sprinkle* or *pour*.

In deciding the meaning of this word, *we make our first appeal to the Greek Dictionaries.* We appeal to every Greek Dictionary now extant, down to the commencement of the present century. Since that time, one or two, got up in the spirit of war, have foisted in some new and strange meanings unknown to any lexicographer for eighteen hundred years. We quote from the following:—Scapula, Henricus, Stephanus, Robertson, Thesauros, Schrevellius, Schleusner, Pasor, Parkhurst, Donnegan, Jones, Greenfield, Rost, Bretschneider, Bass, Stokius, Suidas, Groves, Ewing, Schœttgenius, Alstedius, Wilson, Bailey, Young, Richardson.

The verb *baptizo* and the noun *baptisma* are defined as follows:—

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1. Scapula. "To dip, to immerse, to overwhelm, to wash, to cleanse."

2. Stephanus. "To dip, to immerge, as we dip things for the purpose of dyeing them, or immerge them in water."

3. Robertson. "To immerse, to wash."

4. Schleusner. "Properly it signifies, I immerse, I dip, I immerse in water. 2d. It signifies, I wash, or cleanse by water, because, for the most part, a thing must be dipped or plunged into water *that it may be washed*. This is done by a figure of speech, very commonly called *metonomy*, which gives to a cause the name of its effect."

5. Pasor. "To dip, to immerse, to dye, because this is done by immersing. It differs from *dunai*, which means to sink to the bottom and be thoroughly submerged."

6. Rost. "To plunge, to immerse, to submerge."

7. Bretschneider. "An entire immersion belongs to the nature of baptism. Frequently it is rendered *immerse*, often *wash*. In baptism is contained the idea of *complete immersion under water*"—at least he adds, "so is *baptisma* in the New Testament."

8. Stokius. "*Baptizo* generally, and by the force of the word, indicates the idea of simply dipping and diving; but properly it means to dip or immerse in water. *Baptisma*, by the innate force of the term, properly imports *immersion*, or the *dipping a thing into water* that it may be washed or cleansed. In the sacrament of baptism those to be baptized were immediately immersed, as now-a-days they are only sprinkled with water, that they may be washed from the pollution of sin, obtain the remission of it, and be received into the covenant of grace an heir of eternal life."

9. Bass, an English lexicographer for the New Testament. "To dip, immerse, to plunge in water, to bathe oneself, to be immersed in sufferings or afflictions."

10. Jones, of England. "I plunge, I plunge in water, dip, baptize, bury, overwhelm."

11. Greenfield. "*Baptize* means to immerse, immerge, submerge, sink." In New Testament, "To wash, perform ablution, cleanse, immerse, baptize, and perform the rite of baptism."

12. Parkhurst. Primarily, "to dip, immerse, or plunge in water; but in the New Testament it occurs not strictly in this sense, unless so far as this is included in "to wash oneself, be washed, wash the hands by immersion or dipping them in water." Mark vii. 4: Luke xi. 38. "To be immersed or plunged into a flood or sea, as it were, of grievous affliction and sufferings."

13. Donnegan. "Immersion, submersion, the act of washing or

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bathing; to immerse repeatedly into a liquid; to submerge, to dip in a vessel and draw." *Baptisma.* "An object immersed, submerged, washed, or soaked."

14. Suidas. "To plunge, immerse, dip, to define, to make wet, to lave, to wash, to cleanse."

15. Hedericus. "To dip, to immerse, to overwhelm with water, to cleanse, to wash, to baptize in a sacred sense."

16. Groves on *baptizo* says, "To dip, immerse, immerge, plunge, wash, cleanse, purify."

17. Schrevellius. "To dip, to dye, to wash, to draw water."

18. Greville Ewing, of Scotland, with whom, in my Pedobaptist days, I enjoyed a very intimate acquaintance, in his lexicon for the New Testament says, "*Baptizo*, in its primary and radical sense, means *I cover with water*. It is used to denote, first, I plunge or sink completely under water." Yet, strange to tell, he argues for sprinkling!

19. Schœttgenius, in his lexicon of the New Testiment, says, "It properly signifies to plunge, to immerse, to cleanse, to wash."

20. Alstedius. "*Baptizein*, to baptize, signifies only to immerse; not to wash, except by consequence." Lexicon Theologicum, cap. xii., page 221.

22. Wilson. "To baptize, to dip into water, or to plunge one into the water." Christian Dictionary, edit. 1678.

23. Bailey. "Baptism, in strictness of speech, is that kind of ablution, or washing, which consists in dipping; and when applied to the Christian institution, so called, it was used by the primitive Christians in no other sense than that of dipping; as the learned Grotius and Casaubon well observe. But as new customs introduce new significations of words, in process of time it admitted the idea of sprinkling, as in the case of clinical baptism." Dictionary, Dr. Scott's edition, 1772.

24. I will add one Latin and one English lexicon to those quoted: [illegible]ung's Dictionary. "Baptize to dip all over, to wash, to baptize."

25. Richardson, the learned etymologist and antiquarian, thus defines it: "To dip, or merge frequently, to sink, to plunge, to immerge." To illustrate it, he adds in conclusion a passage from Cowper, the translator of Homer:—

> ——————"Philosophy *baptized*
> *In the pure fountain* of eternal love,
> Has eyes indeed; and viewing all she sees
> As meant to indicate a God to man,
> Gives him his praise, and forfeits not her own "—TASK, Vol. iii.

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Can any one exhibit a greater unanimity amongst philologists and lexicographers on any important term ecclesiastic or scientific, than is displayed in the above collation? Without a single exception, they all affirm, from all their treasures of Grecian lore, that *baptizo*, radically, primarily, etymologically, and by all usage, means to *dip*, or what is the same thing, to *immerse*, to *sink* or to *plunge in any liquid*. And that as a consequence of this action, it figuratively means to wash, to cleanse.

In the second place, not one of them defines either *baptizo*, or *baptisma*, or *baptismos*, as properly and primarily signifying to *sprinkle*, or *pour*, or *pouring*. We, therefore, claim not a lean majority, or a great majority, but a unanimous vote of the whole lexicographic phalanx, embodying the entire mass of Grecian learning.

To this mighty host I could add a centurion's band of the most renowned Doctors of philology—the theological critics, translators, and commentators—all of them, too, from the sons of affusion—the practical opponents of immersion. A mere sample must suffice. I shall place an eminent American at their head:—

1. Stuart, of Andover, says, "*Bapto*, *baptizo*, mean to dip, plunge, or immerse into any liquid. ALL LEXICOGRAPHERS AND CRITICS OF ANY NOTE ARE AGREED IN THIS." Biblical Repository, 1833, p. 298 Thus the learned Professor authenticates and confirms my Grecian phalanx of lexicographers, and indeed endorses beforehand for all critics—provided only, they be men "of any note." Out of hosts lying round me, the following cohort may suffice:—

2. Calvin. "The word *baptizo* signifies to immerse, and the rite of immersion was observed by the ancient church." Inst. book 4, chap. xv. sect. 7.

3. Beza. "Christ commanded us to be *baptized*, by which word it is certain *immersion* is signified. Nor does *baptizein* signify to wash, except by consequence; for it properly signifies to immerse for the sa[illegible] of dyeing. To be baptized in water, signifies no other than to be [illegible] mersed in water, which is the external ceremony of baptism. *Bapt*[illegible] differs from the verb *dunai*, which signifies to plunge in the deep [illegible] to drown, as appears from that verse of an ancient oracle—*Askos baptizee dunai de toi themis esti*—You may immerse a leather bottle, but you cannot keep it down; in which these two terms are distinguished as expressing different ideas." Epist. ii., ad Thom. Tilium, Annotations on Mark vii. 4, Acts xix. 3, Matth. iii. 11.

4. Witsius. "It cannot be denied that the native signification of the word *baptein*, and *baptisein*, is to plunge, to dip. So that it is, doubtless more than *epipolasein*, which is to swim lightly on the

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surface; but less than *dunein*, which is to go down to the bottom and be destroyed. Yet I have observed that the word *katadusis* is frequently used by the ancients with reference to baptism."—Œcon. Fœd. l. iv. c. xvi. sect. 13.

5. Salmasius. "*Baptism* is immersion; and was administered, in ancient times, according to the force and meaning of the word.—Now it is only *rhantism*, or sprinkling; not *immersion*, or dipping." De Cæsarie Virorum, page 669.

6. Gurtlerus. "*To baptize*, among the Greeks, is undoubtedly to immerse, to dip; and *baptism* is immersion, dipping. *Baptismos en Pneumati hagioo, baptism in the Holy Spirit*, is immersion into the pure waters of the Holy Spirit, or a rich and abundant communication of his gifts; for he on whom the Holy Spirit is poured out, is, as it were, immersed into him. *Baptismos en puri, baptism in fire*, is a figurative expression, and signifies casting into a flame, which, like water, flows far and wide; such as the flame that consumed Jerusalem. The thing commanded by our Lord is baptism, immersion in water." Institut. Theol. cap. xxxiii. sects. 108—115.

7. Gomarus. "*Baptismos* and *baptisma* signify the act of baptizing: that is, either plunging alone; or immersion, and the consequent washing." Opera, Disputat. Theolog. Disput. xxxii. sect. 5.

8. Buddeus. "The words *baptisein* and *baptismos* are not to be interpreted of aspersion, but always of immersion." Theolog. Dogmat. l. v. c. i. sect. 5.

9. Vitringa. "The act of baptizing is the immersion of believers in water. This expresses the force of the word. Thus also it was performed by Christ and his Apostles." Aphorismi Sanct. Theolog. Aphoris. 884.

10. Zanchius. "*Baptism* is a Greek word, and signifies two things; first, and properly, immersion in water: for the proper signification of *baptizo* is to immerse, to plunge under, to overwhelm in water."

11. Limborch. "Baptism is that rite or ceremony of the new covenant, whereby the faithful, by immersion into water, as by a sacred pledge, are assured of the favor of God, remission of sins, and eternal life; and by which they engage themselves to an amendment of life, and an obedience to the divine commands." Complete Syst. Div. b. v. chap. xxii. sect. 1. Mr. Jones' translation.

12. Casaubonus. "This was the rite of baptizing, that persons were plunged into the water; which the very word *baptisein, to baptize*, sufficiently declares; which, as it does not signify *dunein, to sink to the bottom and perish*, so, doubtless, it is not *epipolasein, to swim on the surface*. For these three words, *epipolasein, baptisein,*

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and *dunein*, are of different significations. Whence we understand it was not without reason that some long ago insisted on the immersion of the whole body in the ceremony of baptism; for they urge the word *baptizein, to baptize.*" Annotat. in Matth. iii.

13. Diodati. "*Baptized;* viz. plunged into water. In baptism, being dipped in water according to the ancient ceremony, it is a sacred figure unto us, that sin ought to drowned in us, by God's Spirit." Annotat. on Matth. iii. 6; Rom. vi. 4.

14. Calmet. "Generally people [speaking of the Jews] dipped themselves entirely under water; and this is the most simple and natural notion of the word baptism." Dict. of Bible, art. Baptism.

15. Luther. "The term baptism is a Greek word. It may be rendered *a dipping*, when we dip something in water, that it may be entirely covered with water. And though that custom be quite abolished among the generality (for neither do they entirely dip children, but only sprinkle them with a little water,) nevertheless they ought to be wholly immersed, and presently to be drawn out again; for the etymology of the word seems to require it. The Germans call baptism *tauff*, from *depth*, which they call *tieff* in their language; as if it were proper those should be *deeply immersed* who are baptized. And, truly, if we consider what baptism signifies, you shall see the same thing required: for it signifies that the old man and our nativity, that is full of sins, which is entirely of flesh and blood, may be overwhelmed by divine grace. The manner of baptism, therefore, should correspond to the signification of baptism, that it may show a certain and plain sign of it." In Dr. Veil, on Acts viii. 38.

16. Mr. Selden. "In England, of late years, I ever thought the parson baptized his own fingers, rather than the child." Works, vol. vi. col. 2008.

17. Bossuet. "To baptize signifies to plunge, as is granted by all the world." In Mr. Stennett, against Mr. Russen, page 174.

18. Venema. "The word *baptizein, to baptize*, is no where used in the scripture for sprinkling; no, not in Mark vii. 4, otherwise than appears to some." Institut. Hist. Eccles. Vet. et. Nov. Test. tom. iii. secul. i. sect. 138.

19. Magdeburgh Centuriators. "The word *baptizoo, to baptize*, which signifies immersion into water, proves that the administrator of baptism immersed, or washed, the persons baptized in water."—Cent. i. l. ii. c. iv. p. 382.

20. G. J. Vossius. "*Baptizein*, to baptize, signifies to plunge. It certainly, therefore, signifies more than *epipolasein*, which is, *to swim*

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lightly on the top; and less than *dunein*, which is, *to sink to the bottom*, so as to be destroyed." Disputat. de Bap. disp. i. thes. i. page 25. Amstelod. 1648.

21. Eras. Schmidius. "*Baptein* is to dye, to immerse in water; also, to wash, or to immerse for the sake of washing or cleansing." Annotat. in Matth. iii. 6. Norimb. 1658.

22. Le Clerc. "'At that time came John the Baptizer.' He has been called the *Baptizer*, rather that *Baptist*, because the latter word is a proper name in the modern languages; whereas in this place it is an appellative, to signify a man that plunged in water those who testified an acknowledgment of his divine mission, and were desirous of leading a new life—'He shall baptize you in the Holy Spirit.' As I plunge you in water, he shall plunge you, so to speak, in the Holy Spirit." Remarques sur Nouv. Test. a Matth. iii. 1.

23. J. J. Wetstenius. "To baptize is to plunge, to dip. The body, or part of the body, being under water, is said to be baptized." Comment. ad Matth. iii. 6.

24. Articles of Smalcald. "Baptism is no other than the word of God, with plunging into water according to his appointment and command." Kromayeri Epitom. Lib. Concord. Christ. p. 107.

25. William Dell. Speaking of baptism, he calls it "the *plunging* of a man in cold water." Select Works, p. 389, edit. 1773.

26. Dr. Towerson. "The third thing to be inquired concerning the outward visible sign of baptism is, How ought it to be applied; whether by an immersion, or an aspersion, or affusion;—a more material question [this] than it is commonly deemed by us, who have been accustomed to baptize by a bare affusion, or sprinkling of water upon the party. For in things which depend for their force upon the mere will and pleasure of him who instituted them, there ought, no doubt, great regard to be had to the commands of him who did so; as, without which, there is no reason to presume we shall receive the benefit of that ceremony, to which he has been pleased to annex it. Now, what the command of Christ was in this particular, cannot well be doubted of by those who shall consider the words of Christ, (Matth. xxviii. 19,) concerning it, and the practice of those times, whether in the baptism of John, or of our Saviour. For the words of Christ are, that they should baptize, or *dip*, those whom they made disciples to him, (for so, no doubt, the word *baptizein* properly signifies;) and which is more, and not without its weight, that they should baptize them *into* the name of the Father, and of the Son, and of the Holy Spirit." Of the Sacram. of Bap. part iii. p. 53, 54, 55.

These quotations from critics, commentators, and translators,

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differ in one respect from the testimony of the lexicographers. They are to be regarded as *concessions* against their own views of expediency: for while they thus define the word *baptize* and its family, *some of them* contend that it does mean to *wash*, and therefore may signify in some acceptations to *sprinkle* or to *pour*. We therefore summon them, as our candid opponents, because of their uniform explicit testimony as to the *proper*, *primary*, and *universally admitted* meaning of *baptize* and *baptism*. As to their dissertations on *to wash* and *to sprinkle*, a remark or two in its proper place must suffice.

To complete this chapter of evidence, we shall quote two or three of the principal Reviewers, and a few words from Dr. George Campbell, one of the most learned and candid critics and translators:

"That the letter of the scripture is in favor of the Baptists, (or, as they are still absurdly called, Anabaptists,) cannot, without evasion or equivocation, be denied." London Review, June, 1776.

"The word *baptize* doth certainly signify immersion, absolute and total immersion, in Josephus and other Greek writers. But this word is in some degree equivocal; and there are some eminent Greek scholars who have asserted that immersion is not necessarily included in baptism. The examples produced, however, do not exactly serve the cause of those who think that a few drops of water sprinkled on the forehead of a child, constitute the essence of baptism." Monthly Review, for May, 1784, page 396.

"It was unnecessary for Mr. Carson to bring forward any examples to prove that the word signifies to *dip*. He might have commenced with this as a FIXED POINT, UNIVERSALLY ADMITTED." See Carson's Answer to Edin. Presby. Review, p. 9, 1832.

"I have heard a disputant of this stamp, (more ambitious of the glory of victory than concerned for the interests of truth,) in defiance of etymology and use, maintain that the word rendered in the New Testament *baptize*, means more properly to *sprinkle* than to *plunge*; and, *in defiance of all antiquity*, that the former method was the earliest, and for many centuries the most general practice in baptizing. One who argues in this manner never fails, with persons of knowledge, to betray the cause he would defend; and though, with respect to the vulgar, bold assertions generally succeed as well as arguments, sometimes better; yet a candid mind will disdain to take the help of a falsehood, even in support of the truth." Lectures on Systematic Theology and Pulpit Eloquence. Boston edit. 1810, p. 294.

Amongst all these witnesses we have not summoned one Baptist. We do not, however, disparage their testimony, but prefer to hear them who are on the side of those that assail us. They might be

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regarded by some as either *exparte* or incompetent witnesses. We have, indeed, some learned Baptists amongst us, whose testimony is no less to be regarded because they are Baptists. Why should their practising what they preach detract from the weight or credibility of their testimony! It augurs ill to any community when a person's candor or consistency impairs the value of his deposition.

Though I could easily augment the list of distinguished names of all parties now before us, from the labors of Boothe and other indefatigable writers, superadded to our own gleanings, I can find no good reason for such a work of supererogation. For what lexicographer, philologist, translator, or theologian, could add to the weight of those witnesses already named. They are the boast of the Protestant world—the glory of the English, French, German, Danish, and Dutch churches.

But, notwithstanding all these clear, express, and authoritative avowals, which, in all candor, must be regarded as concessions made with some reluctance on the part of those whose practice is by them condemned, but whose respect to their own character, to their literary reputation, and to truth, extorted them, there are some persons of considerable standing in Europe and America who argue from the metaphorical meanings of *wash* and *cleanse*, added to the literal and proper meanings by some of these authorities, that sprinkling and pouring are "proper *modes of baptism*," because washing and cleansing may be performed by sprinkling or wetting the face, as well as by immersing the whole body. This is, indeed, a new philological school established upon new canons of criticism. Its fundamental law is, *All words denoting specific causes or specific actions are identical or equivalent to each other when the effects of those causes or actions are, or may be, represented by the same word.* For example;—sprinkling washes and immersion washes; therefore, sprinkling and immersion are identically the same, or perfect equivalents. But we must have another example:—Fire cleanses and water cleanses; therefore, fire and water are identically the same agent! Need we any further comments on this new science of criticism!

But we cannot allow the assumption essential to this sophism. We deny that sprinkling a human face can *wash* any person. Immersing the whole person may; but sprinkling the face, or even the whole body, can wash no one. But on other accounts and for other reasons, it is preposterous to say, that if dipping a thing in water purifies it, and if sprinkling water upon a thing purifies it, then sprinkling and immersing are specifically the same actions. Sickness as well as health are the effects of some hundreds of causes.

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Are these causes, therefore, the same identical specifics! And must the terms that represent them all be perfectly synonymous and equivalent to one another!

But were it demonstrated to universal satisfaction that washing could, either literally or figuratively, or both, be as well secured by sprinkling as by immersing, nothing is gained in favor of sprinkling, unless mere outward washing, or contact with water, be the thing intended in this institution. For it is neither much nor little water, neither washing nor purifying the flesh, but a *burial in water*, that constitutes the point, the formal design, of the institution. It is not a sprinkling upon the face, it is not a pouring on the head, it is not washing the whole person as in a bath; but it is a *burial with Christ* in water, and a resurrection out of it, that is the point of correspondence in the mode or form of the ordinance. Now as Paul to the Romans, and to the Collosssians, *in*titutes this resemblance and correspondence as the design indicated in the outward act of baptism, not merely for the sake of the subject himself, but as a public monument and representation of the burial and resurrection of the Lord Jesus, any other use of water is as void of meaning, as void of reason, as it is of divine authority. To change the outward form, if it did not at all affect the inward grace or blessing, would, then, be the annihilation of a beautiful and impressive monumental evidence of the most interesting of all events—the death, burial, and resurrection of the Lord Messiah.

There remains but one point to be established to complete the argument deduced from the cloud of witnesses before us. The Doctors and the Rabbis before quoted generally assume that the action of baptism or its mode of exhibition is of no value; that one drop, any way applied, is as good as an ocean. This logic is easily disposed of. Baptism is a positive precept; and the only question is, *Are the words of a positive precept to be taken in their proper and literal import, or in a mystic and figurative sense?* The adjustment of this point will settle many a vascillating mind.

It will certainly be conceded that we have, beyond the shadow of a doubt, established the fact that our Saviour could have, and did, select a word that has a fixed and definite meaning—and that, in the judgment of the lexicographers of the Greek language and multitudes of critics, he has selected a word which never did signify to *sprinkle* or *pour*; but in all ages, and amongst all people, did mean to *immerse* or *dip* in any liquid. If Jesus, then, commanded immersion, who, that loves or fears him, will, when enlightened on the subject, substitute for it *sprinkling* or any other act! A. C.

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USE AND ABUSE OF PREACHING.—*No. IV.*

THE acknowledged truth, then, that there are but few men in our congregations who fill up Paul's picture of a Bishop, ought to sound in the ear of every true soldier of the cross, as the startling blast of the trumpet of war, to the man at arms, commanding him to his post. It ought to be a loud and solemn appeal to every lover of Christ to set about the work of reform. It should stimulate both the pulpit and the press to sound the alarm, for a great evil is consuming us, and Heaven only knows the issue. I have heard it said that Paul made too high a standard for his bishops, too high for mortal man to be measured by. It is a libel on the Apostle and on human nature. Never would that character have been portrayed in the holy scriptures if it were impossible for man to fill it up, and the admission that God ever required of man, in any instance, that which he could not or need not perform, must of necessity destroy the authority of the lawgiver, and render the scriptures of truth a mere dead letter. We *must* have an efficient eldership if we would succeed in that which has been so well commenced. Preaching will not do. The system has been fully tried and has signally failed. Neither will it do to make elders of our preachers, for in that case one or other of the offices must be neglected. Either vocation demands the entire time and attention of any being with mortal powers. In this I do not say that preachers may not occasionally teach, nor teachers preach; but I do affirm, that no man can effectually fill both offices.

Let every church, then, have competent officers, as she values her spiritual existence; and if she have them not within herself, let her send for them to other places more favored, until some of her own members are competent to assume the responsibility. Or let them be placed under proper teachers—men of the right character, and requisite mental power, until they are properly trained to fill with honor the high duties of their station. In ancient times there was a school for the Prophets. Why not now a school for the accomplishment of those who are to be the leaders of Christ's people. I am persuaded that a department in our colleges, set apart peculiarly for the instruction of men whose years forbid the idea of a thorough course of education, who would make the book of God alone their study in all its developments, in order to be proper leaders in the church, would do more for the cause of reformation than any human powers can calculate. Some such system is imperiously called for, and the sooner we adopt one the better.

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A very important question might here be asked. Suppose we had the right kind of men at the head of our churches, *What is the best method of imparting the requisite instruction to the people?* The church, as instituted by the Apostles, has two specified objects. 1st. *It is designed to be a place to enjoy Christ.* In the world, many distinctions of rank, wealth, and office fill up the relations of society, which Christianity never was intended to overturn, unless, indeed, the relation is an immoral one, and then it acts upon it only in the inculcation of correct principles; but in the church no such relations exist. At that point alone, of all the world, human beings meet each other on terms of perfect equality as far as regards worldly distinctions. Yet it is not true, even here, as a wild democracy in the church would have it, that all are free and equal; for *office* gives precedency in the church as clearly as it does in the world, and *piety*, *intelligence*, and *age*, combined with wisdom, are patents of nobility. The disciples then retire to the house of God, out of the world as it were, to hold sweet communion with their heavenly benefactor—to cast behind them every worldly care and thought, and feed their souls with the bread of life—to elevate their views, expand their feelings and affections—confirm their piety and love, and thus get a foretaste of the bliss of heaven. If the *enjoyment* of religion were one specific object of the Lord's house, would a dry harangue and a yawning audience characterize it! Would sanctimonious fops, or philosophic orators fill the pulpit, or would the followers of the meek and lowly Saviour be found in his house decked out in the habiliments of pride! No such things could take place, for both teachers and taught would be a peculiar people, and the church and the world would again be divided.

2d. *The church is designed to be a school in which to learn Christ.*—The characteristics of all good schools are qualified teachers and docile scholars. The right kind of books is also necessary, and a diligent study and correct understanding of those books are the objects aimed at. Now, this is the simple state of the case in the school of Christ: There is but one book to study and we ought to have qualified teachers. Where is the science that is attempted to be taught in the same manner as the science of religion! For the correct understanding of Natural Philosophy, Chemistry, or Mathematics, we have competent professors appointed, whose express duty it is to teach them, and we have an imposing array of apparatus provided to illustrate and enforce their principles and laws. Such professors put works developing these sciences into the hands of their pupils, and in every way they endeavor to rivet them upon their hearts.

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There is sound reason in all this, and nothing of any importance can be correctly taught in any other way. Why should this not be so with regard to the Bible! Is the science which embraces both time and eternity of less importance than those which regard time merely! Or is it so easy of comprehension that those whose thoughts are far away, or who are half asleep may understand its principles! Surely if there be a book on earth that demands a close and unwearied attention to grasp its grand developments, and enter into its minute details, it is the book of God. Minds the most gigantic can here find heights unscaled. Minds the most simple are led by the gentlest slopes up the hill of Zion. It is the Book of all books that demands the best teachers and the gravest study.

Under an impotent eldership both these great objects of the church are forgotten or neglected, and preaching, eternal preaching is the order of the day. Thus, to the body of the people, the Bible is becoming a sealed book, and we are mournfully receding from the high ground we once occupied. Yet I do not think the case by any means a desperate one, if there be but energy in the reform; but delay must be fatal. Let every church, then, be a school in reality, and form itself into a Bible class and under proper instructors, let the members, each with his book, take it page by page, until the whole has been gone through. I do not mean the mere *reading* of the book, but the *study* of it, in its biography, chronology, geography, providences, morality and obligations. Let its solemn appeals touch the heart and purify the affections. Let its elevated hopes animate the soul and quicken and arouse its energies. Let its obligations be enforced from principles of heavenly love, and not from abject terror, and the church will advance more in one year towards Zion, and will have a greater influence on the world around it, than could be expected in a life time by the best preaching in the world.

But, in order to all this, there must be a radical change in our principles respecting the character and duties of our officers. A bishop of Paul's stamp is one whose *whole time* is devoted to the welfare of the church, for if the Apostles themselves, and that splendid concentration of wisdom and power which once existed in the church of Jerusalem could not find *time* to attend to the serving of tables, how much less can a single uninspired man now perform the obligations of his office by meeting his charge once a week! In order that his time may be well spent, he should have no worldly business to distract his mind, and consequently should be liberally supported by the church over which he presides. All honor and obedience should be yielded him as long as he teaches the doctrine and enforces the laws

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of Jesus Christ. Such a pastor, filled with the zeal of heaven, will find many an opportunity besides his public labors in the church, for feeding his flock upon the green pastures and leading them by the still waters. In all places his influence will be felt and his instructions tell. He will be the leader in the Bible class—the Sunday school—the prayer meeting. His occasional addresses to the church will be short and pointed; rather tending to elevate its piety and morality, and animate its hopes, than to the discussion of doctrinal differences or the questions of the schools. In short, he will make them *understand* the religion of Christ, and teach them to *enjoy* it, and with that firmness of purpose, tempered with heavenly tenderness which Christianity alone can give, he will

"Try each art, reprove each dull delay,
Allure to brighter worlds, and lead the way."

If each of our churches were blessed with the ministry of one or two such men, how soon would the whole scene be changed. With what energy and power would the good news of salvation spread over the earth! How soon would the whole sectarian world cower and tremble beneath its might and majesty. The disciples, instead of being but very little better than the professors around them, would shine forth with the lustre of heaven; and thus they would, indeed, be the light of the world, and the little stone which was imperceptible when it commenced its course, would roll onward, and still onward, until it would become a great mountain and fill the whole earth.

May the Lord prosper his church and give wisdom and energy to her councils! N.

BETHANY COLLEGE.

We esteem it due to the Christian public, and to every other public, that all institutions established and patronized by them should, in all financial matters at least, and in all other matters when called upon, make such periodical or annual statements of their operations, receipts, expenditures, &c. &c. as will duly inform the community as to their trustworthy character and management of public interests. We, therefore, publish the following statement of new subscriptions, donations, and collections, as also the present condition of the College at Bethany. A. C.

AMOUNT OF SUBSCRIPTIONS AND DONATIONS PUBLISHED IN MILLENNIAL HARBINGER, JULY, 1845.

Amount subscribed, - - - -	$ 35,497 25
Paid, - - - - - - -	$ 21,163 46

Amounts paid on subscriptions already published.

G. W. Abell, Albemarle county, Virginia,	$ 5 00
Mrs. J. F. Gooch, Albemarle county, Virginia,	4 00

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A. C. White, Caroline county, Virginia,	20 00
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J. Bellomy, Todd county, Kentucky,	5 00
P. B. Allensworth, Todd county, Kentucky,	50 00
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J. W. Griffin, Henderson county, Kentucky,	4 00
Edina Griffin, Henderson county, Kentucky,	1 00
Albert Price, Woodford county, Kentucky,	300 00
H. Douglas, Woodford county, Kentucky,	30 00
W. L. Graddy, Woodford county, Kentucky,	22 00
R. W. Ingram, Fleming county, Kentucky,	40 00
S. W. Robertson, Fleming county, Kentucky,	100 00
S. Wheeler, Clark county, Kentucky,	100 00
S. G. Jackson, Clark county, Kentucky,	100 00
Fielding Bush, Clark county, Kentucky,	25 00
Dickinson Parish, Clark county, Kentucky,	50 00
Samuel Stone, Madison county, Kentucky,	20 00
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Jacob Dubois, Union county, Indiana,	10 00
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L. H. Jamison, Marion county, Indiana,	5 00
George Campbell, Butler county, Ohio,	5 00

Amount of Subscriptions obtained, with the sums paid on them, since July 3, 1845.

	Subscribed.	Paid.
James Bodley, Brooke county, Virginia,	$ 50 00	$ 50 00
F. D. Dungan, Baltimore, Maryland,	20 00	20 00
George Austin, Baltimore, Maryland,	20 00	20 00
J. Harrison, Mechanicsville, New York,	1 00	1 00
Thomas M. Allen, Columbia, Missouri,	20 00	20 00
William Lee, Columbia, Missouri,	1 00	1 00
R. S. Thomas, Columbia, Missouri,	1 00	1 00
Jacob Creath, jr., St. Louis, Missouri,	10 00	
Allen Wright, St. Louis, Missouri,	5 00	5 00
N. Carter, St. Louis, Missouri,	5 00	5 00
Joel Prewitt, Howard county, Missouri,	1 00	1 00
Levi Hatchett, Howard county, Missouri,	15 00	5 00
Samuel B. Victor, Howard county, Missouri,	5 00	
Jesse N. Boulton, Howard county, Missouri,	75 00	
Absalom M'Vey, Howard county, Missouri,	15 00	
J. S. Rollins, Howard county, Missouri,	5 00	5 00
Warren Woodson, Howard county, Missouri,	5 00	5 00
W. W. Lettle, Howard county, Missouri,	10 00	
John H. Lathrop, Howard county, Missouri,	2 50	
Dr. William Jewell, Howard county, Missouri,	100 00	
Robert S. Barr, Howard county, Missouri,	20 00	20 00
John H. Field, Howard county, Missouri,	20 00	
Alexander Bearsinger, Howard county, Mo.,	2 00	2 00
Wilson Morris, Howard county, Missouri,	5 00	
Andrew Spence, Howard county, Missouri,	2 00	2 00
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Cash, Howard county, Missouri,	10 00	10 00
Sarah Lenoir, Howard county, Missouri,	10 00	10 00
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H. M. Bledsoe, La Fayette county, Missouri,	100 00	
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John T. Hughes, La Fayette county, Missouri,	5 00	5 00
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Joseph Carter, La Fayette county, Missouri,	15 00	
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Dr. Joseph Chew, La Fayette county, Missouri,	15 00	
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C. H. Carter, La Fayette county, Missouri,	25 00	
A. D. Tuttle, La Fayette county, Missouri,	20 00	
John Graves, La Fayette county, Missouri,	25 00	
Levi Vancamp, La Fayette county, Missouri,	10 00	
Miss M. Slaughter, La Fayette county, Missouri,	50 00	50 00
J. S. Muse, La Fayette county, Missouri,	50 00	50 00
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D. W. Simpson, Jackson county, Missouri,	25 00	
F. F. Hansford, Jackson county, Missouri,	10 00	
O. Caldwell, Jackson county, Missouri,	10 00	
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Francis M. Emmerson, Jackson county, Missouri,	5 00	5 00
A. H. F. Payne, Clay county, Missouri,	15 00	
Weekly Dale, Clay county, Missouri,	15 00	
Dr. William A. Morton, Clay county, Missouri,	15 00	
Thomas M. Morton, Clay county, Missouri,	20 00	20 00
Timothy R. Dale, Clay county, Missouri,	15 00	
Elizabeth Peyton, Clay county, Missouri,	1 00	
Ann S. Beauchamp, Clay county, Missouri,	5 00	
A. Lightburn, Clay county, Missouri,	5 00	5 00
J. G. Sutton, Clay county, Missouri,	50	50
Joseph Crummet, Clay county, Missouri,	3 00	
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Thomas J. Jones, Howard county, Missouri,	5 00	
John H. Estill, Howard county, Missouri,	10 00	10 00
Porter Jackman, Howard county, Missouri,	25 00	
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Francis E. Williams, Howard county, Missouri,	25 00	
Martha Ann Williams, Howard county, Missouri,	25 00	
Elizabeth F. Crews, Howard county, Missouri,	25 00	
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Henry Glasscock, Monroe county, Missouri,	5 00	5 00
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Eastham Ballinger, Monroe county, Missouri,	1 00	1 00
Amanda Roberts, Monroe county, Missouri,	50 00	10 00
R. Carlock, St. Louis, Missouri,	1 00	1 00
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Ebenezer Rice, Morgan county, Illinois,	1 00	1 00
W. K. Lindsey, Morgan county, Illinois,	15 00	
P. Coffman, Morgan county, Illinois,	20 00	
John Bennett, Morgan county, Illinois,	1 50	1 50
G. W. Minier, M'Lean county, Illinois,	5 00	
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W. T. Major, M'Lean county, Illinois,	15 00	
W. Davenport, M'Lean county, Illinois,	5 00	
A. Grindley, M'Lean county, Illinois,	15 00	
D. Davis, M'Lean county, Illinois,	15 00	5 00
E. Sargent, M'Lean county, Illinois,	5 00	
J. W. Jeffress, Marine county, Illinois,	10 00	
Mr. Wright, Marine county, Illinois,	5 00	5 00
William Fife, Marine county, Illinois,	2 00	2 00
Mrs. Patterson, Marine county, Illinois,	5 00	5 00
Cash, Rutherford county, Tennessee,	2 00	2 00
Cash, Montgomery county, Tennessee,	2 50	2 50
J. W. Barker, Montgomery county, Tennessee,	150 00	50 00
J. H. Sale, Montgomery county, Tennessee,	30 00	3 00
Jacob Wright, Rutherford county, Tennessee,	25 00	10 00
Joel Yowell, Marshall county, Tennessee,	25 00	
Joshua K. Spear, Maury county, Tennessee,	50 00	
D. G. Ussery, Giles county, Tennessee,	10 00	
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James C. Stone, Madison county, Kentucky,	100 00	
Elisha Roberts, Madison county, Kentucky,	10 00	
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E. W. Dabney, Trigg county, Kentucky,	30 00	
Ann Ford, Edmondson county, Kentucky,	50 00	
A Brother, Jefferson county, Kentucky,	100 00	
John W. Smyser, Jefferson county, Kentucky,	30 00	3 00
George C. Slaughter, Jefferson county, Ky.,	30 00	
A Sister, Jefferson county, Kentucky,	200 00	
W. T. Knight, Shelby county, Kentucky,	50 00	
W. Standeford, Shelby county, Kentucky,	50 00	5 00
H. G. Radford, Shelby county, Kentucky,	50 00	5 00
Walter C. Whitaker, Shelby county, Kentucky,	100 00	10 00
N. Owesley, Shelby county, Kentucky,	50 00	
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John H. Williams, Woodford county, Kentucky,	100 00	10 00
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H. B. Keene, Scott county, Kentucky,	200 00	
John Rogers, Nicholas county, Kentucky,	50 00	5 00
Samuel Rogers, Nicholas county, Kentucky,	20 00	2 00
Henry Burnum, Madison county, Kentucky,	1 00	1 00
W. Dickinson, Todd county, Kentucky,	5 00	5 00
Lindsey Thomas, Shelby county, Kentucky,	15 00	15 00
W. S. Helm, Shelby county, Kentucky,	5 00	5 00
Oswold Thomas, Shelby county, Kentucky,	20 00	20 00
T. G. Mattock, Shelby county, Kentucky,	5 00	5 00
William Morton, Woodford county, Kentucky,	10 00	10 00
R. L. Waddle, Christian county, Kentucky,	15 00	15 00
J. B. New, Decatur county, Indiana,	50 00	
Total, - - - - - -	$39,574 25	24,154 49

THE THEOLOGY OF BETHANY COLLEGE.

ALTHOUGH not numbered amongst the patrons of Bethany College, yet I should indeed regret to be ranked amongst its opponents; for if I understand its object, it is one most worthy the regard of all who desire the moral improvement of their species. It would seem to aim at laying the broad basis of a high moral excellence in a manner peculiar to itself. That this is no conceit of the writer, let any one, who doubts it, attend a few of the morning lectures, as he has done, and he must perceive that never was a course better adapted to produce its legitimate effect, than are those lectures delivered by the President, to destroy that native scepticism and infidelity of the human heart, and to produce aspirations after the attainment of that true moral dignity that has ever characterized the good and the great of all ages, and which alone can justly entitle any to the high rank of benefactors of their race. He will at once perceive that the basis of its theology is as broad as the Bible; that it begins where the Author of the Bible begins, and without deranging or disjointing one fact, presents to the mind of the student the things revealed in their proper order and natural sequence.

In the prosecution of his course, the lecturer carefully notices

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every prominent fact of the narrative which had just been previously read by one of the students; and as he presumes somewhat upon the knowledge of his class of other portions of the scriptures, his manner is to notice with great care any fact or declaration, especially when referred to by any of the subsequent writers of the inspired volume, and thus to connect the type with the antetype, the prediction with its accomplishment; and at the same time to give the rationale of the declaration, precept, or institution, as far as the light of revelation is thrown upon it—and frequently to deduce from these facts such doctrinal and moral instructions as at once speak to the understanding, the heart, and the conscience.

His style is lively, varied, and impressive; and he seems to possess a happy talent of making every fact as it passes in review before his mind, tributary to the development of the divine character to man, and of man to himself—while it speaks some important moral to the mind of the listener.

The interest which the class takes in those lectures appeared truly remarkable, especially when I considered the frequency with which they are heard. Most of the class appeared to be noting down with pencil the lecture as it was being delivered. Indeed, I could not avoid contrasting this most instructive and delightful exercise of minds whose business is the acquisition of knowledge, with that formal, dry, and monotonous exercise, whose identity of expression has stereotyped every letter, word, and syllable of the prayer, even upon the mind of the most careless hearer, and which, too, forms the so-called religious exercise introductory to the daily business of most of our Colleges.

Although Bethany College makes no pretensions to the character of a theological institution, yet where, in the length and breadth of our country, shall we find a literary institution, of any name or description, in which more of the Bible is read, heard, or studied, or in which a class is more worthy to be styled a School of the Prophets, than the one of which we have just now spoken? If such a one there be, the writer knows it not. MEDICUS.

THE EVANGELICAL ALLIANCE.—*No. I.*

Professor Merle D'Aubigne opened his summer lectures in the "Ecole Evangelique," at Geneva, Switzerland, with an address on the unity of the church, of which the following is an extract. He thus begins:—

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"I believe in a holy catholic church." Several months since I was called to preach the word of the Lord at Rome, in the Capitol, on the Tarpean Rock, over the ruins of the Forum, and opposite the Palatine Hill. I began my address with the words—"I believe in a holy catholic church."—In view of the glories of St. Peters, the Vatican, and the Quirinal, opposite the church that styles itself the Holy Catholic Church of Jesus Christ,—and the priest, who in pompous words, claims to be its head, I was pleased to acknowledge, free from any spirit of contention and bitter words, but with that freedom which becomes an evangelical Christian, the faith in the church —the holy catholic Church—the one church which is one body."

After an introduction of considerable length, he proceeds to show from Eph. iv. 4—6, in what the unity of the church consists.—Taking up every point singly, he finally comes to baptism, on which he speaks as follows:

Sixth point of unity,—"There is one baptism." This is the baptism of regeneration. There, where the gifts of grace are found, of which the water is the sign,—where are found the sprinkling of the blood of Christ and the renewing of the Holy Spirit,—there is this unity. We do not allow ourselves to be separated by any difference in the outward rite, whether more or less water be used, or whether it be applied sooner or later. After I had visited the churches at Rome, where baptism is performed by sprinkling, I came to those of Milan, and found that in these ancient churches of St. Ambrose, they practise immersion, the infants being dipped into the water. This striking difference, nevertheless, is not regarded by Rome as a breach of unity. Shall we, then, exhibit more formality and bigotry than even Rome herself!"

I presume that as an historian and biographer, as a liberal and magnanimous, a learned and eloquent minister of the Geneva theology in the most improved style and spirit of that very respectable dispensation of moderate Calvinism, Professor A'Aubigne has few more sincere and ardent admirers than the editor of the Millennial Harbinger. Still, this enthusiasm of admiration and respect does not in the least relieve me from the apprehension and conviction that were all his views of evangelical reform carried out, there would still be need for a greater reformation between his reformation and apostolic Christianity, than between the present condition of English, Scotch, and Geneva protestantism, and that more elevated, sublime, and catholic evangelicalism which at present appears to be the ultimate goal of his aspiration. Still, I sympathise most cordially with every sentiment and impulse, with every desire and effort of his

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mighty spirit indicative of the deep interest he feels, and the ardent zeal and devotion which characterize the travail of his soul for some united and vigorous effort to perfect that, which, in his enlarged horizon, is yet wanting to rebuild the ruins of the protestant temple, and present a solid, unbroken, and united front against the formidable attitude in which the Roman hierarchy has for some years been placing itself against the progress of human freedom and the liberalizing spirit and intrepid zeal of primitive protestantism.

The spirituality of Christ's kingdom seems not yet to have opened in all its divine charms and loveliness upon the enraptured vision of the evangelical D'Aubigne. His programme of catholic principles, as the basis of a wide extended and a long enduring evangelical protestant union, as it appears to me, would affect nothing for humanity except a more formidable and puissant political effort against the civil and worldly encroachments of the man of sin against the protestant states of Europe and the world.

The Evangelical Alliance, at its last meeting in Liverpool, has put forth its eight dogmas as the basis of a protestant union, which we regard as a mere formal embodiment of the views of Professor D'Aubigne, backed and eulogized by a host of kindred spirits in Britain and America.

We shall now hear and consider with all calmness and candor, this dogmatic basis of a great "*Evangelical Alliance*" against the man of sin.

"The Evangelical alliance, at its last meeting in Liverpool, put forth the following dogmas as its basis of union:

1. The divine inspiration, the authority and sufficiency of the Holy Scriptures.
2. The unity of the Divinity in the Trinity.
3. The total depravity of human nature since its fall.
4. The incarnation of the Son of God, and his work of expiation for our sins.
5. The justification of the sinner by faith alone.
6. The operation of the Holy Spirit in the conversion and sanctification of the sinner.
7. The right and the duty of exercising private judgment in the interpretation of the Holy Scriptures.
8. The divine institution of the evangelical ministry; the authority and perpetuity of the institution of baptism and of the Lord's Supper."

These are intended to be the eight pillars of a new temple, or the eight bands of a new alliance against popery, and for a union without a communion, amongst protestants in general, and Calvinistic protestants in particular. Now, while I can, for myself heartily yield

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a ready assent to each and every one of these dogmata, when stript of their metaphysical terminology—that is, while I from my heart assent to what, I think, is intended to be set forth in these very *inapposite* dogmas, I cannot imagine wherein the cause of Bible Christianity, that is, the spirituality of Christians, and the conversion of the world, could be benefitted by such an alliance as is contemplated by the projectors of this scheme. But to explain myself more clearly and fully, and to prevent the suspicion that I may be influenced by my disbelief of some of these articles of alliance, I declare—

1. That I believe that all scripture given by inspiration of God is profitable for teaching, for conviction, for correction, for instruction in righteousness, that the man of God may be perfect, and thoroughly accomplished for every good work.

2. I believe in one God, as manifested in the person of the Father, of the Son, and of the Holy Spirit—who are, therefore, one in nature, power, and volition.

3. I believe that every human being participates in all the consequences of the fall of Adam—and is born into the world frail and depraved in all his moral powers and capacities, so that without faith in Christ, it is impossible for him, while in that state, to please God.

4. I believe that the WORD, which from the beginning was *with God*, and which *was God*, became flesh, and dwelt among us as *Emmanuel*, or "*God manifest in the flesh*," and did makean *expiation of sin* "by the sacrifice of himself,' which no being could have done that was not possessed of a super-human super-angelic and divine nature.

5. I believe in the justification of a sinner by faith, without the deeds of law; and of a Christian, not by faith alone, but by the obedience of faith.

6. I believe in the operation of the Holy Spirit through the word, but not without it, in the conversion and sanctification of the sinner.

7. I believe in "the right and duty of exercising our own judgment in the interpretation of the Holy Scriptures."

8. I believe in "the divine institution of the evangelical ministry; the authority and perpetuity of the institution of baptism and the Lord's supper."

The question now, is not *whether the above views be correct and scriptural;* but whether, on such a basis, either in the terms of the Evangelical Alliance, or in my terms, or in those of any other person ex-

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pressing an essential harmony of views on either of these eight propositions could, while each party cleaves to its respective existing organization, improve the real condition of Protestant Christendom? The fact that men always lay more stress upon subjects on which they differ than on those in which they agree; and that they are always more sensitive, watchful, and jealous of any infraction upon these "precious truths," which others regard as "vile and useless errors," is, as it seems to me, rather against the hope that the Episcopalian, the Presbyterian, the Congregationalist, the Baptist, the Pedo-baptist, would ever cordially co-operate in any other way than did the "holy alliance" of the great continental powers of Europe, to preserve the rights, honors, and immunities of their respective thrones against the spirit of innovation, revolution, and change which, at that time, shook the hopes and awaked the fears of all in power and affluence of retaining their chartered rights, hereditaments, and privileges.

The Belgian, French, English, Scotch, and Prussian phalanxes stood side by side in the general conflict against one great antagonist, but all such alliances weaken and wane as the occasions pass away which called them into being. Their own respective and antagonistic interests ultimately rise in importance, and consume the flaxen cords of ephemeral interest which, during a short lived truce, produce a feeble and transient union. So fear we of the present project. But we shall still think farther on the subject.

A. C.

OUR COLLEGES.

We have three colleges now in successful operation. There is Bacon College, at Harrodsburg, Ky., under the presidency of Elder James Shannon, a brother of very distinguished attainments and much experience as a teacher. This institution has been growing in its influence under his care, and during the present year has had a considerable increase of students. There is Franklin College, not far From Nashville, Tennessee, under the presidency of Elder Fanning, also rising into notoriety and increasing in the number of its students. The energy and enthusiasm of brother Fanning are equal to almost any undertaking, and by his industry and perseverance this instition has been built up within a few years to a respectable seminary of learning, combining some of the useful arts of social life, usually called trades, with a literary and scientific education, thus

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putting it in the power of young men to work their passage aboard the ship trade into a liberal and practical education.

Our College, at Bethany, is also in successful operation, and has been steadily advancing both in the number and character of its students from the beginning. In the college proper we report a larger number this year than in any former year. We have, indeed, had one of the most uniformly pleasant years that could be rationally expected in any institution of the present day. Scarce the semblance of a case of discipline, during a whole year, has occurred to mar our peace or to ruffle the smooth surface of our unperturbed tranquility and prosperity. A finer class of young men, or of more studious habits is not often to be met with or to be expected, than we have had within the walls of Bethany College during this year. Our Faculty faithfully and laboriously perform their duties, and our students mind their studies and attend their recitations with mutual confidence and respect for each other. We only want a few hundred more such students to give us a larger field of usefulness, and to increase our happiness in our delightful retirement amongst the majestic hills, the beautiful valleys, and refreshing shades of Bethany. Our position is unrivalled for every local advantage, for every propitious circumstance necessary to the seat of a great literary and moral institution. We want a few more industrious, moral, and virtuous families to be located within our environs, for boarding houses and to increase our society, and then we ask no more, except such a corresponding share of patronage and endowment as would extend our usefulness for many generations. All of which we expect, indeed, from the good sense and the Christian benevolence of an intelligent, enterprizing, and virtuous community.

There came to our ears the other day, we are sorry to say, an unpleasing report, got up by some evil spirit, evidently to mar the amity and good feeling now existing, and which should exist between Bacon and Bethany Colleges, that I, myself, or some of our Faculty had made use of some indirect means to alienate professor Mason from Bacon college, and secure his services at Bethany. We do not blame either the Faculty or Trustees of Bacon College with this foul assertion. We know not who originated it. It may have been an enemy to both colleges—a scheme of some envious sectary. But, be this as it may, I am happy to say that it is a base insinuation, and a baseless falsehood.—Professor Mason was not spoken to from Bethany until his resignation at Bacon was reported here. Much as we might desire his services as professor of mathematics, we never thought of addressing him on the subject till we heard of his resig-

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nation or intention to leave, as the letters in his possession unequivocally show. We hope, then, that any one who may have heard such a slander will be at pains to contradict it. We desire no such rivalry. We rejoice in the prosperity of all our institutions. There is room in our land for as many more. We shall all have, according to our respective merits, just as many students, and of just such a character as we ought to have. For myself, I gave place to Bacon College until it should be established, and communicated only to its first president my intentions of making an effort to found such an institution; for as our brethren in Kentucky had solicited a charter before I published my intention, I resolved not even to name it until Bacon college should have obtained a subscription adequate to its expectations and desires. I did not then even intimate to any one except brother Burnet, who conferred with me on his acceptance of the presidency, that I had such an intention, until I was informed that Bacon College had a subscription of from 50 to 75,000 dollars. When, then, I regarded her interests as not to be endangered by my proposition, I offered it, in times very unpropitious, in a pecuniary point of view, compared with those conceded to Bacon.

It was probably unnecessary to advert to this *fama clamosa*, this malevolent insinuation, as no one acquainted with us, we hope, could believe it. Still, as we know not what pains may have been taken, in private circles, to injure us, by some persons probably as much opposed to Bacon as to Bethany College, we think it can do no harm to repudiate it as not only utterly false and malicious, but to signify our views of all such proceedings as wholly contrary to our standard of either political or Christian morality.

A. C.

UNITARIANISM, OR, REMARKS ON CHRISTIAN UNION.

No. II.

On page 225, under the head of "*Union among Christians*," at the close of our remarks on elder Harvey's position, and the "Christian Conference" on the subject of a union with the Bostonian Unitarians, I promised a few more remarks on that subject.

Since that time a very handsomely composed tract on the question—"*What is Unitarianism?* or a *statement of the views of the Unitarian Congregationalists of the United States*, with some historical and statistical notices of the denomination, by *Alvan Lamson, D. D.*," has been forwarded me by a friend, with a request to examine it. It

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comes, too, under the sanction of the "AMERICAN UNITARIAN ASSOCIATION," having been adopted by them as a tract for general distribution. It is numbered 202, and said to be the TENTH THOUSAND printed, May, 1844, price three cents, containing 32 small duodecimo pages. The contents of this well written, smooth, and liberal tract, are—1. The doctrines of Unitarians. 2. Their history. 3. Their statistics.

The first of these, the "*doctrines of Unitarians*," is that specially interesting to me, and that to which my attention has been called. I will, then, both from a dutiful respect to the person who asks my review of it, and to the recent union of the "Christian Conference" with the "Unitarian Congregationalists of New England," offer a few remarks on the subject. We shall give them a full and candid hearing on our pages:

"It is often asked, in these days of inquiry, and the frequent change and commingling of opinions, what Unitarianism is. What do Unitarian Christians believe? What are their views of God, of Jesus Christ, of the Atonement, of the Holy Spirit, of the Bible, of the new birth, of religion generally?

My purpose, at present, is to reply to these questions; and I shall proceed therefore briefly to state what Unitarian Christianity is;—to state, so far as it can be done within the compass of a few pages, what Unitarians believe of God, of the Saviour, of his Cross, of Regeneration, of Sin and Holiness, of the Bible, of Human Nature, and Human Reason.

The reader will understand me. I am not going to enter into any argument in defence of Unitarianism. I am not going to be controversial. I am not about to discuss the question who are right, Unitarians or Trinitarians, but simply to state what Unitarian Christians believe, and the grounds of that belief, so far only as is necessary to the right understanding of it. In other words, I would explain what Unitarianism is, and on what sort of evidence its friends rely for proving its truth." * * *

"I shall state the views of American Unitarians, known as such. With the opinions of foreign Unitarians, I have, at present, nothing to do. Nor shall I speak of other sects, as the 'Christians,' or *Chrystians*, as they were formerly called; a portion of the Friends, or Quakers; and the Reformed Baptists, numerous in the West, who, together with the great body of the Universalists, hold anti-trinitarian opinions, but who are not known by the name of Unitarians. I shall speak only of the denomination known by the name of Unitarian Congregationalists of the United States.

Unitarianism takes its name from its distinguishing tenet, the strict personal unity of God, which Unitarians hold in opposition to the doctrine which teaches that God exists in three persons. Unitarians maintain that God is one mind, one person, one individual being; that the Father alone is entitled to be called God in the high-

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est sense; that He alone possesses the attribute of Infinite underived Divinity, and is the only proper object of supreme wisdom and love. They believe that Jesus Christ is a distinct being from Him, and possesses only derived attributes; that he is not the supreme God himself, but his Son, and the medium through which he has chosen to impart the richest blessings of his love to a sinning world.

This may be called the great leading doctrine, the distinguishing, and, properly speaking, the only distinguishing feature of Unitarianism. Unitarians hold the supremacy of the Father, and the inferior and derived nature of the Son. This is their sole discriminating article of faith."

Such is the differential and distinguishing articles of the Unitarian belief. But what think they of Christ's person? We shall hear them farther:

"I now proceed to speak of Jesus Christ. As before said, Unitarians believe him to be a distinct being from God, and subordinate to him. The following may serve as a specimen of the processes of thought, views, and impressions through which they arrive at this conclusion. I state them, it will be observed, not by way of argument. I shall use no more of argument, I repeat, than is necessary to explain fully what Unitarianism is, and how it sustains itself,—in other words, on what foundation it professes to rest.

Unitarians do not rely exclusively, or chiefly, on what they conceive to be the intrinsic incredibility of the doctrine to which they stand opposed. They take the Bible in their hands, as they say, and sitting down to read it, as plain, unlettered Christians, and with prayer for divine illumination, they find that the general tenor of its language either distinctly asserts, or necessarily implies the supremacy of the Father, and teaches the inferior and derived nature of the Son. In proof of this they appeal to such passages as the following: "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John xvii. 3. "For there is one God, and one mediator between God and man, the man Christ Jesus." 1 Tim. ii. 5. "My Father is greater than I." John xiv. 28. "My doctrine is not mine, but his that sent me." John vii. 16. "I speak not of myself." John xiv. 10. "I can of mine own self do nothing." John v. 30. "The Father that dwelleth in me, he doth the works." John xiv. 10. "God hath made that same Jesus, whom ye crucified, both Lord and Christ." Acts ii. 36. "Him hath God exalted with his right hand to be a Prince and a Saviour." Acts v. 31.

They appeal to such passages, and generally to all those in which Jesus Christ is called, not God himself, but the Son of God; in which he is spoken of as sent, and the Father as sending, appointing him a kingdom, "giving" him authority, giving him to be head over all things to the church. Such passages, they contend, show derived power and authority.

Again, when the Son is represented as praying to the Father, and the Father as hearing and granting his prayer, how, ask they, can the plain, serious reader, resist the conviction, that he who prays is

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a different being from him to whom he prays! Does a being pray to himself!" * * *

"Unitarian Christians of the present day, so far as I know, do not think it lawful directly to address Christ in prayer." * * *

"In regard to his metaphysical nature and rank, and the time at which his existence commenced, Unitarians undoubtedly differ in opinion. Some hold his pre-existence, and others suppose that his existence commenced at the time of his entrance into the world. The question of his nature, they do not consider as important. Some take this view. They think that the testimony of the apostles, the original witnesses, to whom we are indebted for our knowledge of him, bears only on his birth, miracles, teachings, life, death, resurrection, and ascension, that is, on his character and offices, and that beyond these we need not go; that these are all which it is important that we should know or believe, that the rest is speculation, hypothesis, with which, as practical Christians, we have no concern; that neither our comfort, our hope, our security of pardon and eternal life depend upon our knowledge and belief of it. At the same time, all entertain exalted views of his character and offices."

On this subject they have no settled knowledge nor even agreed opinion. They rid themselves of all trouble by calling his former condition and rank, "his metaphysical nature and rank." They have indeed, no fixed opinion of his person, but what they "entertain of his *character* and *offices*." Well, what of his *offices?* Is he a priest—a high priest, making atonement for sin!—Hear them on the virtue of the cross:

"The cross is connected in the minds of Christians with the atonement. On this subject Unitarians feel constrained to differ from some of their fellow Christians. They do not reject the atonement in what they conceive to be the scriptural meaning of the term. While, however, they gratefully acknowledge the mediation of Christ, and believe that through the channel of his gospel are conveyed to them the most precious blessings of a Father's mercy, they object strongly to the views frequently expressed, of the connection of the death of Christ with the forgiveness of sin. They do not believe that the sufferings of Christ were penal—designed to satisfy a principle of stern justice; for justice, say they, does not inflict suffering on the innocent, that the guilty may go free. And besides, they believe that God's justice is in perfect harmony with his mercy; that to separate them, even in thought, is greatly to dishonor him. They believe that however the cross stands connected with the forgiveness of sin, that connection, as before said, is to be explained by the effects wrought on man and not on God." * * *

Further, the Unitarian replies, that whatever mysterious efficacy the cross of Christ may be supposed to possess, beyond its natural power to affect the heart, it must owe that efficacy wholly to the divine appointment, and thus the nature and rank of the instrument become of no importance, since the omnipotence of God can endow the weakest instrument with power to produce any effect he designs

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to accomplish by it. They quote Bishop Watson, a Trinitarian writer, as saying "that all depends on the appointment of God;" that it will not do for us to question the propriety of any "means his goodness has appointed, merely because we cannot see how it is fitted to attain the end;" that neither the Arian nor the Humanitarian hypothesis necessarily preclude "atonement by the death of Jesus."—(*Charge delivered in* 1795.)

Such is a fair and full synopsis of 'Congregational Unitarianism,' as respects God and his Son, Jesus Christ our Lord. One question more, and then we have their whole theology on the vital questions concerning the Father and the Son. We must hear them on the Holy Spirit. This great subject is soon disposed of. They say:—

"By the Holy Spirit, Unitarians suppose is meant, not a person, but an influence, and hence it is spoken of as 'poured out,' 'given,' and we hear of the 'anointing' of the Holy Spirit, phrases, which, they contend, preclude the idea of a person. It was given miraculously to the first disciples, and gently as the gathering dews of evening distils upon the hearts of the followers of Jesus in all ages, helping their infirmity, ministering to their renewal, and ever strengthening and comforting them. It is given in answer to prayer. As Christ said, "If ye, being evil," imperfect beings, "know how to give good gifts unto your children, how much more shall your Father who is in heaven give the Holy Spirit to them that ask him." Luke xi. 13."

Such is the marrow and fatness, the oil and the wine, and the honey of pure Unitarian theology.

These views are, indeed, not professedly argued in the tract; and yet they are really set forth argumentatively, by connecting these dogmata with reasons or proofs. This is often the best way of arguing the question. A statement of opinions with reasons annexed, is clearly argumentative and controversial. But still, it is a very smooth, agreeable, and imposing way of arguing a cause. In all candor, however, it should be admitted to be both controversial and argumentative. It is, indeed, a mild, gentlemanly, and calm disquisition upon, as well as a candid statement of the grand peculiarities of Bostonian Unitarianism in the 44th year of the 19th century.

They have *one personal God*—no *personal word of God*—no *personal Spirit of God*. They have, therefore, no society, no plurality in the divine nature. Nay, they have no divine *nature* at all, for with them *God is one person!* They have a conception of *human nature* and a plurality of persons. They have a conception of angelic nature and many personal participants of it, but they have no divine nature, and consequently no participants of it. Thus, then, God is, with them, a mere person—one being. There is no baptism *into the*

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name of the Father, into *the name* of the Son, into *the name* of the Holy Spirit. For these are three names not of one nature, but three names of three persons. They are, too, equally to be believed in, received, and baptized into, in order to our being constituted Christians. Equally are they to be honored in the very act of becoming a Christian. There is, then, just as much personal name, glory, and honor in any one of these three as in another; as confessed in baptism. It is not one God and two creatures, not one God and two offices—not one God and two relations, but three distinct persons entitled to the honor and reverence of every Christian convert.

In *our* Christian religion we have a "*divine nature*," and we have *three persons*—the FATHER, the WORD and the HOLY SPIRIT. Our Unitarian friends at Boston have no divine nature, but one *personal God*. Their Messiah has, they say, only a "metaphysical rank." As to his pre-existence, they are non-committal, or wholly negative.

I have often desired to address them on this subject. I admire their urbanity, their decent respect to human frailties, their liberality, their fine literary taste, their beautiful literary compositions, called sermons, and their great interest in common school and collegiate education.—I have often regretted the unpolished and uncouth style in which they have sometimes been addressed by some very sturdy Trinitarians, who had more zeal than knowledge, more learning than good sense, more respect for ancient opinions and the obscure nomenclature of St. Athanasius, St. Hilary, or the Nicene Fathers, than for the beautiful, clear, and definite style of Apostles and Prophets. Still, I have always regarded them as under a great delusion, because of their Neologistic philosophy, and false criticism on the original tongues, their enthusiastic admiration of the dignity of human nature, and its indefinite improvability and susceptibility under a literary, moral, and polite education. I have never read a scriptural treatise against their views, nor a rational defence of them.

They stumble at the very threshold. They imagine that God is a *mere person*, according to their notions of human personality. Their God, while spoken of sometimes in magniloquent, indeed, in sublime, and, sometimes, in very just terms, is confined to personal properties. Alas! for poor human nature when such men have cast such a mould for him who is every where and no where; who inhabiteth eternity; and is yet the Ancient of Days; who fills heaven, earth, and hell; and yet dwells in the heart of every lover of the divine Saviour. When any one admits that God is infinite, eternal, that he always was, and is, and evermore shall be, he has admitted views still more

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supernatural and grand, than the manifestation of the whole divine nature, in the person of the Father, in the person of the Son, and in the person of the Holy Spirit. But who, of good sense, argues that these three persons are one person—one being! That God is one and plural, is just as evident as that he can be every where and no where. We speculate not upon God, nor upon divinity, nor upon *unity*, *plurality*, or *trinity* or tri-unity. But we have a manifestation of God out of humanity in the Father, of God in humanity in the Son, and of God with humanity in the Holy Spirit, and we can give more good reasons for the propriety of the scripture style, for the ascriptions of all divine names, honors, and powers to the Father, to the Son, and to the Holy Spirit, than we have heard or seen against them.

These remarks are only prefatory to a full and candid exposition of our objections to American Unitarianism, as set forth in this beautiful little tract, a document so full of authority and so very popular both east and west. A religion without a Saviour whose pre-existence is beyond doubt, without a high priest, an altar, a victim, a sacrifice, an expiation, an atonement, is no religion for fallen, ruined, guilty man. A religion without a Holy Spirit, different from his gifts and graces; without an advocate, a counsellor, and a comforter, is not suited to the genius of human nature, nor to the conditions of our present existence. But a religion which demonstrates alike the justice, the mercy, and the grace of God in the gift of his only begotten and well beloved Son, and of his Holy Spirit, which reveals to us a glorious immortality, founded upon the resurrection of the Messiah, and his death as a sin offering, gives glory to God in the highest, establishes peace on earth, and prompts good will to every human being. May the Lord guide us into all truth! A. C.

QUERY ON BAPTISM.

A brother, not of our connexion, a baptist minister of the South states the following case for our consideration:—

"I was in the time of a great excitement, when very young, induced to make the Christian profession, and was accordingly, after the baptist manner, received for baptism, and immersed. But by degrees the excitement went off—I gradually declined into the world again—became cold and worldly, and my last state was worse than my first. I became an apostate—associated with the impious and ungodly—delighted in their company, forsaking the society of the pious.

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But the Lord laid his hand upon me. I was chastened, and severely, too, for my falling away. I became penitent, I returned to the meetings of the faithful, and felt my heart become a little more warm and interested. On my solicitation I was received into the communion of the church; I was induced to exhort a little—I then preached. I was finally ordained to the ministry, but now, on more diligently studying the scriptures, and in reflecting upon my former conversion and baptism, I am not satisfied with myself. I desire to be useful in the Kingdom of the Lord, and would devote my feeble powers to his glory, if I were assured that I could do it acceptably to the Lord. As it is, the people desire me to officiate for them in preaching and teaching, but they cannot enter into—they do not comprehend my views and feelings. I want the full assurance of pardon; I desire to be baptized on a simple profession of the faith in Christ, and to devote my life, my all, to his service. Still, having been formerly baptized, I feel embarrassed on the subject. What should I do! Your advice is earnestly sought. What think you, my brother!"

The case, as you have submitted it, demands a sincere sympathy. To be perplexed and harrassed with doubts and misgivings on such premises is not to be endured in a case where relief is so easily to be obtained. "*God is love*," and will shed abroad his love in the hearts of the believing and obedient. But we must feel that we are in *covenant with God*, according to his own publication of it, and not according to every one's edition of it. God's covenant, through the Lord Jesus Christ, is, that after hearing and being taught by God, the way of acceptance, and pardon, and salvation through the mediation of his Son, we make a public confession of that faith, and are then immersed into his death.

It must, then, always be referred to the individual whether he was enlightened in the covenant, believed in the Lord, and was, *on that foundation*, immersed into his death. If he was so enlightened, and so believed, and so confessed, and was baptized, he is constitutionally in Christ, and can claim all the blessings of his salvation, according to the conditions of that covenant. The only difficulty, then, on these premises is, whether the failure to enjoy these blessings depends upon a want of belief, or upon an imperfect or obscure view of the whole premises. If there was not a faith in the premises, there could be no confession of it, and no baptism into it. And in the above case, I should think that there was no faith in the gospel of Christ, as it appears to have been a mere panic or movement of the passions. And, certainly, for all the reasons these baptists give

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for immersing those who were either dipped or sprinkled in infancy, the subject of such an impulsive and unrealizing immersion ought to put an end to all his doubts, by being immersed into the Lord and believingly accept the covenant of life at his hand. While, then, a mere enlargement of faith, or a mere increase of knowledge as to the design of baptism would not justify a second confession of faith, and a second immersion, this case of doubt *as to faith itself*, is not to be endured, but to be removed by a confession of faith never before made, and a baptism into that belief. A. C.

WHAT IS THE REAL DESIGN OF THE LORD'S SUPPER?

Brother Campbell—Is the real design of the "Lord's Supper," or breaking of the loaf understood by us as it ought to be? By attending to it we show forth the Lord's *death*, as will be admitted, and as is understood by all; but is this its *only* design—to merely remind us of the sacrifice of Christ? Is there not something of a higher and more important nature connected with it? Does it not stand in the same place with regard to remission of sins to the *Christian*, that baptism does to the *alien*, or believing penitent? I know that mere *confession* is generally pointed to as the medium of pardon to the Christian when he sins, but is this all? What *assurance* can he have from mere confession? Can it be as strong as when connected with some institution? Is it not to the Christian what mere confession or prayer is to the alien without baptism?—I have for some time been thinking of writing to you on the real design of the Supper, and wish to hear you on it in the Harbinger. Let me present a query:—*Does not the Christian, in partaking of the Supper, in a proper spirit, and understatnding its nature and design, as really receive the remission of his sins, as the penitent alien in baptism?*

DISCIPULUS.

REMARKS.

For those in the Messiah's kingdom there is no ordinance of remission, except the ordinance of repentance and confession. The Lord's supper is emblematic of the Messiah's sacrifice, and commemorative of his death, and is to us a weekly memento that our sins have been expiated by his blood. It is not an ordinance for receiving new blessings, but for commemorating those already received.

A. C.

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THE FIVE MARYS.

May 25, 1846.

I REQUEST the following may be examined and set forth, if worthy:—Mark xvi. 9. "Jesus having arisen early the first day of the week, appeared first to Mary Magdalene, out of whom he had cast *seven* demons."

John xx. 11. "But Mary stood without, near the monument, weeping. As she wept, stooping down to look into the monument, she saw two angels in white, sitting where the body of Jesus had lain—one at the head, the other at the feet. And they said unto her, Woman, why weepest thou! She answered, Because they have taken away my Master, and I know not where they have laid him. Having said this, she turned about and saw Jesus standing, but knew not that it was Jesus. Jesus said to the woman, Why weepest thou! Whom seekest thou! She supposing him to be the gardener, answered, Sir, if thou have conveyed him hence, tell me where thou hast laid him, and I will take him away. Jesus said to her, Mary. She turned herself and said to him, Rabboni. Jesus saith unto her, Lay not hands on me, for I have not yet ascended to my Father; but go to my brethren, and say to them, I ascend to my Father and your Father, my God and your God."

In the 8th chapter of Luke it is stated, 2d verse, the Saviour was attended by the Twelve, and by certain women, who had been delivered from evil spirits and distempers; Mary, called Magdalene, out of whom was cast seven demons; Joanna, wife of Chuza, Herod's steward; Susanna, and several others who assisted him with their property.

We find at the 37th verse of the 7th chapter of Luke, as the Saviour was placed at table with one of the Pharisees, "Behold a woman in the city, who was a sinner, knowing that he ate at the house of the Pharisee, brought an alabaster box of balsam, and standing behind at his feet weeping, bathed them with tears, and wiped them with the hairs of her head, and kissed his feet and anointed them with the balsam. The Pharisee who had invited him, observing this, said within himself, If this man were a Prophet, he would have known who this woman is that toucheth him, and of what character; for she is a sinner."

There are set forth in the scriptures four Marys: Mary the mother of the Saviour, Mary the mother of James, Mary the sister of Lazarus, and Mary Magdalene.

We find there were two anointings of the feet of the Saviour—the first we have set forth, as we find it the 7th of Luke, where a notorious character, a sinner, 38th verse, bathed the Saviour's feet with her tears and anointed them with balsam. We find also in the 12th John, Mary the sister of Lazarus took a pound of balsam of spikenard which was very valuable, and anointed the feet of Jesus, and wiped them with her hair, so that the house was filled with the odor of the balsam.

The four Marys stand prominent as being honored, loving and being beloved by the Saviour. Mary Magdalene is honorably men-

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tioned with those other women who ministered to the Lord of their substance. The delivering her from the demons, a demoniacal affection, it may be inferred was the great motive which places her love and devotion to the Saviour beyond that of all others of his disciples.

Whence, then, I ask, has it arisen that asylums for prostitutes and the abandoned are called "Magdalene Asylums!" Why is it that the pictures of Mary Magdalene in churches and other places, always represent her as having a small vessel of balsam with her!

Have all the readers and expounders of the scriptures for centuries vilified and calumniated Mary Magdalene, by supposing she was the notorious character who anointed the Saviour's feet at the house of the Pharisee. Oh! you expounders of the scriptures! Shame at the injustice done to the honored, and loving and beloved Mary Magdalene! The delivery from evil spirits called forth her love, and the love she manifested should call forth regret at the injustice heaped upon her character by viewing her as a reformed prostitute. I quote from Dr. Campbell's translation of the scriptures, now looked upon as the most correct. I hope others more able will take up the subject. J. BUCHANAN.

REMARKS.

The preceding communication from our Christian brother *James Buchanan*, Esq., late Her Majesty's Consul at New York, adverts to a blunder on the part of the clergy, to which I have probably in the Christian Baptist adverted, and which I am glad to see has arrested the attention of other students of the same writings.

As he justly observes, we have Mary the mother of Jesus; Mary the mother of James and Joses, sometimes called the *other* Mary, because the sister of the mother of Jesus, and the wife of Cleophas—two Marys being in the same family connexion; Mary of Magdala on the eastern coast of the lake of Galilee; and Mary the sister of Martha and Lazarus. Here are four Marys mentioned in the gospel, besides Mary the mother of John Mark, the sister of Barnabas, named in the Acts of the Apostles, chap. xii., and again alluded to in the Epistle to the Colossians, chap. iv., ver. 10.

I am sorry that the Christian ladies mentioned in the New Testament should be so great strangers to some of our Rabbis and teachers. Salome, the mother of James and John and the wife of Zebedee, was a very respectable Christian lady—a lady of some ambition—fond of family elevation; yet she was not ashamed of the company of the two Marys—the wife of Cleophas and Mary Magdalene. These three celebrated ladies were the little group that met at the Messiah's tomb so early the resurrection morn. They, too, had made the first contribution in honor of the crucified Messiah. They bought *sweet* spices and costly unguents to anoint his murdered body. This was not the first contribution which they had made for their Master.

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Before he was seized, and while he sojourned in Galilee, they ministered to his wants and comforts. Accompanied with other females, they stood outside of the wicked group that surrounded the cross and silently and sorrowfully contemplated their suffering dying Lord, at whose sepulchre they so early and so devoutly appeared. And yet the Christian founders of asylums for the most abandoned and degraded of women kind have had the bad taste and the shameful ignorance to call them "Magdalene Hospitals," as though Mary of Magdala had been one of that class!! Then, indeed, Joanna wife of the steward of Herod, and Susanna, as well as Salome, had not much personal pride, for they, too, associated with her.

The two Marys were the first two missionaries the risen Messiah employed. An angel had first spoken to them, but he met them and gave them a message to all his brethren to meet him at Galilee. What honors the great Master of honors there vouchsafed to them!

There are difficulties in tracing out the sisterhood of the Marys named by the four evangelists.—Mary, the wife of Cleophas, father of James junior, is called Mary's sister, the mother of Jesus. John xix. 25. Thus giving two Marys to one family. Some make Joseph the carpenter, and Cleophas brothers, and suppose that Mary, the wife of Cleophas, was sister-*in-law* to Mary the mother of Jesus. This is my father's opinion. Still, I think "*sister-in-law*" would, in that case, have been preferred, as it was a designation of relation well known to the Jews, being as ancient as the times of Ruth, the grand-mother of David. Some of the harmonists of the four gospels regard them as sisters, one of them being called Mary Salome, and the other simply Mary.

We have three accounts of the anointing of Messiah while in Bethany. Matthew, Mark, and John take notice of it and assign it to two houses and to two distinct days The circumstantial differences in these cases have been matters of much disputation. We cannot enter into them at this time. Suffice it that Mary, in my opinion, the sister of Martha, is the person who performed this service, and beginning in one time and place, finished it at another.

But some great men such as Cardinal Baronius, and Dr. Lightfoot seek to identify this case with one recorded by Luke, (chap. vii. 36—48,) concerning another women. There are some points of remarkable coincidence, it is true, but to me the accounts appear irreconconcileable. They differ in time, place, and circumstances. The one happened in Nain or in Capernaum, the other at Bethany; the one at an earlier period of the Messiah's ministry, the other a few days before his death. The one service was performed by a pagan,

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called a sinner, the other by a disciple. From a few similar circumstances, such as its having happened in the house of Simon, a Pharisee, and being an alabaster box of ointment, &c. it is argued that it is the same person and the same incident. And still more strange, this Mary is supposed to be Mary of Magdala, and to have been, also, the sister of Martha; and from the use of the word *amartolos*—translated *sinner*—she is supposed to have been an infamous woman answering to the nature of the wretched females gathered in "Magdalene Hospitals." Such is the best account I can give of this singular phantasy. It has two great names to sanction it, a very talented and learned Cardinal of the church of Rome, and the celebrated Dr. Lightfoot, prolocutor of the Westminster Assembly of Divines. Both of these Rabbis, too, certainly knew that (*amartolos*,) a sinner, was used by the Jews as a sort of a cognomen for a gentile or a foreigner. "We who are Jews by nature," (said Peter,) "and not sinners, (*amartoloi*) of the gentiles." This woman called a *sinner*, they assume to have been the superlative of female transgressors, and then make out of her a Mary Magdalene, out of whom Jesus cast seven demons, and she, too, the sister of Martha!! Mary of Magdala had, indeed, been greatly afflicted and tormented, but it does not appear from any thing written, that she differed at all from the blind man concerning whose alleged guilt the question ran—why he had been born blind. It was for the glory of God, and not because of the sin of his parents or on account of his own sins that he had been thus afflicted.

These five Marys—the mother of Jesus, and the *other* Mary her sister, the wife of Cleophas, Mary Magdalene, Mary of Bethany, and Mary the sister of Barnabas, together with Salome, Joanna, Susanna, and Martha, are honored above all the nobility and gentry of all the courts and kingdoms, ancient or modern, that have lived or shall hereafter live. They loved the Saviour, and he loved them, and has given to them eternal fame, not for their fine taste, their highly cultivated imagination, their mighty genius, or their elegant accomplishments, but for their deeds of unassuming piety, and works of sincere and unaffected love. A. C.

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Young Gentlemen,

A DISTINGUISHED Poet has said, "The world's a stage, and all the men and women players." On such a stage, covered with so many actors, one might expect a splendid drama. And such indeed, is the momentous drama of human life.

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Its acts are numerous and eventful. Its scenes are infinitely diversified and interesting. Its principal characters are few. They are the thunderbolts of war, and the angels of peace. Its master spirits are a fallen seraph and a risen Lord.

On the proper performance of our respective parts eternal issues hang. Not empires nor worlds only, but the universe itself, is the prize for which we play. All ranks and orders of intelligence, celestial and terrestrial, are interested in the grand result. The galleries above and around us are filled with an assembly of spectators and auditors as immense as it is grand and imposing; while the pit beneath is also crowded with other classes of a very different character, but equally interested in the whole performance—in the development of the plot and in the awfully sublime and glorious catastrophe.

The players are grouped in generations, making their respective debuts and exits in good keeping with the immense area of the stage, the length of the performance, the infinite number of actors engaged, and the eternal hazards in debate. The antagonistic genii of the stage have so conducted the plot as to have every human being acting a part in subordination to their conflicting views, characters, and designs. The drama is divided into seven nights of a thousand years each. Almost six of them are already past, and as the consummation advances the scenes become more interesting and the struggle more impetuous and absorbing.

Few, very few, indeed, of the actors comprehend the part they assume, because they do not apprehend the master spirits nor their designs. The points at issue between them, the plot, and the catastrophe, are not understood nor appreciated by one in a thousand of either the actors or the spectators. The multitude are not informed that some six thousand years ago a seraph, the most puissant of the peers of heaven, rebelled against God, and formed a party against his government. This caused their expulsion from the court and palace of the King of Eternity, and secured their banishment to the desolate regions of unending night.

Man, not long after, made his appearance in Eden, sitting under the shade of the Tree of Life, hard by a crystal stream of living water issuing from a hidden fountain near the throne of God. Not sooner seen than envied, he became the object of the implacable hate of the lapsed archangel. His ruin was instantly plotted, undertaken, and as far accomplished as was possible under the first constitution of humanity. The Divine Father of man had, however,

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anticipated the prince of demons bearing in his bosom deep concealed a counterplot of mercy and judgment. Soon after the first act of the mighty drama the scheme was darkly intimated to man and put into the hand of the heir of the universe for its consummation.—This illustrious person, during a succession of full forty centuries, conducted *in cog.* this scheme of redemption in the persons of prophets, priests, and kings, till in the fulness of time he appears in person upon the stage and commences the work of illumination, setting on foot schemes of remedial mercy profoundly wise, yet divinely simple and intelligible. He associates with him all the liege angels of heaven and enlists into his service all the noblemen of earth. He institutes a new form of government, and presents a splendid scheme of bringing light out of darkness, good out of evil, beauty from deformity, and immortality from the grave. The fallen seraph, under the name of Satan, the antagonist of the Great Philanthropist, brings upon the battle-ground of earth his confederate angels of darkness and revolt, and makes a strong party of worshippers. He embodies all the passions of men in form of "gods many and lords many," and in their worship fills the earth with ignorance and idolatry—with lust and violence. Meanwhile his career is suddenly and unexpectedly arrested for a time by the catastrophe of a watery deluge, then by the confusion of human language and the abbreviation of human life.

Numerous and various acts and scenes of this complicated and mysterious drama are made to pass before us, during a succession of many generations of actors. Many prominent characters of much conspicuity and a long enduring fame, appear upon the stage. After Noah and Shem, Ham and Japheth, we see the stars of Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Samuel, David, with illustrious lines of Jewish prophets, priests, and kings. Finally, the Incarnate *Word* and *Oracle* of Jehovah is solemnly announced by his harbinger as "the Light of the world," the High Priest of the human race, and the Founder and King of a new order of society.

He associates around him a school of Evangelists and Apostles, and selects a host of prime ministers of light, and sends them to the world on missions of mercy. He voluntarily falls into the hands of his enemies, who as wickedly as foolishly murder him, and thus seek to extirpate his party. But while among the dead, and in the dungeon of the grave, he grapples with the monster Death and gives him a fatal wound. He revives again, unbolts the mighty gates of the grave, and like Sampson of old, imprisoned in Gaza, he carries

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upon his shoulders the gates, and bars, and pillars of the city of death, and upon Mount Olivet breaks them to atoms.

Soon after he leaves the battle-ground and ascends to heaven.—Being there received with great honor, he sends to earth a new and omnipotent agent, who in the person of Apostles, Evangelists, and Teachers, takes the field, becomes the advocate of his cause, the true *le sprit du corps* of his party, and more than copes with all the unseen agents that animate and inspire the opposition. He plants his standard in a hundred cities in less than one generation, and soon constrains the homage of his enemies, who, after a few acts of the drama, instigated by the evil spirit, make for him a Vicar Christ, and a politico-ecclesiastic sanctuary. "The sable goddess from her ebon throne," in "rayless majesty," again extends her "leaden sceptre over a slumbering world," and ignorance, superstition, and error regain much of their former ascendancy. Under the mask of an humble sanctity the stage is filled with new hosts of actors. From a Cardinal down to a begging Friar the world was filled with spiritual wretches, seeking, Satan-like, whom they might devour. Meantime, scepticism, in the person of Leo X., perches itself on the altar of St. Peter. Literature revives. Luther is born. The Elector of Saxony espouses his cause. Princes smile upon him, Kings wink at him, Emperors do him homage. Many were willing to patronize the bright star of a new destiny, and the school-master rose in rank next to the priest.

From that time to the present Christian society has advanced in intelligence and civilization. And the nations that most revered the Bible and patronized the school-master have greatly transcended in literature and science, in the arts of war and the arts of peace, in all the elements of national greatness and national glory those, who disparaging the school-master and the Bible, have done obeisance at the shrine of a papal supremacy, or offered incense to the genius of atheism or universal scepticism. Still the work of illumination and human exaltation is but advancing to a higher standard. The conflicts between a true and false philosophy of God and man, of nature and society, of literature and science, have not yet wholly ceased. We are, indeed, but partially convinced, (for the conviction is not yet deep and universal,) that man is susceptible of a better education than he has hitherto enjoyed; and that it is the interest of the whole community that it be universal.

What education is, and who should participate in it; whether it should be universal or partial, are indeed the peculiar themes of the present century. And, young gentlemen, this leads me to address

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you specially on the part you should act in the pending controversy on the two great questions—*What is education*, and *who should enjoy it?*

I need not now intimate to you *what education is*, nor need I even say to you that, in some reasonable portion, it ought to be secured to every child born within the confines of what we call our country. My present purpose is to call your attention to the obligations resting upon you to advocate this cause, and to suggest to you how you may do it most effectually.

1. As to your obligation to plead this cause, be it observed that our obligations are sometimes both common and special. Every man is under obligation, so far as talent, opportunity, and means are possessed, to use his influence to promote the happiness of the human race, and especially in that way most important to them and to him most ready and available.

2. But especially are you under obligation to advocate just views of education, and to plead for its universal diffusion throughout society. You are to consider yourselves as charged with this duty from the special call given you in this dispensation of Divine Providence. You enter the drama of life under peculiar advantages. Americans by birth, citizens of the United States, the gifted sons of a gifted ancestry, a majority of you Christians, and all of you ought to be. You have yourselves laboriously passed through the whole course of a liberal education. You have read Grecian and Roman history, philosophy, poetry and eloquence, in the languages of Greece and Rome. You have made the grand tour of the sciences, physical, intellectual and moral. You are well read in mathematics, pure and mixed, in the mysteries of number and magnitude. Few of your juvenile contemporaries will enter the arena of public life with more advantages than you possess. You ought, then, to occupy a large space in the pending conflicts, in the passing acts of the grand drama now in progress in this department. You may be Captains not of hundreds only, but of thousands and of tens of thousands; provided you can only comprehend your abilities and opportunities, and the virtue of making preparations to plead this cause ably and persuasively.

But I must speak to you more definitely, and perhaps more perspicuously. I do not say, then, that you should all become authors of treatises on these subjects. Alas! this is an age too prolific of authors—of mushroom authors—of books with one idea, and of books without one idea, original or useful. We have many writers of very expansive minds who can convert one drop of water into many gallons of vapor; who can, of one grain of sense, manufacture

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pounds of nonsense; who can transform some of the primers of our fathers into ponderous tomes of huge dimensions in which a man may read a hundred pages without knowing what the author means. Gentlemen, I do not mean that you should punish the world nor afflict your country with new books—short methods to be wise, easy ways to be learned, the art of making a fortune out of nothing, or of being great or good by wishing. Leave this task to those authors of panaceas, catholicons, and specifics for all maladies—to the herbalists, the vaporists, the mineralists, who profess to heal all diseases, and to remove all obstructions by one sovereign remedy. No, gentlemen, we mean nothing so superlatively ridiculous and absurd.

Nor do we mean that you should all become professional teachers and school masters; though I know of no calling in which you could act a more useful or honorable part, if a sense of duty, or if your taste or inclination should induce you to it. Some of the greatest philosophers, statesmen, authors, and public benefactors have been teachers of schools. Nor do I say that you are to study any particular profession or calling with a reference to the performance of this duty. But that whatever be your calling, or profession, or position in life, you are, one and all, to prepare yourselves to advocate this cause, to seek an influence and a power to promote this great object. You are to make yourselves able to expose the abuses of the word education. You must show what is not education, and what is education—that it is not the art of reading, writing, and 'cyphering,' as far as Vulgar Fractions—that it is not the acquisition of languages, living or dead—that it is not the cultivation of the head, nor the activity of the hand, nor the improvement of any fraction or part of a human being. You are to show that the intellect, the conscience, and the heart are to be educated, first at home, then in the primary school, in the academy, and in the college. On the development, training, and corroboration of the physical, intellectual, and moral constitution of man, you must learn to speak clearly, forcibly, learnedly, and convincingly.

But, gentlemen, the great point to which I would now specially call your attention, and for which I have introduced this subject, is, to show some reasons, and to offer some suggestions why you ought to become advocates of universal common school education. It is not to plead the cause of education in general terms, nor to plead for a liberal collegiate education. It is not to lift either your pen or your voice in favor of grand schemes of education for the aristocracy of the community, to induce them to patronize and build up great universities for the benefit of their sons and wards—the future patri-

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cians and nobles of our country. 'Capital,' as the saying is, 'can take care of itself,' and the patricians can take care of themselves and their families. Should they prefer wealth to education, and seek to build up banks rather than schools or colleges, if they prefer to make depositories of their superabundant wealth in lands, and tenements, and mortgages rather than in the minds of their sons and daughters, permitting them to continue a dreary, uncultivated desert, to grow up a moral waste, you cannot help it, and you need not grieve for it. But there are the plebians in all communities, and these are the great majority. Besides these, there is a third caste—these are the improvident, thriftless, dissipated tatterdemalions, whose wealth consists in an open cabin that needs neither light nor ventillation, well filled with a numerous retinue of ragged, squalid, ill-fed, and untaught children. These, also, furnish a respectable class, if not in rank, at least in number, in some of our states and territories. Have these no claims upon our benevolence nor upon our selfishness! These are to be your neighbors, probably your servants, the inmates of your families. To prevent the increase of such a caste, of such poverty and wretchedness, of such vice and misery, is an object worthy of every patriot, philanthropist, and Christian in the land. Common school education is an essential element of every scheme of human improvement, of social enjoyment, of true national prosperity, without which, all other means will fall short of that great desideratum.

Do you ask me how you are to contribute to such a consummation! I will make a few suggestions and leave the subject to your own reflections.

You are first to make yourselves well acquainted with the subject of common school education. What it means, what it comprehends, and what stakes and interests the state has in it, the church has in it, what interest yourselves have in it. When these subjects are well understood, you will not lack arguments to convince every thinking and intelligent man that it is the paramount interest and duty of every government and community to provide by law for the education of its entire population:—nay, that it is the first duty of every government to make provision for the practical literary and moral education of its youth, by levying and collecting imposts for this purpose, by setting on foot and supporting a vigorous and efficient system of common schools, commensurate with the means, the wants, the interests of the whole community.

To make such a system popular, you must make it appear that it is not only the public interest, but the individual interest of every man, that such an education be universal. You must show that it

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costs more to have an ignorant, immoral, thriftless, and wretched state or community, than to have such a one as that of Massachusetts, Connecticut, or Rhode Island. This you can do, only by opening to the mind of the community the sources of national wealth, national greatness, and national prosperity. You must be able to charge upon ignorance and vice, all the poverty, wretchedness, and misery in any country possessed of a soil and climate worthy of human residence.

The statistics of every well read political economist will furnish you with the data for such a development. You need only to assume that the natural wealth of a community is found in its territory, in its soil, its climate, its mineral, vegetable, and animal products; and in its industry, skill, and economy, in discovering and applying these, or by importing them from other countries, and manufacturing them for themselves and for others. You must prove—because it can be proved—and you must be able to prove it to the conviction of every man of good common sense, that the *wealth* of a community, its entire wealth, personal and real, is but the embodiment of its science, industry, and virtue.

The materials of all human wealth are in the earth and upon it, in the form of minerals, vegetables, and animals. These three kingdoms contain it all. Science directs, and art converts it all to human health, wealth, and happiness. Of what use the metals without the smelter, the furnace, the crucible, and the smith! Of what use the most precious gems without the lapidary,—the Egyptian and Parian marble without the polisher, the mason, and the sculptor! Of what use the forests of Lebanon, the cypress, the shittim, the olive, and the mahogany without the carpenter and his tools of art! Of what mercantile value are oceans without ships,—the earth, without the plough, the spade, the scythe, and the sickle? What avails the cotton, the wool, the flax and the silk without the machinist, his spindle, and his loom!

I speak not of the great achievements of science and learning, that have circumnavigated the earth and measured the heavens. I speak not of that science that fortells for ages the phenomena of suns, and comets, and stars. I speak not of that science that directs and manages the lightnings of heaven; that inscribes upon them as they pass along, the events of the day, and that makes them angels of intelligence from city to city, and from nation to nation. I speak not of those developments of science and art that have almost annihilated distance, that have converted nations into neighborhoods, and placed us on terms of intimacy and daily intercommunication with

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those who, a few years since, were regarded as aliens and foreigners, never to be seen, and seldom to be heard from. But I speak of those familiar sciences and arts of social life that make the wilderness and the solitary place glad, and that cause deserts to rejoice and to blossom as the rose. I speak of that education and science that make the man, that clothe and feed him—that education and science that furnish him with a house, a table, a chair, and a bed—and those arts that minister to his daily comforts by supplying him with all the implements and instruments essential to the maintaining of the social state and the fruition of social life. And these I affirm he can neither possess nor enjoy without schools and colleges, and the provisions necessary to their establishment and continuance.

But this is only one reason why common schools and colleges should be publicly and liberally supported. Another reason is, the *safety* of the state. Education, in its proper import, not only enlightens the understanding, but it also forms the conscience and humanizes the heart of man. Some philanthropist has said, and very properly said—"The education required by the people is that which will give them the full command of every faculty, both of mind and body, which will call out their powers of observation and reflection, which will change mere creatures of impulse, prejudice, and passion, to thinking, living, and reasoning men. An education that will lead to objects of pursuit and habits of conduct favorable to the happiness of each individual and to the community. An education that will multiply the means of moral enjoyment, and diminish the temptations to vice and sensuality." Such an education is a better defence to a state than standing armies and puissant navies. 'To govern men,' said some writer, 'there must be either soldiers or school-masters, camps and campaigns, or schools and churches, the cartridge box, or the ballot-box.' "Education," said Edmund Burke, "is the cheap defence of nations." There is no defence, indeed, from vice, but in education. Neither wars nor prison-ships, neither jails nor work-houses, neither laws nor civil magistrates can secure the person, the family, or the fortune of a good man from the assaults of the malignant and the wicked. This is the province of education.

A Bostonian plebeian said to a Bostonian patrician, who had but one son, and who was very rich, whose annual tax for the common school in his own district was some 156 dollars per annum, and who was complaining that, having but one son, and educating him at his own expense, he should be compelled by law to pay 156 dollars per annum to educate his neighbors' children,—"You must not complain, sir, you are as much bound to educate your neighbors' sons, as you

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are to educate your own: for," continued he, "your son inherits a large fortune, and his estate will be amongst our poor children: if, then, our sons are not educated, but immoral and wicked men, what guarantee can your son have for his life or property, living among them? None whatever. Your love for your son, then, had you no love for our sons, demands of you that our sons be morally and religiously trained as well as yours, that he may enjoy the fortune and the life that he has derived from you." This speaks volumes; and, gentlemen, I hope you will make volumes out of it. No insurance of life or property will compare with that insurance of both from wicked men, which a rational and moral education universally dispensed, confers on every citizen. As a means of self-defence, then, it is the paramount duty of every community that taxes and imposts be laid upon the whole community to secure a good and an efficient system of common school education. "Taxes," said a sensible gentlemen to a rich old bachelor, "for the support of schools are like vapors which rise only to descend again, to beautify and fertilize the earth. Education is the great insurance company which insures all other insurance companies. No one is so high as not to need the education of the people as a *safeguard*. No one is so low as to be beneath its uplifting power. The safety of life and the security of property lie in the virtue and intelligence of the people: for what *force* has law unless there is *intelligence* to perceive its justice, and *virtue* to which that law can appeal!"

There yet remains a third topic of argument which must not be omitted in every efficient appeal in favor of universal common school education. Religion is founded upon learning so far as it is founded upon truth and the knowledge of truth. The Bible is a *written* communication from Heaven to man, and must be *read* in order to be understood, believed, and obeyed. Of what use is the art of writing or the art of printing without the art of reading! Why translate the scriptures of truth into various languages unless those amongst whom they are distributed are taught to read them! While it is possible, barely possible, to communicate a saving portion of religious knowledge to those who cannot read, certain it is that it is impossible to make any one, however gifted, master of any book, human or divine, which he cannot read. To withhold from myriads the means of reading and understanding the Book of God, the volume of human destiny, is the greatest sin of omission of duty to God and man that any community, acknowledging the divine authority of that volume, can be guilty of. How it will answer for it I presume not to say. But such is the melancholy fact.

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If, then, the *wealth*, the *safety*, and the *eternal happiness* of a people depend upon education—and education depends upon schools, as we are all constrained to admit,—is it not the paramount duty of every individual member of the community to advocate, and, as efficiently as possible, to plead the cause of universal education? And is it not the first duty of a civilized government to provide for, and to carry out an adequate and an efficient system of common school education, at the public expense!

I shall institute no investigation of matters which you, as political economists, can easily demonstrate—such as that it will, in the long run, cost very little more to those who do educate their children, to have the blessing universally diffused, than it now does to educate their own families under the present system. I affirm the position and will leave you to prove it hereafter. One of the darkest clouds that lowers over our good Old Dominion of Virginia is that melancholy fact that she has at this moment some hundred and twenty thousand adults, male and female, and these not slaves, but white men and women, who, if their eternal destiny were staked on it, could not read one verse of Holy Writ.

Gentlemen, it is with peculiar earnestness and solicitude that I now press this matter upon your consideration because of the part you are now to assume in the grand drama of human life as respects yourselves; and because of the bearings of that part you are to act upon the destinies of your country and the world. No man lives for himself alone. If we have some claims upon the world, and something at stake in it—the world has its claims upon us, and some interest in us. We can all in some degree make the world the better or the worse for our having lived in it. It is all-important, then, that we enter upon the stage on the right side of every question affecting or involving the moral destinies of the world.

If God began the creation by first creating light, we also should resemble him so far as to begin our career in life by diffusing light ourselves, or by making some effort to have it diffused throughout society. The illuminators of the world are its greatest benefactors. The great Philanthropist himself was THE LIGHT OF THE WORLD and *the life of man*, and those next tohim were the prime ministers of light to the nations of the earth.

Of all the trees in the forest the olive is the most verdant because its product is the oil that once illuminated the sanctuary of the Lord. They, too, are the most verdant in virtue, and the most productive of good to the human race, whose good fortune it is to resemble the sun in scattering light upon society; or, if they cannot become radiating

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centres themselves, at least resemble the moon in reflecting upon others the light which they have themselves received from others.

But, gentlemen, the sands of our hour-glass are almost exhausted; and I am admonished to remind you once more that the acts of the drama and the scenes in which you are to take a part are but of momentary continuance. More than the one-third of the average of your lives has already passed into eternity; and what portion of the remaining two-thirds may yet be yours is involved in impenetrable obscurity. The young generally calculate on long years of pleasure yet to come; and yet their extended visions of these happy years are often unexpectedly cut short by some sudden stroke of death. It has often been observed that parents have more frequently to weep over their children's tomb than their children have to carry them to that place where "lies the mouldering heap" of generations already gone; and that the land of silence is more densely peopled by the young than by the old.

Of ten of your fellow-students that graduated where you now stand, but one short year ago, two have already passed into

"——————"That undiscovered country
From whose bourne no traveller returns."

And who of you now less expects such an event than did they then! I am sure you will all agree with me that if moral excellency and real worth of character and preparation for extensive usefulness could have secured to them a long and a happy life, that life would have been theirs. But, alas! there is in this mysterious world of ours no guarantee of a single hour to youth, to beauty, or to virtue, not even to the most athletic frame. Man's life is forfeited as soon as he is born; and whether the respite allotted to him shall be one year, or one hundred, is hid in the deep counsels and sovereign will of Him to whom the issues of life and death belong. But, gentlemen, your incumbent duty it is to be prepared to live many years—and to die at any hour. A life of usefulness is a life of wisdom, a life of happiness, and the best preparation for a happy and triumphant exit.—While on the stage, then,

"Act well your part—there all the honor lies."

But in acting that part which wisdom prompts and taste prefers, remember that your Alma Mater, your country, and the world expect from you that on every proper occasion you will lift up your voice and give your support in favor of universal common school education as the only solid basis of a nation's wealth, the only invincible palladium of its safety, and the only enduring charter of its independence, prosperity, and happiness.

A. C.

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BETHANY COLLEGE, June 23, 1846.

AT a meeting of the graduating class of Bethany College, of the year 1846, held on the 23d of June, for the purpose of forming a Society of Alumni, the following Constitution was unanimously adopted:—

ALUMNORUM SOCIETATIS COLLEGII BETHANIENSIS CONSTITUTIO.

CAPUT PRIMUM.

Hæc Societas appelletur "Alumnorum Societas Collegii Bethaniensis."

CAPUT SECUNDUM.

Hæc Societas constituatur, ad doctrinam scientiamque proferendas, culturam animorum mutuam sociorum augendam, Collegii Bethaniensis utilitatem promovendam, et creandum inter socios consensus vinculum, quod eos sensus existimationis amicitiæ et amoris, qui relatione cum Alma Matre orti sint, per eorum vitas, producat perpetuetque.

CAPUT TERTIUM.

Sunto Præfecti hujus Societatis, Præses, Vicepræsides quatuor, et Scribæ duo.

SECTIO PRIMA. Esto Præsidis, societati conventæ præsidere.

SECTIO SECUNDA. Esto alicujus Vicepræsidum, absente Præside, societati præsidere.

SECTIO TERTIA. Esto Scribarum alterius, rationem nominum sociorum omnium Societatis, occupationibus et sedibus adjunctis, habere; obitum ullius sociorum recordare, et res gestas, memoriæ causa, in librum referre.

SECTIO QUARTA. Esto Scribarum alterius, literas omnes Societatis dare et accipere.

CAPUT QUARTUM.

Sunto conventus annui Societatis, quinto die nonas Julias, et oratio lectioque pronuntiantor ab aliquibus sociorum, ad eam rem ante designatis.

CAPUT QUINTUM.

Omnes, qui gradum Baccalaurei in artibus liberalibus Collegii Bethaniensis consecuti sint, ipso facto, hujus Societatis Socii constituentor.

CAPUT SEXTUM.

Hæc Constitutio, e voluntate sociorum partis majoris, mutator aut emendator.

CAROLUS L. LOOS,
GULIELMUS W. MCKENNEY,
JACOBUS R. SALTONSTALL. } *Comitia.*

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A FREE-WILL OFFERING OF THE STUDENTS OF BETHANY COLLEGE.

Of their own accord, and without even the knowledge of the Faculty of Bethany College, the following Circular was originated and got up by a number of the Students: whose age, gravity, or long residence in the College, give to their testimony a weight which could not be attached to a general or indiscriminate subscription of even a large majority of the Students to a Circular of this character. Students themselves advanced in years, or distinguished for their intellectual and moral attainments, are the best recommendation of a College. We commend it to the attention of the friends of this infant but rising Institution. A. C.

CIRCULAR.

BETHANY COLLEGE, *July* 4, 1846.

AWARE of the great interest taken by the Patrons of Bethany College in its prosperity, and confident that their hopes will be realized, if the efforts of its founders meet with the success due to their laudable and unwearied exertions—the undersigned, students of Bethany College, take pleasure in laying before the friends of the Institution, the following statement of facts, as a free-will offering, expressive of the many benefits they have derived from the course of study and of discipline pursued here. We take pleasure, also, in stating that we have taken this step entirely of our own accord; and, primarily, without the knowledge of the Faculty.

There are none better qualified to give a full and just view of the actual condition of a Literary Institution, than those who know by personal experience, the course of moral and intellectual discipline pursued. As many of us have been inmates of Bethany College for several collegiate years, and fully know its history, within and without, from its organization to the present hour:—we submit the following statement to the public, with the confidence of truth, actuated only by a desire to give our aid to the praiseworthy efforts made for the moral and intellectual improvement of society. This we do, with the hope, that the friends of our Institution, on seeing the advancement it has already made, will feel an increased interest in its behalf, and that the philanthropic efforts of an enlightened community, may be directed to the support of an Institution whose primary object is to unite *moral* with *intellectual education*.

Bethany College, at its beginning, had to contend with many difficulties. It assumed the peculiar character of a literary Institution, in which the supreme regard was to be devoted to the moral development of youth. This, as all are aware, was no ordinary task. On account of the high stand that Bethany College assumed, and the known ability of its Faculty, at the very first session, (1841,) one hundred and two students matriculated; and during the following session, the number increased to one hundred and thirty-five. Many cases of discipline occurred; and the Faculty, determined to maintain their original purpose, were obliged to dismiss a number during the first and second sessions. They regarded it as absolutely essential for the welfare of the moral class of youth, and for the attainment of their design—to separate, as far as possible, every injurious influence from the Institution. By the unwearied efforts of the Faculty, in rooting out and preventing those evil influences, which are incident to literary institutions, generally—and especially by the labors of our President, in exhibiting and enforcing the purest and most powerful principles of morality, drawn from the highest source of authority—*the Bible*—a higher standard of morality was established, than is maintained by any literary Institution (as far as our knowledge extends) in the land. For the two last sessions, flagrant offences have rarely occurred, and dismission from the College was found necessary in two or three instances only.

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In consequence of the rigid enforcement of discipline, the number of students was not so large the third session; but since that time, the number has been constantly *increasing*. The number of graduates for the year 1843, (the first class,) was 5—at the succeeding commencement, 10—and for the present year the number has advanced to 16.

Such is a brief outline of the history of Bethany College, from its organization to the present period.

Bethany College is located in Brooke, the most northern county of Virginia, sixteen miles from Wheeling, and equidistant from Alexander, on the National Road, and Wellsburg on the Ohio river—eight miles from each. Its situation is very secluded, and entirely free from those temptations so unhappily peculiar to most of our literary Institutions, and, consequently, highly eligible for the successful prosecution of *study*. The entire place is under the jurisdiction of the Trustees of the College, and more immediately so under that of the Faculty. This county is distinguished for its health and morality: no disease, of an epidemic character, having prevailed here within the memory of its inhabitants.

As a Literary Institution is in some measure influenced by the character of its neighborhood, we deem it expedient to state, that no license has been issued for the sale of spiritous liquors in this county, for upwards of three years:—the beneficial effects of this law, are in a great measure developed in the fact, that for about the same period, there has not been a criminal prosecution in the county.

The great object of this Institution is to fit young men for the useful and practical duties of life; and in furtherance of this scheme, a high regard is paid to *moral education*. With this notable object in view, the President of this Institution delivers during each session, courses of lectures on Jewish History, the Evidences of Christianity, Moral Science, &c.—six lectures being delivered each week, throughout the session. *The Bible is made a text-book*, as the great fountain head of moral law, and moral government. This is a peculiar feature of this Institution, and as such, will recommend itself to the earnest consideration of all parents who are interested in the future welfare and usefulness of their sons. It would be admitted by every one, that a knowledge of the early ages of the world—of the Patriarchal and Jewish Institutions, &c.—is essential to the morality and intelligence of every individual. The ground is thoroughly surveyed, in a purely moral and historical manner, and *entirely independent of sectarian tendencies*. Such precepts are inculcated, as will secure an honorable, useful, and moral application of the various literary attainments acquired here.

The College is divided into various *schools*, in either, or all of which, any student can graduate, after passing satisfactory examinations. The schools are as follows:—

1st. Sacred History and Literature.

2d. Moral and Mental Science: in which courses of lectures are delivered on the Evidences of Christianity—Moral Philosophy—Natural Theology—Mental Science, &c. These Departments are under the control of the President—ALEXANDER CAMPBELL.

3d. The School of Chemistry and Physiology, R. RICHARDSON, M. D., Professor. In this department, a thorough course of lectures is delivered on Chemistry, embracing the entire range of the subject—illustrated by good apparatus. Special attention is devoted to Agricultural Chemistry. A course of Lectures is delivered each session on Physiology and the Laws of Health; illustrated by drawings, preparations, &c.

4th. The School of Natural Philosophy, WM. K. PENDLETON, Professor. A thorough course of lectures is delivered in this department, illustrated by abundant apparatus. A course of instruction is also given in Geology and Astronomy.

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5th. The School of Ancient Languages, A. F. Ross, Professor. This department embraces the usual course taught in our best Colleges—illustrated by a course of lectures on Ancient History and Literature.

5th. The School of Mathematics, James P. Mason, Professor. In this department are embraced a thorough course of pure Mathematics, and a course of lectures on Mechanical Philosophy. A course of *practical* instruction is given during the fall, in *surveying*, under the immediate supervision of the Professor. It is optional with any student, to substitute two of the modern languages for the higher branches in this department—viz. Conic Sections and Fluxions.

The Examinations are of the most rigid and impartial character; each candidate for graduation in the various schools, being subjected, separately, to an examination before a quorum of the Faculty. To the attainment of the degree of *Bachelor of Arts*, it is necessary to pass satisfactory examinations in the various departments enumerated.

We, the undersigned, Students of Bethany College, having experienced the advantages of the course and mode of instruction pursued here—do, conscientiously, recommend this Institution to all parents, as being, in our estimation, pre-eminently qualified to fit their sons for distinguished usefulness in life. The ground-work is *moral instruction*—it is, therefore, *thorough* and *lasting*.

Believing that our most sanguine expectations in regard to the influence of our *Alma Mater* will be realized, we respectfully submit this Circular, as containing a faithful outline of the plan and course of duties and exercises pursued here.

J. D. Pickett,	Kentucky.	Wilson S. Kennon,	Ohio.
T. J. Smith,	do.	C. L. Loos,	do.
John Poston,	do.	Robert Graham,	Pennsylvania.
E. C. Bryan,	do.	T. J. Melish,	do.
Daniel Runyon,	do.	A. R. Benton,	New York.
W. H. Summers,	do.	E. J. Earle,	South Carolina.
D. B. Bryan,	do.	T. L. Ricks,	Alabama.
John Lindsey,	do.	W. H. Clarke,	Mississippi.
T. T. Singleton,	do.	M. E. Lard,	Missouri.
B. P. Wheeler,	Indiana.	A. C. Proctor,	do.
E. S. Frazee,	do.	J. R. Saltonstall,	Illinois.
Daniel Cox,	do.	Richard Lemmon,	Maryland.
		W. W. M'Kenney,	Virginia.

☞ The next session of this College will commence on the first Monday in September, and will terminate on the 4th of July succeeding.

THE ORTHODOX PREACHER.

The "Orthodox Preacher" has given his patient and indulgent readers another thirteen pages of self-defences, apologies, and recriminations of his unfortunate brother of the Millennial Harbinger, who is always so dull as never to understand him; so much excited as never to do him justice; so vengeful as to allude to his learned dissertations on our name; and withal so over-sensitive as to construe his "gossip gleanings" and insinuations into an unkind accusation and implication of his motives. Now when a man of truth and consistency of character tells me that he only intended to apolo-

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gize for what he had said, and neither to censure nor implicate me at all in the matter complained of, I am, I presume, bound to believe on his testimony rather than on that of my own sense and reason, that I have misconstrued. Still I do not think, and therefore I cannot say, that I have misunderstood him; and so far as I have heard from the impartial public in any way, verbally or by writing, I am confirmed in my opinion that I did not misunderstand him. What he calls "gossip" they call by another name, and will, until an author or gossipper is given, hold him responsible. Still on his declaration that I did misunderstand him, and believing in that case that he did not understand himself, or that this is his way of making an apology, I must believe against evidence that all that he has written on this subject has been only an apology for his rude and unprovoked assault upon me, and that he sincerely repents of the whole affair. Upon the whole, the difficulty it seems is, that he has a way of making apologies and confessions peculiarly his own.

But he has had the kindness to me, and the cruelty to some brother Watkins, to publish a letter from him of very peculiar commendations of my course; which, coming from a man so venerable for his age, so modest and unassuming in his character, and so profoundly read in all sacred learning and knowledge, must certainly be regarded as one of the greatest honors I have received from any man in my whole editorial career. Under the weight of such honors I must retire from the field, and allow the Orthodox Preacher and his brother Watkins to compliment each other hearafter, as I can assure them I am more than satisfied with their first free-will offering on the present occasion. I have a few letters sent me, which, without any cruelty to their authors, or any flattery too gross for the ears of my orthodox friend, I could publish, and may publish, if he desires them; but till then I shall allow him to pursue his own way without troubling him or the public any more on the subject. If such be either justice or mercy, I have yet to learn the meaning of these words.

I never asked any man to fall upon his knees or to abase himself before me for any injury in word or deed ever committed against me. If I saw the first indication of sorrow or penitence, I rather anticipated his apology and prevented him from making it, than extorted from him one word more than the simple indication of his regret. This, with me, I thank High Heaven, has always been constitutional and not acquired. It is, indeed, painful to me in the superlative degree to see any one quibbling, evasive, and boastful, when compelled to make an ill-natured, ungraceful, and equivocal apology for a public insult or offence such as I would have conceived myself to have received from the "Orthodox Preacher," had it not been that he says I wholly misunderstood him, and that he was defending me all the while from the idle gossips of his neighbors. To conclude, I will request him henceforth to defend me no more from such idle tattling until I request him to do it, which I can assure him will not be until he can do it more complaisantly and acceptably than on the late occasion.

A. C.

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ANOTHER TRIUMPH.

We are frequently requested to take notes of the influence of the Lexington Debate in special cases of conversion from the ranks of Pedobaptists in general, and from Presbyterians in particular. I have not yet heard that any one of us, or of ours, whether infant or adult, has, by reading or hearing it, been translated into the kingdom of Pedobaptism:—

A. C.

"Mrs. Postlethwaite, Greensburg, Westmoreland county, Pa., the relict of Dr. Postlethwaite, an elder of high standing in the Presbyterian church, now in her 70th year, having been a sincere and exemplary member of that church for full fifty-four years, after carefully reading through three times the 'Campbell and Rice Debate,' came forward and demanded immersion on her own profession of the faith, and was accordingly recently immersed. What makes this case the more striking is, that this venerable lady was spending the time with her son-in-law, a Presbyterian clergyman too, during the time she was examining this discussion. Of course she had the benefit of his assistance, as well as that of your negative vaunting friend Mr. Rice. Sister Postlethwaite is now contending for the faith and obedience anciently delivered to the saints.——Yours, truly, O.

Another communication from a relative of sister Postlethwaite, has been received, giving a more detailed account of the operations of the truth upon her mind, from which we make a short extract:—

"After her first reading, she thought Mr. Rice had sustained *himself* pretty well, although she could not see that *he exactly answered your arguments.*— She read again and again, and at last expressed herself thoroughly ashamed of the disingenuousness—the unfairness of his addresses—and thought she could plainly discover this important difference that one side was contending for and sustaining great and all-important truths, and the other for contracted human institutions and traditions. The result was, her firm conviction of the truth of your views, which she evidenced by her immersion."

ANOTHER PRESBYTERIAN RENUNCIATION OF INFANT BAPTISM.

By a letter from Newry, Ireland, of May —, "I am informed of the fact that *Archibald Campbell*, an Elder of the Presbyterian Secession Church, who has filled that office for more than half a century, himself well read in all the doctrines and history of Presbyterianism, has renounced infant baptism as an apostolic institution. Having carefully read the late 'Campbell and Rice Debate,' he observes, "I read your debate with Mr. Rice, through the medium of your Dungannon friends. I consider him a much more wily antagonist than either M'Calla or Walker. I would not be surprized if the *popular* cry would be in his favor. He seems to have the tact of making the most of any thing that might appear in his favor. * * * But notwithstanding his ingenuity and wiles, I am constrained to give up infant baptism as being apostolical."

This, coming from such a source,—from one who has often during twenty years objected to my views on this subject, and corresponded with me in defence not only of infant baptism, but of the differential peculiarities of Presbyterianism, and one of the most learned and influential Elders of that church in the north of Ireland,—I regard as a very great triumph. Such a man's testimony with me weighs more than that of many a thousand.

A. C.

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OBITUARY.

From the London Christian Messenger.

During the last month the church at Nottingham has been called to suffer a severe and unexpected bereavement. It has pleased our heavenly Father, after a short illness, to remove from amongst us, by death our much beloved and faithful brother JOHN FROST. On the morning of the 25th of December we took a long walk together, conversing upon matters and things pertaining to the kingdom of heaven. Brother Frost was unusually social and happy. After 1 o'clock we separated, expecting to meet again at 5 the same evening, in connexion with the whole church, to take tea together on the ninth anniversary of the Reformation in Nottingham. The address prepared to be delivered on this occasion by our brother, was on the importance and necessity of prayer, being one of the consecrated channels through which the life of God in the heart of a Christian can be maintained and grow to maturity. To deliver an address on such a subject our brother, though a young man, was eminently qualified—but, alas! we were not permitted to hear it, nor were the church permitted again to see his face or hear his voice in this world. At 2 o'clock on the same day he was suddenly seized with a fit of shivering, after which sickness and vomiting came on, which prostrated him on that bed from which he was not permitted again to rise. For two days it was supposed by the best medical advice that could be obtained, to be an attack of typhus fever; but on the third morning the erysipelas in the most violent form began to appear in the head and face, and all efforts to stop its onward and fatal progress were utterly in vain. On Monday the 29th he became delirious, and with the exception of one or two short intervals, remained so until Saturday the 3d of January, when he gently fell in the arms of Him whom he joyfully owned as his Saviour and Judge. Thus at the age of 26 years and 3 months, and after a confession of the name of Christ, which took place in April, 1837, and continued faithful for eight years and nine months, during which he labored hard and zealously in the vineyard of the Lord, we have lost, or rather have been deprived for a time, of the presence of a brother whose praise was in all the churches Although the world, the church, and especially the family, consisting of 2 small children and a beloved wife who is near her confinement, have thus unexpectedly been deprived of one who was their anticipated hope for many years to come; yet we sorrow not as those who have no hope; for as we believe that Jesus died and rose again, so also those who sleep in Jesus will God bring with him. The heavenly Father does all things well. Be still and know that I am God. The truth had accomplished its intended design, and our brother is taken to his rest. "Blessed are the dead who die in the Lord; yea, saith the Spirit, they rest from their labors and their works do follow them."

We have learned much of the excellent character of the subject of the above obituary, from brother Stuart, just returned from a tour through England and Scotland, and sincerely sympathize with his father-in-law, brother Wallis, of Nottingham, and the brethren in Britain, in their great loss sustained in the death of this gifted and distinguished brother.

A. C.

NEWS FROM THE CHURCHES.

DR. PENDLETON'S, *Louisa county*, June 1, 1846.

Beloved brother Campbell—You will doubtless be filled with delight to hear of the success of the good cause in the Old Dominion. We had 42 additions at York; 26 at Antioch and Bowling Green, in Caroline; and 2

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at this place on yesterday, (Lord's day,) with good prospects for a good meeting. Brethren Henshall and Short remained a few days longer at York, and received 8 more; and 3 were received at Ground Squirrel the Lord's day after I left—making in all since I left Virginia 117.

I have met many noble choice spirits in this, the native state of my ancestors. So far as I have become acquainted with the preachers, I am more than gratified. They are true-hearted and loyal: and they can, and, I trust, will, accomplish much by the blessing of God

The fires are kindling and burning in the State, and I look forward to a glorious harvest before the close of the year. I hope to be with you by the 4th of July. The 10 days previous I must try and spend at Pittsburg. Brother M'Chesney is, I trust, on the recovery. The brethren are greatly delighted with him. He rendered me great assistance while he could labor. And I regret deeply his ill health. You may ever feel gratified that you were instrumental in bringing him into the glorious freedom of the gospel. I sympathize with you deeply, that death is making another inroad in your dear family. But, oh! let the suffering be swallowed up in the delightful hope of meeting where purest joys shall crown eternity!

Most affectionately yours in the blessed hope, J. T. JOHNSON.

M'Connellsville, Ohio, June 19, 1846.

After the lapse of several months I resume my pen to communicate a few facts respecting the progress of the Redeemer's kingdom There have been occasional accessions this spring. At the meeting in Morgan county there were 6 who confessed the Lord and were immersed into his glorious name; one of whom was a very respectable member of the Presbyterian church. There are but few evangelists who devote their whole time to the work here. If we had a few good laborers kept constantly in the field, I think we could soon have the predominence in the west part of this county. I must again solicit your attention to the Muskingum valley.

JOHN R. FRAME.

Huntington County, Indiana, June 12, 1846.

I moved to this country, from Ohio, in 1836, and organized the first congregation, of nine members, in July, the same year, in De Kalb county; and as we had but little opposition, truth gradually progressed, and there is now many large and respectable congregations raised up in these Western States to honor and to glorify God.

We still increase in numbers in proportion to our faithfulness to the cause of truth. We have never progressed with great rapidity, neither have we been driven from the track by the flights of imagination or the excitement of animal passion. We have considered it important that each and every church should be understandingly and scripturally organized, and every member understand their moral obligation to God, and their relative duties to one another.

This year I am employed by the brethren in Huntington and Wabash counties. Prospects good. BENJAMIN ALTON.

CONTEMPLATED FEMALE ORPHAN SCHOOL.

☞ The following project of our benevolent and indefatigable brother, Dr. PINKERTON, seems to be as practicable as it is humane and Christian, and would seem to merit the kind consideration of the philanthropic and wealthy portion of the Christian community. I know not why the Romanists should engross almost all the female orphans in our country, and induct them into the dark superstitions of Babylon the Great, the Mother, &c. &c. May not we Protestants take care of orphans and widows as well as they? A. C

"But to come to the principal object of this communication:—I have been for the last four years meditating the establishment of an extensive Female Orphan School; and having completed the plan as far as I am able, in ad-

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vance, I have decided to obtain a charter next winter, and press the matter on to success. It is not my intention, by rearing the Institution, or in any other way, to make brethren responsible for its failure; although if it succeed, and it shall succeed, the Lord willing, the churches of Christ shall have the credit. My plan for obtaining means, &c. will be submitted as soon as it may seem expedient to do so. All to whom I have named the project, and they are many, promise their hearty co-operation. Believing, as I do, that in building up and arranging such an Institution, I can accomplish most for the highest interests of my race, I would earnestly bespeak for the project the consideration of the benevolent, and would be glad to receive suggestions from any who may feel competent to offer them.

L. L. PINKERTON.

Midway, Ky., June, 1846."

FEMALE SCHOOL.

THE undersigned has opened a School for Young Ladies, at Midway, Woodford, Kentucky, immediately on the Rail Road leading from Frankfort to Lexington. The third session will commence on the first Monday in May next.

TERMS—PAYABLE IN ADVANCE.

Board and washing, per session of 21 weeks,	$35 00
Tuition,	15 00
Music on Piano,	25 00

The course of study prescribed for this School is somewhat extensive, especially in the department of Natural History. The French language is taught without extra charge.

This publication has been delayed a full year, owing to the charges being considerably below those of any other institution having similar aims. The undersigned would respectfully say, that while he intends not an inferior school, the accomplishment of his ultimate purpose (not an unworthy one) seemed to require that the interests of his patrons should be consulted rather than his own. And again, as but a very slender patronage is expected or desired, his complete success cannot affect, in any material respect, the justly celebrated and liberally patronized schools in various parts of the State.

Those desiring to patronize our school will address the undersigned at Midway.

L. L. PINKERTON.

ITEMS.

1. Continuation of Notes on Acts of Apostles deferred till our next, because of the affairs of our College, which public interests demands in this and August numbers.

2. *Obituary.*—Were we to publish the numerous obituaries sent to us, we should fill much of the Harbinger with them. To this our patrons object. Public taste says, 'Give us details of the exit of public persons, but short notices of those in private stations.' To this canon we must conform in the main.

3. Many communications received here are not in an acceptable style. We cannot publish them all. We request contributions upon interesting subjects written in good English, and in a good style.

4. We desire to give more of the substantial and entertaining than of the ephemeral and insipid common places of the day.

5. Our views of the propriety of Christians engaging in civil wars for political men—for national honor—for empire and territory, are solicited from North and South, East and West. We are making way for something on the subject.

A. C.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. III. BETHANY, *AUGUST*, 1846. No. VIII.

MORAL CULTURE.

I HAVE just risen from the perusal of the "Inaugural Address of the Hon. EDWARD EVERETT, L. L. D., as President of the University at Cambridge," delivered on the 30th of April last, and am happy to see that the subject of *moral* as well as *intellectual* education, received a portion of the attention of the accomplished orator on that pompous and grand occasion. The whole address is marked with good sense, good taste, and a good moral feeling. It is a plain, unostentatious, and sensible document. There is no florid eloquence about it—no swollen verbiage—no labored display of literary pomp—no long retinue of liveried epithets—nor effort to appear great or grand upon the occasion. It speaks well for the good sense, and talent, and learning of its author. I am glad that his theory of education, intellectual and physical, is that of our own college at Bethany; and that, although he has not given the same space to moral culture which our system gives, his commendation of it, and his allusions to the want of it in our popular systems of the day, go very far to justify not our theory only, but our practice in this great and most prominent object of human education. I am sorry to observe that his means of moral instruction, to which he looks with some degree of hope, are wholly inadequate to the end proposed. He must introduce the Bible as we have done. He must make it a college classic. He must teach the five books of Moses and the five historical books of the New Testament, and give to them the time and the place of the most important language or science in his course. The Bible must be daily read and studied in any and every school that presumes to take into its keeping or its culture the moral nature of man. We, however, thank President Everett, for what he has said on the subject, and shall present that portion of his inaugural to our readers devoted to the necessity and importance of moral education:— A. C.

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"And thus we are naturally brought to the consideration of the last object of a liberal education, and one which I most unwillingly dismiss with a far briefer notice than its importance merits. We have thus far considered it as designed, in the first place, to furnish an ample store of useful knowledge, by way of preparation for the duties of life, and secondly as intended to unfold and exercise the mental powers. But these objects, important as they certainly are, and filling in their attainment too often the highest ambition of parents and children, are in reality but little worth, if unaccompanied by the most precious endowment of our fallen nature, a pure and generous spirit,—warmed by kind affection,—governed by moral principle,—and habitually influenced by motives and hopes that look forward into eternity. It is the first duty and the highest merit of a place of education, of whatever name or character,—school or college, academical or professional,—to unite with all its other working an effort toward the formation of such a character.

Happily this object is in the strictest harmony with all the other objects of a place of education. Although it cannot certainly be maintained, that, in the character of every individual, the moral qualities are sure to keep pace with the intellectual, it may be safely asserted, that the general and final tendency of intellectual culture is moral, though capable of being counteracted, and that for periods in human history of long duration, by adverse influences, that ignorance or error lies at the foundation of wrong; that truth suggests grounds and motives of virtue; and that the general elevation and expansion of the understanding are favorable to the influence of the kind affections, the sound principles, and the high motives which belong to a sterling character. When, therefore, a place of education exerts itself to form such a character, it strives but to carry on to their final result the labor and care which it had bestowed on the other portions of the work; and if it ever happen that moral and spiritual influences are less earnestly called into exercise than strictly educational energies, it is, no doubt, for the very reason, that an exemplary character is considered not so much a distinct part, as an essential concomitant of every part of academical discipline and training.*

But moral education is much too important an object to be left to follow as an incidental effect from mere literary culture. It should

* The close connexion of educational strictness with moral improvement is well expressed by the Duc de Broglie, in a luminous report on a bill relative to secondary instruction in France, made to the Chamber of Peers, 12th March, 1844, p. 97.

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be deemed the distinct duty of a place of education to form the young to those habits and qualities which win regard and command respect,—gentleness of deportment,—propriety of conduct,—the moral courage "that will make them hate the cowardice of doing wrong,"—willing obedience to the laws of virtue,—and a profound reverence for sacred things; and of these traits of character, I know of no reliable foundation but sincere and fervent religious faith, founded on conviction, enlightened by reason, and nourished by the devout observance of those means of spiritual improvement which Christianity provides. In the faithful performance of this duty, I believe that a place of education, whether in Europe or America, renders it at the present day a higher and more seasonable service to society, than by any thing that ends in scientific or literary culture. The understanding in every department of speculative or practical knowledge has advanced of late years with a vigor and success beyond what the world has witnessed at any other period; but I cannot suppress a painful impression, that this intellectual improvement has not exerted, and is not exerting, its natural influence in purifying the moral character of the age. I cannot subdue the feeling, that our modern Christendom, with all its professions and in all its communions, is sinking into practical heathenism, which needs a great work—I had almost said a new dispensation—of reform, scarcely less than the decrepid paganisms of Greece and Rome. Christians as we are, we worship, in America and in Europe, in the city and the field, on the Exchange and in the Senate, and must I not add in the academy and the church, some gods as bad as those of the Pantheon. In individual and national earnestness, in true moral heroism, and in enlightened spirituality unalloyed by mysticism, the age in which we live is making, I fear, little progress; but rather, perhaps, with all its splendid attainments in science and art, is plunging deeper into the sordid worship of

> ——"the least erected spirit that fell
> From heaven, for even in heaven his looks and thoughts
> Were always downward bent, admiring more
> The riches of heaven's pavement,---trodden gold,---
> Than aught divine or holy else enjoyed
> In vision beatific."

It may be feared that a defect of this kind, if truly stated and sufficiently general to mark the character of an age, will prove too strong for any corrective influences but those of public calamity, and what are called, in our expressive national phrase, "the times that try men's souls." But I have long thought, that if, in a period of

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prosperity and by gentle influences, any thing can be effected toward the same end, the work must be begun in our seminaries of liberal education, and that they have a duty to perform, in this respect, which cannot be too strongly urged nor too deeply felt.

How it should be discharged, it would be at once unseasonable and arrogant to endeavor on this occasion minutely to set forth.—All, however, who hear me will agree,—every parent, every good citizen, will agree,—that the object itself, the formation of character on Christian principles, is that last great object of a place of education, to which all else is subordinate and auxiliary. For this reason, it is the duty of all entrusted with the control of such an institution to conduct it conscientiously, as an instrument of mighty efficiency for good or for evil. The branches of study, the influences under which they are pursued, and the whole discipline of the place should be, as far as human wisdom can make them so, such as are most friendly to sound moral principles, and they should be conducted by men whose heart is in the work, and whose example teaches more and better than their precept.

To all that can be effected by indirect association and influence should be added that kind and degree of direct religious instruction which circumstances admit. I am not unaware of the difficulty which attends the performance of this duty, in consequence of the differences in doctrinal opinion which prevail in the community. It is felt more or less throughout Christendom. It forms, at this moment, the subject of the most violent controversies in France, and constitutes the greatest impediment to the progress of popular education in England. In a country, however, like ours, where there is no religious establishment, and consequently where no one communion has a right to claim any preference for its doctrines, the difficulty alluded to exists rather in theory, than in the practical administration of a place of education by earnest men, bent not on making proselytes to their own doctrinal views, but upon inculcating a sincere reverence for religion. There can, I think, be no difference of opinion as to the propriety and practicability of imparting instruction in the great truths of natural religion, in the principles of Christian ethics, and the evidences of the Christian revelation, under the guidance of text-books which unite the confidence, at least, of all classes of Protestant Christians; and if others exist, or can be prepared, to which even this qualification need not be made, they would be doubly welcome. With this provision for direct instruction in those branches of theological knowledge, which are of equal concernment in all the professions and pursuits of life, our University

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has ever enjoined a reverent attendance on the daily devotional exercises, and on the religious services of the Lord's day, either in the chapel of the University, or in such other place of Christian worship as may be preferred by the parent or guardian of the student, or by himself if of legal age. Could the means be found (and this remark is of general application to the churches and communities of professing Christians throughout the world) to raise these religious services above the paralyzing, the killing, influence of routine and habit; to give a sense of reality to the most solemn acts in which men can engage, but in which they engage too often as if they were the most barren of forms; to infuse life into those duties, which, performed with life and power, give energy and vitality to every other purpose and act;—could this be done, it would mark a new era, not merely for schools and colleges, but for communities and nations. An influence over the minds of men would begin to prevail, under which, by the divine blessing, our nature, refreshed and purified, would start up with a truth and vigor of moral action, as far beyond the existing standard of manners and principles as this is, in many respects, beyond the standard of heathen antiquity."

PROTESTANTISM IN GREAT BRITAIN.

The following quotations from one of the most judicious, talented, and entertaining papers in the Methodist denomination, taken from an English paper, exhibit a very humiliating view of the Anglo-Saxon religious world, as at present developing itself in the United Kingdoms of England and Scotland. We have many theoretic reforms of church politics, doctrines, and customs, without at all benefitting the subjects or the advocates of them. The fervor of partizan zeal soon exhausts itself, and then comes the collapse. Parties, like men, ultimately come to their growth, and decline. There must be time for a development of a system, for the formation of its character, before its excellency, its durability, or its spiritual tendencies can be fully appreciated and determined. The reigning parties are but the new forms or transformations of those that once were, but are not. Not one of those now existing, that have seen one century, can radically reform the world. Their spiritual power has been fully tried. Neither monarchical nor republican prelacy, neither the continental nor the English Calvinism, or Arminianism can do more than they have done. It is true that Mahometism and the Papacy have held a long and a wide-spread dominion over immense

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multitudes of our race. But the sword and the purse, the crown and the mitre, have been the Apostles and the Prophets, the saints and the martyrs in these hoary but tottering establishments. They are but splendid embodiments of the lusts of the flesh. the lusts of the eye, and the pride of life, with the spirit of fanaticism and the genius of spiritual despotism. But they, too, are passing away. They rose by the sword or the sabre, and they shall perish by their own divinations.

The New Testament, or apostolic system of faith and manners, clearly understood, sincerely embraced, and purely administered, is that alone which can permanently bless, and sanctify, and save the world. But neither the pure theory nor the righteous dispensation, neither the sincere belief nor the exact performance, of all the duties of any human system, can regenerate the world or save the present establishments from dissolution and ruin. A. C.

From Zion's Herald & Wesleyan Journal.

STATE OF THE ENGLISH METHODIST BODIES.

It appears that Dr. Campbell, Editor of the Christian Witness, (a London Congregational Magazine,) has lately been showing the declining state of the Nonconformist bodies in England. The following is his sad account:—

The *New Connexion Methodists* adopted, at their last Conference, the following resolution:—"That the Conference *deeply deplores the decrease in our numbers during the past year*, and feels that the event ought to be regarded as a source of deep abasement and sorrow before God. The Conference having directed its anxious attention to the painful subject, deems it expedient that our respected Superintendents should, as early as possible, bring the matter before the leaders and quarterly meetings, for their searching inquiry and prayerful consideration; and the Conference would also especially and affectionately exhort the officers of our churches cordially to co-operate with their ministers in devising and carrying out such measures as, under the divine blessing, will restore the prosperity of our Zion, and cause both ministers and people to rejoice together."

Of the *Wesleyan Methodist Association* the cautious and faltering language of the following resolution but too plainly indicates the real condition:—"The assembly took into their careful consideration the state of the Connexion, as indicated by the number of members returned from the respective circuits. It appeared that in thirty-two circuits there has been some increase in the number of church members, and that in *thirty-three circuits the number of members had decreased*. The representatives from circuits in which the societies had decreased, were severally called upon to state what were the causes which had in their circuit hindered the prosperity of the work of God. Inquiry was also made as to how far the recommendations of the preceding annual assembly for improving the spiritual state of our Connexion had been carried into effect."

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We are inclined to believe that it fares no better with that most laborious people, the *Primitive Methodist Connexion:* first, because they are wholly *silent* on the subject, a fact not likely to have occurred had they been able to publish any thing to the praise and glory of God; second, because one of the ministers of the body, in an article in our number for April, states the number at about 90,000, but the Conference which met in June sets them forth as 87,585, and the deaths of the year at 1,122. On these grounds we sorrowfully conclude that this section deeply shares in the common affliction.

Of the *Dissenters* we can say nothing with confidence, having, as we said, no statistics. We rejoice to know that we have a considerable number of prosperous churches, and many more in a state of tolerable health; but we should betray our trust if we did not frankly confess that we have a large number that are weak and sickly, and not a few that are "ready to die." We speak it in sincerity, although in much sorrow, that we have not to look upon ourselves as in a more satisfactory condition than our sister communities, while at the same time we have no cause to conclude that we are worse.

The great *Wesleyan Conference* reports the net increase of that body for the year, to be 3,180 upon an aggregate of 337,598. This, however, is far from a satisfactory state of things in so important a community. This sum, divided by the number of the Societies, would give a very small result as the increase of each. Again, let it be remembered that this is the ascertained fruit of the labors of no fewer than 1680 holy and faithful men, all, with the insignificant exception of the supernumeraries, highly efficient and most laborious. Again, dividing the converts by the ministers, we have a result of only *two and a fraction to each.* Poor work this for Methodism! But there is the noble army of local preachers; have they no claim to any share of this fruit! Again, there is a countless host of class-leaders: are they allowed nothing! Lastly, there is the mighty machine of the Wesleyan Sabbath Schools: is it to be considered wholly unproductive! In a word, considering the stupendous agency employed, the result is most lamentable!

Such, then, is an unvarnished statement of facts. But who can contemplate them without dismay! To what quarter shall the man of God look for comfort! Will he find it in the Established Church! No, verily! There is the utmost reason to believe that the power of God, to a fearful extent, has ceased to accompany the ministrations of the state-church clergy. Indeed, the stream of pure evangelism which formerly fertilized many a barren corner of our land, is now being rapidly lost in the Dead Sea of Puseyism. The evangelical clergy, as a class, are fast passing away. This fact exceedingly enhances the importance of evangelical dissent; if that shall fail, all is lost. The conclusion, then, to which we are led is, that the present state of things is painful and alarming in the extreme. Whether we look at our own land or at heathen climes, the fact is equally distressing. Small increase to the numbers saved is bad; the simple maintenance of our ground is worse; but to be driven from it, absolutely to decrease in numbers, is worst of all! At this rate when shall

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the world be converted to God! Or rather how long would it require till the churches should have died away, and the kingdom of Christ once more have given place to the kingdom of Satan, the god of this world! Under such circumstances the *extension* of the gospel, whether at home or abroad, ceases to be a question. The streams must ever share the fate of the fountain. When the trunk dies, woe to the branches! The ark of God is in jeopardy! Something must be done. What shall it be! Where lies the spring of the evil! Is it with the ministry! Or with the people! Or with both! Or with neither! It must be somewhere. Where is it!

The above is a melancholy statement. But is it to be alleviated by a consideration of the United States and Canada; for the churches of these countries also complain of fearful decline of vital piety. What can be done!

EDUCATIONAL INSTITUTIONS.

THE *Protestant Unionist*, while ably and faithfully pleading the cause of *union among Protestants* as prefatory to a *union among Christians*, also occasionally notices the affairs of the current reformation, especially in Kentucky. We gladly copy from its very interesting columns the following notices of the cause of Education and Schools amongst our brethren in that commonwealth. The cause of education is so intimately connected with the cause of Christianity, that we cannot easily imagine how any one can be deeply interested in the latter without feeling a great interest in the former. We yet need some farther reformation on this subject.

A. C.

EDITORIAL CORRESPONDENCE.

WE resume our pen to note down some more of our observations on men and things in Kentucky. Believing that it will be interesting, especially to our large circle of readers in Kentucky, we have concluded to devote this communication to the subject of the *educational institutions* under the patronage of the Christian body in that state.

It speaks well for the intelligence of our brethren in this state supposed to constitute its largest religious body, and also for the character of their cause, that they are taking the lead in the cause of education. We believe that we do no injustice to any other religious party, in saying that they have more and better institutions of learning under their patronage than any other body of people in the state. There is one feature in all these institutions which gives them special importance—that their influence is decidedly *religious*. Much attention is given to religious instruction, the Bible being adopted as the text-book; and the good results of this course are apparent in the frequent conversions which occur, and the general tone of religious feeling which predominates. The general and increas-

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ing zeal in the cause of education, manifested by the Christian body throughout the state, must give to it strength and permanency. A cause, which beyond successful contradiction, is identified with the truth of God, in the hands of a well educated and intelligent people cannot easily be put down. The opponents of the Reformation in this region, feeling this, have abandoned all hope of arresting this movement, and are, therefore, accommodating themselves to it, assured of its onward and triumphant progress, and endeavoring, at least, to be satisfied to let our brethren peacefully accomplish all the good they can.

Bacon College, the only collegiate institution in the state connected with the Reformation, first claims our attention. It is located at Harrodsburg. Only established a few years since, it has already attained a respectable reputation. We had the pleasure of visiting it, and of becoming acquainted with the Faculty and students. The former is composed of able and energetic professors. The worthy President, brother Shannon, is a ripe scholar, having enjoyed the advantage of a superior European education, and is a most ardent and indefatigable teacher, devoted with untiring zeal to the intellectual and moral improvement of his students. He is also as much devoted to the cause of religion, as to that of education; laboring faithfully and efficiently every Lord's day, and during the intervals of his professional engagements, in the religious instruction of his students and the community. The result is, that the influence of religion predominates in the college, and that many of the students are pious young men, a goodly number of whom are preparing to preach the gospel. The President gives particular attention to the improvement of the students in public speaking, and the proficiency of many of them in this important talent is a matter of general remark. Considerable efforts are being made at this time, to procure an ample endowment for the college. Are there not many wealthy individuals in the state, who will be willing to honor themselves, and advance the interests of learning and Christianity, by liberal donations to this institution, now in the hands of men capable of giving to it permanency and the utmost efficiency. Brethren of the Reformation in Kentucky, will you not, at once, by a timely liberality, place upon high ground, this important institution of your state, with which the honor and interests of your cause are so closely identified? You have nobly struggled for the maintenance of what you believe to be New Testament Christianity: strengthen that sacred cause, then, by securing for it the aid of cultivated talents—you will thus place it upon the immutable basis of intelligence and piety!

There are also many female institutions of a very high order in this state, some of which we have visited, and which we would with pleasure notice in detail, did our limits permit; but shall be compelled merely to give them a passing glance.

We had the pleasure of attending the annual examination of the "Female Eclectic Institute," near Frankfort, the oldest in the state, conducted by our justly celebrated brother P. S. Fall. This institution is located in one of the most beautiful and romantic spots in the state, combining the wild sublimity of nature with the most exquisite cultivation. Its philosophical apparatus is perhaps not excell-

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ed, if equalled, by that of any other scientific institution in the union. The satisfactory examination proved that the system of instruction is thorough, developing the powers of thinking, as well as those of acquiring knowledge. The original essays of the graduating class of young ladies were of a high order of excellence. Owing to the great celebrity of this school, the Principal has to reject many applicants for admission.

The Institute, at Mount Sterling, conducted by brother H. B. Todd, is the largest school of the kind in the state, having 160 pupils, male and female, and five Professors. It combines all the departments of a classical and scientific education. Brother Todd is remarkable for his energy as a teacher. His ingenious and stirring mode of instruction, stimulating his pupils to the constant exercise of their faculties, carries them forward in their studies with great efficiency and ease to themselves. The intelligence and promptitude manifested even by the youngest in their examinations, demonstrate the thoroughness of their instruction; and never have we seen greater order in any school, although it is so large. Brother Todd is doing a large amount of good by his praiseworthy efforts in the cause of education.

The "Greenville Institute," at Harrodsburg, conducted by brother Mullins, and the "Georgetown Female Institute," at Georgetown, conducted by brother Johnson, are both of the highest order. The Principals, men of superior education and abilities, enjoy a wide and just celebrity throughout the West, as teachers. These are both extensive boarding establishments. The Greenville Institute is located in a beautiful and picturesque situation, near the town of Harrodsburg, offering all the advantages of seclusion.

We have also had the opportunity of visiting three other female boarding schools recently established. That conducted by brother Tompkins, at Paris, a very able and estimable man, and a preacher of eminence in the reformation, enjoys high repute. It is styled the "Inductive Institute," the mode of instruction being inductive. It offers great advantages for the thorough instruction of young ladies, and we would commend it as a new and valuable institution to the attention of parents in that section of the state. That conducted by brother Pinkerton, at Midway, has been already noticed at length in our columns by our colleague. It is in a flourishing condition, and we will only add our testimonial to the moral worth and eminent qualifications of the worthy Principal.

The last of these institutions, which we can now notice, is a Ladies' Boarding School, recently opened at Versailles, by our old and worthy friend Enos Campbell. This institution is already in a very flourishing condition, and offers the best facilities for the instruction of young ladies, in all the branches of a useful and ornamental education. We can say from long acquaintance with our old friend, the Principal, that he is an accomplished gentleman and an excellent scholar. Enthusiastically devoted to the profession of teaching, he devotes all his energies to the improvement of his pupils, and knowing the superiority of his intellect and talents, we confidently predict distinguished success for his new institution. Over the signature of E., he is known as one of the best of the pre-

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sent writers for the Millennial Harbinger: his essays on Popular Literature having been deemed worthy of republication in the London Christian Messenger. We feel assured that the fine and gifted intellect of our young brother only needs to be known to be appreciated by the people of Kentucky, and to insure for him extensive usefulness.

It is to us a pleasing task thus to present to the notice of our readers some of those educational institutions which have already done so much for the character and influence of original Christianity in the West. We desire to see that cause identified with the progress of education and intelligence in our land. As public journalists, it will ever be to us a pleasing duty to record the noble exertions of our brethren in the cause of education, and to contribute the mite of our influence to its promotion. *Prot. Unionist.*

☞ We request attention to our notice of Dr. Pinkerton's school, omitted in this summary, but noticed in our last. A. C.

ACTS OF APOSTLES.

Analysis of chapter VI.

Complaints concerning certain neglects in the dispensation of the bounties of the church in Jerusalem. A special meeting is called. The address of the Apostles to the meeting Measures recommended by the Apostles. The election of a new ministry, composed of seven persons. Their solemn ordination by prayer and the imposition of hands. The increase of the church. Conversion of the priests. The conspicuity of Stephen: his power and eloquence: the opposition and persecution to which he was subjected: his seizure: indictment before the council: his appearance there.

CHAPTER VI.

1 Now, in these days, the number of the disciples being multiplied, there arose a murmuring of the Hellenists against the Hebrews, because their widows were neglected in the daily

Verse 1. 1st. The number of the disciples was multiplied. Maimonides says, "In the days of Gamaliel the number of heretics was multiplied in Israel."

2d. Those afterwards called *Christians* in Antioch, are first called *Disciples* in Jerusalem, and must have still retained that name when Luke wrote his Acts of Apostles, A. D. 63.

3d. "The Grecians against the Hebrews." The Grecians were western or foreign Jews, that spoke the Greek language as their vernacular. They are contrasted with those born and living in Judea and elsewhere, who spoke the Hebrew or Syro-Chaldee, vulgarly called *Hebrew.*

4th. "Neglected their widows." It seems in distributing the funds raised from the sale of the estates devoted to the Lord, in daily ministrations the widows of foreign Jews were neglected, no doubt because the Apostles themselves could not in person do every thing. The administration of the twelve Apostles was inadequate to give full satisfaction in this case. How

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2 ministration. And the twelve, having called the multitude of
the disciples together, said, It is by no means agreeable, that we
3 should leave the word of God to attend tables; therefore, brethren,
look out from among yourselves, seven men of an attested charac-
ter, full of the Holy Spirit and wisdom, whom we will set over this
4 business; and we will constantly attend to prayer, and to the minis-
5 try of the word. And the speech was pleasing to all the multitude,
and they elected Stephen, a man full of faith and of the Holy
Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and

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important, then, to have officers appointed for such emergencies, and for all services in the Christian church!

Verse 2. The Apostles called the whole multitude of the disciples together, and submitted the complaint to them. This is the second election held in the Christian church.

"It is not *meet*," or "it is not *right*, that we should leave the ministration of the word to serve tables." They had before only superintended this service. It is rather assumed, than proved, that the Apostles in person attended to the daily distribution. They had persons under their direction to do this service. But they seem to have been *Hebrews*, and not *Hellenists*, and therefore the Grecian Jews were neglected. This the sequel renders highly probable.

Verse 3. "*Men of attested character*"—men of reputation. Even in the Jerusalem church all its members were not of one class of character. Differences natural, moral, and spiritual, existed then and there as well as in our own age and churches. Public men should, however, be men of good reputation.

"*Full of a holy spirit and wisdom.*" This is literal and exact, indicating men of piety and discernment. There are pious men without wisdom, and wise men without piety. But the Apostles demand both in public men in the Christian church, whatever may be the nature of their office. Prudence, discretion, and a knowledge of men, are high requisites to office every where and in all ages.

"*Whom we will appoint*," is, according to Griesbach, better than to whom we may appoint. It is by no means evident from the passage that the Apostles only were included in the words, "*we will appoint.*" It may, indeed, indicate them especially, but it does not follow of necessity. It might (as this form of address often does with us) intimate that 'we all present shall assign to this work.' Other portions of scripture must be consulted to ascertain the ancient usage in such cases.

"*Seven men*"—a sacred number. In the Jews' synagogues there were *three* almoners who had charge of the poor chest. These were called *shepherds*, collectors and distributors of money. They distributed money every seventh day. "They were men of notoriety and fidelity, distinguished for wisdom and prudence."

The names of the seven ministers now chosen are Greek, as their terminations indicate. This shows whence the complaints came, and the wisdom of the selection. Being Hellenists, they would, of course, take care of those who had by Hebrews been neglected.

Verse 5. "From this Nicolas, Lightfoot, Grotius, and others have thought that the sect of the Nicolaitans derives its origin. But the name *Nicolaus* in the Apocalypse is a fictitious and symbolic name, as *Balaamites*. It is formed from *nikan*, to conquer, and *laos*, the people, indicating those who outwit and deceive the people."

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6 Parmenas, and Nicholas, a proselyte of Antioch, whom they pre-
sented before the Apostles; and they, having prayed, laid hands
7 on them. And the word of God grew, and the number of the
disciples in Jerusalem was greatly multiplied; and a great multi-
tude of the priests became obedient to the faith.
8 And Stephen, full of grace and power, wrought many miracles,
9 and great signs among the people. Then there arose some of
the synagogue, which is called that of the Libertines, and of the

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5. "*Laid hands on them.*" Laying hands on persons devoted to the service of the Lord is a Jewish custom, consecrated also among Christians. The children of Israel laid their hands, by a divine precept, on the heads of the Levites. Num. viii. 10 Moses laid his hands on Joshua, &c. &c. This is one of the most ancient and the most sacred of Bible customs. It is as venerable for its high antiquity as it is for its beautiful simplicity and impressive propriety. It is the most natural as it is the most solemn form of imparting authority, or of transferring right and obligation. It is an institution of Patriarchal, Jewish, and Christian authority, and commends itself to all men of sense, as a solemn and significant form of inducting into sacred office, as well as the beautiful indication of communicating spiritual gifts.

6. "*Nicholas, a proselyte of Antioch.*" "We may observe by the way, that it is evident the word *proselyte* here signifies one who by circumcision had entered himself into the body of the Jewish people: for none imagine Nicholas to have been what is commonly called a *proselyte of the gate*, no uncircumcised person being yet admitted into the Christian church." Doddridge. It is worthy of note, that "devout Greeks and "proselytes" were next to the Jews in receiving the gospel. The first converts were thus, in general, "*a people prepared for the Lord.*"

7. "*A great multitude of the priests became obedient to the faith.*" They seem to have been late in coming, but they came in a large company. It is conjectured that they might have known the means taken by the elders and chief priests to suppress the cause, and having seen that the vail of the Temple was rent, as well as witnessed the miracles of the Apostles, accompanying their doctrine, they concluded among themselves to come over *en masse*. Their conversion is noted as something striking. The conversion of priests has always been rather a remarkable event. They more generally *follow* than *lead* the multitude in the ways of truth and life.

8. "*Stephen full of faith.*" The most approved Greek texts here read *grace* instead of *faith*. The miracles wrought by him were transcendant; yet they neither converted nor intimidated the enemies of the gospel. A wicked heart of unbelief is always blind to the light of truth.

9. "*The Synagogue of the Libertines*" was first and most conspicuous of the enemies of the cross. These Libertines were the descendants of captives and slaves. Grotius, Basnage, and many other learned men agree in so representing them. The Jews captured by Pompey and sold into slavery in Italy, were emancipated in great numbers. They were banished from Rome by Tiberius, and are mentioned by Josephus, Suetonius, and Tacitus as of the Libertine race. Of the four hundred and eighty synagogues in Jerusalem when the gospel was first preached there, it seems there was one of the Libertines. They are so called because they were the descendants of emancipated slaves. Libertines were the children of freedmen, for such only were called by this name. Lardner's *Credibility*, part 1, book 1, chaps. 3, 4—Wolfius, Doddridge, &c.

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Cyrenians, and Alexandrians, and of them of Cilicia and Asia,
10 disputing with Stephen. And they were not able to resist the
11 wisdom and the spirit with which he spoke. Then they suborned men to say, We heard him speak reproachful words against
12 Moses, and against God. And they stirred up the people, and the elders, and the scribes, and setting upon him, they dragged him
13 away with them, and brought him to the Sanhedrim. And they set up false witnesses, who said, This man is incessantly speak-
14 ing against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and
15 shall change its customs, which Moses delivered to us. And all that sat in the Sanhedrim, fixing their eyes upon him, saw his countenance like the countenance of an angel.

PRACTICAL THOUGHTS AND REFLECTIONS.

Many useful reflections are suggested in this short section of church history:—

1. From the murmurrings in Jerusalem we may learn that there is no administration of human affairs wholly exempt, for a long time, from such ungrateful sounds. But there is often just cause of such complaints. It was so in Jerusalem. And how came it to pass that under the superintendency of the twelve Apostles themselves, such ungracious tones were heard! From the incompetency of any one man or set of men to manage every thing well for a great community. The distribution of labor is always requisite to the proper performance of it. Hence it is highly imprudent for any person to engross too much business for himself. One calling is generally enough for one man. And certain it is, that every one does injury to himself as well as to others, who assumes to accomplish more than he can well perform. We admit that the greatest of men are apt to err here. Moses himself erred in this point. Solomon also undertook too much: so that of all his numerous dissertations and writings, but three small fragments have escaped the ravages of time. The Apostles themselves, to say the least, were impru-

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"*Disputing with Stephen.*" The great synagogues in Jerusalem had under their principal Rabbis colleges or schools for the education of the youth belonging to them. Every synagogue had its own academy. The college of the Libertines first furnished disputants against Stephen, but were aided by other schools. They find him guilty of *slanderous* words against Moses and the law, by suborning false witnesses to depose that he blasphemed Moses and his institution. When defeated in argument, they sought victory by blaspheming Stephen, a custom always popular with the enemies of the gospel. It was easier to slander and calumniate than to refute Stephen. Stephen was seized and carried before the council.

14. The deposition of the suborned witnesses is too strong for the premises. They substitute their construction of Stephen's words for the words themselves. This is a custom yet existing amongst us. I have seen some cases of it.

15. "*His face shone like that of an angel.*" A supernatural splendor probably like that of Moses. Some understand it as a proverbial expression indicating a transport of joy. It would, however, seem to me too bold an assumption for the occasion. The council gazed upon its brightness.

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dent in the commencement of affairs But time and experience, the wisest of teachers, soon inducted them into a better philosophy.

2. These seven new ministers of the church in their mode of election and ordination are models to all succeeding times. The qualifications are three:—a good character, a good spirit, and a good talent for business. These are the three indispensables. Their calling and election were popular. The voice of the whole church is the voice of God—because it is the voice of reason and of truth. It is his *providential* call. Their ordination was solemn, formal, and deeply impressive. Let us all, and always on similar occasions, act as they did. Some of these seven had higher and more various qualifications than the simple service of tables required.—This is, however, no objection to any man. No one is to be reprobated from an office because his qualifications are more than it requires. In ancient times men honored offices; but in degenerate days offices honor men. A distinguished Roman when appointed scavenger of Rome, accepted the office to honor it, because it could not honor him. And, like David, every saint will say, "I had rather be a door-keeper in the house of my God than to dwell in the palaces of sin."

There is a very obvious connexion and intimacy between the ministry of the word and prayer. No preachers are more successful than those who mingle their studies with their prayers, and who cultivate the spirit of devotion while they study the Book of God. If there were much less attention paid to fine style and great speeches, and more to the spirit of prayer, we have reason to think there would be much more efficient preaching than there is, and much more real eloquence too, because the eloquence of piety is the true sublime of all that deserves admiration in the ministry of reconciliation.

From the fortunes of Stephen, so far as they are yet developed, we must learn that great parts provoke great opposition; and that no man's virtues or talents can elevate him above the shafts of envy or the assaults of ignorance and unbelief. A. C.

ACTS OF THE APOSTLES.

Analysis of chapter VII.

Stephen's defence. The accusation of the Council. Their rage. His attitude and vision of celestial glory. Their manner of putting him to death The witnesses lead off his martyrdom. Introduction of Saul of Tarsus. *The plan of Stephen's defence:*—Indicted for blasphemy against Moses, the Law, and the Temple, he proceeds at once to the history of the Patriarchs, and shows that God approved them without the law and without the temple, and before either of them was in existence. As he proceeds in the history he notes the cases similar to his own predicament and that of his Master The invidious repudiation of Joseph first, and his consequent afflictions and glory. The condition of Joseph and his people in Egypt. Moses' birth and aspirations. His flight from envy, and consequent banishment for forty years. The divine interposition in his behalf, and God's sending him contrary to their desires and expectations. The rebellion against Moses, and the idolatrous obstinacy of the Jews. The rearing of the tabernacle and of the temple. The ultimate repudiation of both. Seeing the excitement of the auditory, and not likely to be permitted to bring his address to his contemplated close, he suddenly addresses them in accordance with the occasion, and solemnly accuses them before God of

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their contempt of his authority and for their rebellious hearts. The discourse was designed historically to lead them to a correct understanding of the case before them: for which it was most admirably adapted. It was making the hand of God an index to point them to the true meaning of the case before them. But they could not, because they would not, understand him.

CHAPTER VII.

1 Then the high priest said, Are these things indeed thus? And
2 he said, Brethren and fathers, hearken: the God of glory appeared to our father Abraham, while he was yet in Mesopotamia
3 before he dwelt in Charran; and said to him, Depart from your
4 kindred, and come into a land which I will show you. Then departing from the land of the Chaldeans, he dwelt in Charran: and from thence, after his father died, he caused him to remove
5 his habitation into this land, in which you now dwell. And he gave him no inheritance in it, not so much as the breadth of his foot: nevertheless he promised to give it for a possession to him,

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1. "*Are these things so?*" Have you been guilty of blasphemy in the instances alleged? This is a show of justice and candor?

2. "*The God of glory*" A Hebrew idiom for the *glorious God.*

"*Mesopotamia.*" So called because Ur of the Chaldees, where Abraham first dwelt, near to Babel, was situated *between the rivers* Tigris and Euphrates, as the name *Mesopotamia* imports.

"*Before he dwelt in Charran.*" *Haran* in the Old Testament. This name is taken from the eldest son of Terah, the brother of Abraham.

4. "*After his father died.*" Much depends upon this fact. The Hebrew chronology of the Old Testament is relieved from a difficulty which has perplexed many by this casual remark of Stephen. That difficulty is found in Genesis xi. 26. "And Terah lived *seventy* years, and begot Abraham, Nahor, and Haran." Take this as it reads, and we have Abraham born in the 70th year of Terah, which would make the world sixty years younger than the received chronology. In that case Abraham was born in the year of the world 1948, instead of 2008. But in Gen. xii. 4. we are told that Abraham was *seventy-five* years old when he left Haran. But Stephen says he left Haran when his father died, in his 205th year. By subtracting 75 years, the age of Abraham when his father died, from his father's age, 205. Abraham was certainly born in the 130th year of his father, and was the youngest of the family.

But we shall be asked, 'Why place him first of three, if the youngest of three?' We answer, that the Bible rule is to name those first who are most distinguished for their virtues or general reputation. Hence we never read Japheth, Ham, and Shem, but Shem, Ham, and Japheth, though Shem was the youngest and Japheth the eldest. Hence we do not read Aaron and Moses, but Moses and Aaron; nor do we read Esau and Jacob, but Jacob and Esau; though it is certain that Moses was three years older than Aaron, and Esau older than Jacob. For the same reason it is Peter, James, and John, and Peter and Andrew his brother, though Andrew was first called and the first follower of the Messiah.

5. "*Gave him no inheritance.*" He had not a foot's breadth, except what he *purchased* for a burying place. So that he was a stranger and a foreigner in the land solemnly covenanted to his seed after him.

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6 even to his seed after him, when he had no child. And God spoke thus—that his seed should sojourn in a foreign land, and that they should enslave and abuse them for four hundred years.
7 And the nation to which they are enslaved (said God) I will judge; and afterwards they shall come out, and serve me in this
8 place. And he gave him the institution of circumcision; and so he begot Isaac, and circumcised him on the eighth day: and Isaac
9 begot Jacob, and Jacob begot the twelve patriarchs. And the
10 patriarchs, moved with envy, sold Joseph into Egypt: nevertheless, God was with him, and delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh, king of Egypt; and he constituted him ruler over Egypt and all his house.
11 And a famine came upon all the land of Egypt and Canaan, and
12 great affliction; and our fathers did not find sustenance. But Jacob, hearing that there was corn in Egypt, sent our fathers

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6. "*Four hundred years.*" Four centuries in round numbers; but in fact four hundred and thirty years. Exod. xii. 30. "Now the sojourning of the children of Egypt (not *in Egypt* as some read it, but) who dwelt in Egypt, was *four hundred and thirty years.*" Their whole sojourning in Egypt and out of it in alien lands was four hundred and thirty years. So Paul to the Galatians, iii. 17., counting from the promise made to Abraham when he was 75 old, to the time of the giving of the law. In the Samaritan Pentateuch it reads, "*They and their fathers*" sojourned: and also "*in the land of Canaan*" is added to the land of Egypt. So that their Pentateuch is more exact than the Hebrew, and the Septuagint agrees with the Samaritan in the sum "*four hundred and thirty*." This, then, is thoroughly proved to be four hundred and thirty by Paul, by the Samaritan, and by the Greek Pentateuch. We make up these four hundred and thirty years thus:—Abraham was 75 years old when the promise was given; Isaac was born 25 years after; Jacob was born 60 years after: Jacob was 130 years old when he went down into Egypt, Gen. xlix. 9.—in all 215 years in Canaan; and in Egypt also 215 years. Hear Josephus, Antiquities, book 2, chap. 15, sect. 2: "They left Egypt on the 15th day of the lunar month, four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen after Jacob removed into Egypt." Having much important use for the era of the first promise and that of the other covenants, especially that of circumcision and the giving of the law, we are at pains to mark very emphatically these chronological events, noticed in this speech. The sequel will justify these remarks. See Gal. iii. 17.; Rom. iv. 10, 11.

8. "*He gave him the institution of circumcision.*" This is next named by Stephen as an important event. The "COVENANT OF CIRCUMCISION" is, then, twenty-five years after "THE COVENANT CONFIRMED BY GOD CONCERNING THE CHRIST." Gal. iii. 17.

"*So he begot Isaac and circumcised him the eighth day.*" Isaac was begotten and born in circumcision. This is the radical difference in the state of the two sons of Abraham by the FREE WOMAN and by the SLAVE HAGAR.

9. "*The Patriarchs, moved with envy, sold Joseph; but God was with him.*" This was striking the council by history which they must have felt; an ingenious but severe reproof—a strong caveat why they should not molest the Apostles.

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13 first; and the second time Joseph was made known to his brethren; and the family of Joseph was made known to Pharaoh.
14 And Joseph sent, and invited his father Jacob, and all his kindred, amounting to seventy-five souls.

[TO BE CONTINUED.]

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14. "*Three score and fifteen souls.*" In Gen. xlvi. and in Deut. x. 22., they are set down at *three score and ten.* Stephen follows the Septuagint, which adds five to the Hebrew. Dr. Hale's solution of this appears to me most accurate and satisfactory:—

"Moses states that all the souls that came with Jacob into Egypt, which issued from his loins, (except his sons' wives,) were *sixty-two* souls; Gen. xlvi. 26; and this number is thus collected:—

Jacob's children, eleven sons and one daughter,	12
Reuben's sons,	4
Simeon's sons,	6
Levi's sons,	3
Judah's three sons and two *grand-sons*,	5
Issachar's sons,	4
Zebulon's sons,	3
Gad's sons,	7
Ashur's four sons, one daughter, and two grand-sons,	7
Dan's sons,	1
Naphtali's sons,	4
Benjamin's sons,	10
Total,	66

If to these *sixty-six* children, and grand-children, and great-grand-children, we add *Jacob* himself, *Joseph* and his *two* sons, the amount is *seventy*, the whole amount of Jacob's family which settled in Egypt.

In this statement the wives of Jacob's sons, who formed part of the household, are omitted; but they amounted to *nine;* for of the *twelve* wives of the *twelve* sons of Jacob, Judah's wife was dead, chap. xxxviii. 12., and Simeon's also, as we may collect from his youngest son *Shaul* by a Canaanitess, ver. 10, and Joseph's wife was already in Egypt. These *nine* wives, therefore, added to the *sixty-six*, give *seventy-five* souls, the whole amount of Jacob's household that went down with him to Egypt, critically corresponding with the statement in the New Testament, that Joseph sent for his father Jacob and all his kindred, amounting to *seventy-five* souls. The expression 'all his kindred,' including the wives which were Joseph's kindred, not only by affinity, but also by consanguinity, being probably of the families of Esau, Ishmael, or Keturah. Thus does the New Testament furnish an admirable comment on the Old." Analysis, vol. ii, p. 159.

BETHANY COLLEGE.

DURING a long and severe examination of the Students of Bethany College, extending throughout all the month of June, the following young gentlemen were declared graduates in the several schools comprising the College:—

Bethany College, unlike most of our American colleges, gives certificates of graduation to those worthy of them in its various schools. Having graduated in all these, a student is then entitled to the degree of Bachelor of Arts.

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GRADUATES IN THE SCHOOL OF ANCIENT LANGUAGES.

IN LATIN.

James Adams, Ky.
Thos. Arnold, Ky.
A. R. Benton, N. Y.
R. D. Boykin, Ala.
E. C. Bryan, Ky.
D. B. Bryan, Ky.
J. W. C. Bryant, Ohio.
John Bryson, Va.
Jas. N. Carpenter, Va.
Jas. Earle, S. C.
C. L. Loos, O.
T. J. Melish, Pa.
John Poston, Ky.
Jos. Pendleton, Va.
Thos. Ricks, Ala.
Thos. Singleton, Ky.
C. F. Uhlrich, Va.
B. P. Wheeler, Ia.
T. Whitaker, Va.
B. F. Williams, Ky.

IN GREEK.

Jas. Adams, Ky.
Thos. Arnold, Ky.
R. D. Boykin, Ala.
E. C. Bryan, Ky.
D. B. Bryan, Ky.
J. W. C. Bryant, O.
Jas. N. Carpenter, Va.
Jas. Earle, S. C.
Robt. Graham, Pa.
T. J. Melish, Pa.
John Poston, Ky.
Thos. Ricks, Ala.
Dan'l Runyon, Ky.
Thos. Singleton, Ky.
B. P. Wheeler, Ia.

The above is a list of all who graduated in Latin and Greek, including those who received the degree of A. B.; among these the honor was given to B. P. Wheeler.

The following is a list with the arrangement of those included in the above list who did not receive the degree on the whole course:

IN LATIN.	IN GREEK.
The first degree of merit,	
A. R. Benton.	Robt. Graham.
The second degree,	
Thos. Arnold,	Jas. Adams,
Jas. Adams,	Thos. Arnold,
Jos. Pendleton.	R. D. Boykin.
The third degree,	
John Bryson,	
Thos. Whitaker,	
R. D. Boykin,	
Jas. Earle.	

GRADUATES IN THE SCHOOL OF MATHEMATICS.

J. H. Armstrong, Wheeling, Va.
A. R. Benton, Cayuga co. N. Y.
John Bryson, Bethany, Va.
Wm. H. Clark, Jackson, Miss.
John Poston, Winchester, Ky.
John C. Tarr, Wellsburgh, Va.
R. M. Webb, Colbyville, Ky.
B. F. Williams, Paris, Ky.
A. D. Frazee, Mason co. Ky.

The first honor in Mathematics was conferred on Messrs. J. H. Armstrong and A. R. Benton—the second on Messrs. W. H. Clark, A. D. Frazee, and C. L. Loos.

GRADUATES IN THE SCHOOL OF NATURAL PHILOSOPHY.

Thos. Arnold, Ky.
A. S. Baldwin, Ohio.
J. R. Saltonstall, Ill.
T. J. Smith, Ky.

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E. J. Earle, S. C.
Wm. Johnson, Ky.
R. Lemmon, Md.
C. L. Loos, Ohio.
W. W. McKenney, Va.
T. J. Melish, Pa.
Thos. Ricks, Ala.
E. H. Summers, Ky.
W. H. Summers, Ky.
H. S. Pearce, Md.
R. M. Webb, Ky.
R. H. Whitaker, Va.
G. T. Wood, Ky.

In this school the first honor, among the Baccalaureates, is conferred upon Mr. Charles Louis Loos, and the second honor upon Mr. J. R. Saltonstall. Among the under-graduates, the first honor is conferred upon E. H. Summers, and the second honor upon G. T. Wood.

GRADUATES IN THE SCHOOL OF CHEMISTRY.

A. S. Baldwin, Ohio.
John Bryson, Va.
J. L. Coleman, Va.
J. W. Earle, S. C.
A. D. Frazee, Ky.
E. S. Frazee, Ia.
J. D. Harris, Ky.
Wm. Johnson, Ky.
E. L. Lashbrook, Ky.
J. D. Picket, Ky.
John Poston, Ky.
Wm. E. Stone, Va.
E. H. Summers, Ky.
W. H. Summers, Ky.
R. H. Whitaker, Va.
E. D. Williams, Ky.
G. T. Wood, Ky.

Among the Baccalaureates, the first honor is conferred upon B. P. Wheeler, and the second honor upon Wm. W. McKenney.

Among the under-graduates, the first honor of the class is awarded to J. D. Picket, and the second honor to W. H. Summers.

GRADUATES IN INTELLECTUAL AND MORAL SCIENCE.

First class of merit—B. P. Wheeler, J. R. Saltonstall, W. N. M'Kenney, J. W. Bryant, T. Melish. Of these the first honor to B. P. Wheeler.

Second class of merit arranged alphabetically.—A. S. Baldwin, E. Bryan, D. Bryan, J. Bryson, E. Earle, R. Lemmon, J. Pendleton, J. D. Pickett, D. Runyan, T. Smith, F. Uhlrich. Of these the first honor to T. Smith.

Third class of merit.—J. D. Harris, H. S. Pearce, T. Singleton, R. M. Webb. First honor to T. Singleton.

SACRED HISTORY.

First class through the whole course.—R. Graham and C. L. Loos.

First class through the last session.—Armstrong, J. Bryant, D. Bryan, Benton, E. Bryan, Wm. Clark, E. Earle, sr., E. Frazee, Lard, Lindsay, M'Kenney, Proctor, Runyan, T. Smith, Saltonstall, Uhlrich, Wheeler.

Second Class.—Baldwin, Bryson, Carpenter, Chandler, Cox, Fowlkes, W. Johnson, sr., Lemmon, Pendleton, Pickett, Poston, Summers, sr., Summers, jr., Tarr, Vail, Webb, Wood, Williams.

In the third and fourth class of merit there are some fifty names.

Premiums were awarded for the whole course to R. Graham, A. R. Benton, J. T. Wood. The greatest improvement for the year to Mr. Benton in the first class, and Mr. Wood of the second class of merit.

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UNDER GRADUATES IN THE SCHOOL OF ANCIENT LANGUAGES.

Cæsar Class.

First degree—J. Bledsoe, Mo., Daniel Cox, Ia., T. D. Gore, Mo. Second degree—A. Campbell, Va., Ellis Kennon, Ohio.

Cicero Class.

First degree of merit—R. Graham, Pa., H. M. Fowlkes, Va., C. H. Foster, Mich., Thomas Baker, Va. Second degree of merit—A. C. Gibson, Miss., E. L. Lashbrook, Ky., Edmund Hulett, Ky.

Majora Class.

First degree—A. R. Benton, N. Y., H. M. Fowlkes, Va., W. D. Saunders, Miss. Second degree—B. F. Williams, Ky., E. D. Williams, Ky.

Sallust Class.

First degree—M. E. Lard, Mo., A. C. Proctor, Mo., J. H. Neville, Ill., W. D. Saunders, Miss., J. H. Armstrong, Va. Second degree—W. S. Chandler, Va., Wm. Clark, Ohio, W. Forward, Pa., A. K. Richards, Ky., W. S. Kennon, Ohio, Jacob Vail, Ohio, J. Tarr, Va.

UNDER GRADUATES IN THE SCHOOL OF MATHEMATICS.

Geometry.

First class—arranged alphebetically—Joseph Bledsoe, Mo., Jesse W. Carter, Va., Wm. Clark, Ohio, Joseph Coffman, Mo., Anderson D. Frazee, Ky., Thos. D. Gore, Mo., A. C. Proctor, Mo., N. R. Small, Mo., Wm. H. Wirt. Second class of merit—arranged alphebetically.—C. G. Beall, Va., Wm. S. Chandler, Va., E. S. Frazee, Ia., H. M. Fowlks, Va., A. C. Gibson, Miss. J. T. Hodgen, Ill., E. Hulett, Ky., Ellis Kennon, Ohio, John Lindsey, Ky.

Algebra.

In the classification of merit, the following considerations were taken into the account: 1st. Previous knowledge of the subject.—2d. Time engaged in the study. 3d. Energy with which the study was prosecuted. 4th. Number of times absent without good excuse. 5th. The examination.

First class of merit, Wm. Clark of Ohio, Joseph Coffman, A. D. Frazee. } Equal.

Second class, A. C. Proctor, J. W. Carter, N. R. Small. } Equal.

Surveying.

First class of merit, arranged alphabetically, after the first name:

A. R. Benton,
J. H. Armstrong,
J. C. Tarr,
A. D. Frazee.

Second class of merit, arranged alphabetically:

J. C. Adams,
A. S. Baldwin,
E. S. Frazee,
T. A. Hays,
John Poston.
W. H. Summers,
E. H. Summers,
B. F. Williams,
G. T. Wood.

CLASS IN LOGIC.

First class.—**Lard, Pendleton, Fowlkes, Carpenter, and Richard White.**

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Second class.—Wood, Forward, Frazee, Baldwin, Hayes, Bryson, and Harris.

GERMAN CLASS—ALPHABETICALLY ARRANGED.

First class.—Adams, Graham, Saunders, Smith, E. H. Summers.
Second class.—Pearce, Ricks, Runyon, Whitaker.

CLASS OF PHYSIOLOGY.

The first honor of the whole class was conferred upon Forward, Picket, Richards, Tarr, Wood. The second honor upon Hodgen, Lard, Smith, E. H. Summers, W. H. Summers.

The degree of *Bachelor of Arts* was conferred on the following young gentlemen:—

Elijah C. Bryan, Fayette county, Kentucky.
Daniel B. Bryan, " "
Joseph W. C. Bryant, Marion county, Ohio.
Elias J. Earle, Anderson Court-House, South Carolina.
Richard Lemmon, Baltimore, Maryland.
William W. M'Kenney, Thornsburg, Va.
Thomas J. Melish, Philadelphia, Pennsylvania.
Henry S. Pearce, Baltimore, Maryland.
Charles Louis Loos, Harrison county, Ohio.
Daniel Runyan, May's Lick, Kentucky.
Thomas T. Singleton, Nicholasville, Ky.
Thomas J. Smith, Mount Sterling, Ky.
James R. Saltonstall, Tremont, Illinois.
Benjamin P. Wheeler, Vincennes, Indiana.
Richard M. Webb, Clark county, Kentucky.
Charles F. Uhlrich, Bethany, Virginia.

The first honor in the class of Baccalaureates, based upon the examinations through their whole collegiate course, was assigned equally to Messrs. Saltonstall and Wheeler; and the second to Mr. Thomas Smith. Mr. Saltonstall delivered a salutatory address in the Greek language, and Mr. Wheeler in the Latin. Mr. Smith delivered the Valedictory. These addresses were all excellent of their kind. The Greek oration pronounced by Mr. Saltonstall, in the judgment of all who heard it and understood the language, was the best delivered address in that language they had ever heard, both as respected a distinct and forcible pronunciation and a judiciously varied and corresponding action.

The order of exercises on the day of commencement was as follows:

Origin of our Government; an Oration by J. D. Pickett, of Ky., (representative of the Neotrophian Society.)

Comparative Merits of Sacred Literature; an Oration by M. E. Lard, of Mo., (representative of the American Literary Institute.)

Greek Salutatory; by J. R. Saltonstall, of Ill., (a graduate from the Neotrophian Society.)

Latin Salutatory; by B. P. Wheeler, of Indiana, (a graduate from the American Literary Institute.)

Civil and Religious Freedom; an Oration by C. L. Loos, of Ohio, (a graduate from the American Literary Institute.)

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The Destiny of our Country; an Oration by T. J. Melish, of Pa., (a graduate from the American Literary Institute.)

Valedictory Oration; by T. J. Smith, of Ky., (a graduate from the American Literary Institute.)

Baccalaureate Address; by the President.

Benediction.

Of the performances of the orators above named, so far as we either heard or learned, there was but one opinion on the part of a large and respectable auditory. It was, we believe, universally conceded that the matter of the addresses, the style, and the delivery of them, were of a very respectable character, and some of them, for young men, of a high order of excellence. And, better still, they were all characterized by a sound moral discrimination; and, consequently, were of a purely moral influence and tendency. We never felt better pleased with the developments of any Commencement than with those of the 4th of July last. We felt, indeed, very much compensated for the toils of the session in witnessing the fruits of our labors so happily displayed in the acquisitions of the Orators of the day, and so well received by a large and respectable assemblage of our fellow-citizens.

SUMMARY VIEW OF THE FINANCIAL CONCERNS OF BETHANY COLLEGE.

On settlement of all accounts per statement of Auditing Committee, it appeared at the last meeting of the Board that the whole amounts subscribed to Bethany College up to July 3, 1846, is	$ 39,574 25
On which there has been collected,	$ 24,154 49
Amount expended in the erection of buildings, in making collections, in improvements of the premises belonging to College, and incidentals,	$ 28,717 53
Leaving a balance due to Treasurer of	$ 4,563 04

APPOINTMENTS MADE FOR THE ENSUING YEAR.

A. Campbell, *Treasurer.*

W. K. Pendleton, *Vice-President and Bursar.*

Wm. Stewart, Esq., *Steward.*

Thomas Wilson, *Patron.*

John C. Perry, Lewis Hall, and William Stewart, *Auditing Committee.*

NEW TRUSTEES.

Asa R. Runyan, May's Lick, Kentucky.

James G. Arnold, Covington, Kentucky.

PRESENT CONDITION AND PROSPECTS OF BETHANY COLLEGE.

We have just finished one of the most agreeable and prosperous sessions we have yet experienced in our infant Institution. We report 128 Students in our Catalogue for the session just ended, and with all propriety we may say, that, in the present condition of society, we could hardly expect to see a more orderly, circumspect, and industrious class of young men assembled from fifteen States of this

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Union, than those who have composed the classes of Bethany College during the last year. Indeed, since our first and second sessions the character of the Students of this Institution has gradually improved every session; so that for morality, industry, and student-like deportment, we have never seen in one Institution, at the same time, a more deserving class of young gentlemen than the present Students of Bethany College. We have already had *thirty-one* graduates of the degree of *A. B.* In 1844, we had five; in 1845, ten; and now, in 1846, we have had sixteen graduates. *Of these twenty-four have become professors of religion.*

Although we have had many difficulties to encounter in bringing into existence a college founded upon the union of intellectual and moral education as essential to the great events of human existence, to the prosperity of every community, and to the true ends and purposes of every seminary of learning adapted to the genius of human nature, we have reason to be satisfied with the result, and to be thankful for the success that has so far crowned our efforts, still we do not think that we have been countenanced and sustained with that warmth of interest and fervor of efficient zeal which the grand objects of this Institution proposes.

There is not a college in Christendom, known to us, which gives the same attention to religious and moral instruction given here, and without any sectarian bias whatever. The Bible is an every day classic, publicly read by every Student in rotation, accompanied with lectures and examinations on sacred history, chronology, geography, ancient manners and customs, and the literature of the Bible, with its bearings upon men as individuals, and upon society in all its developments and destiny. These subjects receive one hour's attention in six working days in every week. This lecture and these examinations sometimes assuming a very miscellaneous character, are made to cover many defects in the early education of the youth of this country in the useful arts of orthoepy, orthography, punctuation, and public reading.

The general anatomy of the physical constitution and the physiology of man as an animal being, are also in a popular form, as adapted to young men, made subjects of general instruction in this Institution. These two departments are peculiar to this College as part of a scientific, literary, and moral education. Bethany College is likely to be useful in originating in this community similar departments in other colleges, which, indeed, greatly compensates for the anxiety felt, and labor undertaken in forwarding such an Institution.

But six years last winter have passed since we obtained a charter for this Institution, and already have we spent five sessions, in all forty-eight months, or four full years out of these six, in the daily labors of imparting instruction in various departments of learning and science, as well as in superintending the discipline and examinations of the students. For all of which we have received no adequate remuneration. Our chief reward is in the good done and in the prospects of giving to society some choice men, of a noble stature of mind and manners, whose voice will command public attention, whose hearts will sympathize with human wants for many

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years to come. Why do not the Christian philanthropists co-operate more liberally, more zealously, more disinterestedly with us in building up and in greatly extending the advantages of this Institution! I doubt not that some of them will yet repent of their apathy and indifference towards this undertaking. If the six years past will not satisfy them of our competency to fulfil our pledges, and of our indefatigable efforts in the great cause, we shall despair of proving to them that we are competent to any thing. We wish to rival no other Institution, but to excell them all as far as we can in all those great points that involve the truly great and enduring interests of our species. We ask them for a liberal endowment, and for as many hundreds of students as we can take care of and rear for God, for heaven, for our country, and for themselves. A. C.

EVANGELICAL ALLIANCE.—*No. II.*

THE union of Christians is a consummation devoutly to be wished. That union, however, though often prayed for, and ardently desired by many great and good men, seems to me not to be so well understood as it ought to be in order to its accomplishment. According to the teaching and the prayer of the Messiah, it is a union the most intimate, spiritual, and co-operative. It is a union of soul in one faith, one hope, one spirit, and in one supreme aim, volition, and effort. Its model is the union of the Father, the Son, and the Holy Spirit, in one understanding, volition, and effort. "That," said the Lord Jesus, "as thou, Father, art in me, and I in thee, they also may be one in us;"—"that they may be one even as we are one—I in them and thou in me, that they may be made perfect in one;" "that the world may *believe*, and that it may *know* that thou hast sent me, and hast loved them as thou hast loved me."

From this language it would seem to be superlatively beyond the conceptions and aspirations of the projectors and advocates of the "Evangelical Alliance." If I understand that alliance, it is merely a *union of sects*—this is is a *union of spirits;* that is founded upon certain tenets—this upon faith in, and love to, the Lord Jesus; that has for its object victory and triumph overy Popery—this, victory and triumph over ourselves; that looks to the aggrandizement of Protestantism—this, to the conversion of the world. The central truth of the Evangelical Alliance is the maintenance of Protestantism. The central truth of Christian Union is the sanctification of the faithful and the conversion of all nations to Christ.

The Evangelical Alliance, we have said, is but an alliance of sects. It is an alliance of sects, too, only in interests common to

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them all. In all other than the common interests, they are in their views, feelings, and efforts, antagonistic towards each other, as they are when aggregative to the Romanists. It is, therefore, an outward political, economical, and not a Christian union. Wherever there is Christian union there is Christian communion. There is a perfect oneness of aim, interest, and effort, in all things pertaining to the common salvation.

It is a Protestant rather than an Evangelical Alliance. In an evangelical alliance the Lord Jesus Christ is the centre. But here the centre is modern Protestantism. The Episcopalian, the Presbyterian, and Methodist enter into this confederacy with full intent, no doubt, to demolish Popery; but with as fixed a purpose to maintain all the outworks of their respective ecclesiastic foundations. Envy, jealousy, and partizan zeal for their respective sectarian essentials, will be as active and conservative as ever. Indeed, the Alliance is not so much for maintaining a common Protestantism, as it is for making that common Protestantism the defence of their respective sectional institutions. They know that singly and alone they cannot maintain their ground against Popery and an antagonist Protestantism. The Presbyterian cannot so well carry on a war against Popery, and Prelacy, and Independency, at one and the same time. But if Prelacy and Independency will agree to let him alone, he can wage a more vigorous war against Popery without the hazard of injuring or ruining his own darling peculiarity; and so of the others. They would all most sincerely pray for union, and labor for it too, provided only that *union* meant each one's own grand peculiarity.

It is, then, no real love for union on primitive grounds, only upon the assumption that each man's theory of an ecclesiastic institution is that divinely revealed and sanctioned by the Apostles. And yet it requires a great deal of something called *charity* or *liberality* to maintain an unwavering assurance that each of these respective Protestant institutions conscientiously and honestly regards its organization as of apostolic and divine institution. If, indeed, they have so concluded, of how little use, a sceptic will say, is a liberal education and the knowledge of ancient languages, when those most learned and best read in them cannot yet ascertain whether Popery, Prelacy, Presbyterianism, Independency, or Erastianism, be the will of Jesus Christ, set forth in the sacred writings!

But still "the Evangelical Alliance" may be of some service by bringing into more intimate union and co-operation in some particulars so many who once stood aloof from each other, as anciently did

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the Jews and Samaritans. They may feel better disposed towards one another. They may, indeed, become personally attached to one another, and exhibit more candor in their interpretations of the points of difference. They may give to Popery a deeper wound, and throw around themselves a stronger defence against the assaults of the Man of Sin, and thus secure to society a longer continuance of present existing institutions.

Still I had rather be digging through the ruins of the fallen temple of primitive Christianity and be clearing off the rubbish from the ancient foundation, seeking for that of the Apostles and Prophets, believing that this is the only one strong enough, broad enough, and enduring enough to support the house of God, the church of the living God, the pillar and the support of the truth. On that alone can all truly enlightened Christians meet, stand, and co-operate in the common salvation with that confidence, zeal, and spiritual enjoyment essential to their own happiness and to the advancement of the Lord's own cause and glory in the earth.

I confess that I yet cannot see how such leagues offensive and defensive can be formed and conducted to public advantage by those whose prayers for each other's success and prosperity, must be as equivocal and formal as their parties are discordant and opposite to each other—how the proud Churchman and the humble Dissenter, the strict Non-Conformist Presbyterian, and the latitudinarian Methodist, the conscientious Immersionist and the charitable Sprinkler, can cordially meet, sing, pray, commune and co-operate in building up an alliance which so far as it succeeds reprobates their former course; and so far as it does not succeed, reprobates their present course as wanting in all the essential elements of candor and godly sincerity so essential to secure success to Christian enterprize and to justify them to themselves and to the human race.

The whole affair, to my mind, assumes the aspect of a commercial co-partnery, or a political alliance. In the view of a commercial copartnery, the joint stock in trade is Protestantism, and the nett profits to be divided annually, are so much to the different members of the firm, according to their respective shares in the joint stock of the company; the aggregate gain to be placed to the particular credit of each of the members of the firm for his own private interest and behoof. Or, if regarded as a political and continental alliance, then the standing army of the confederates is the joint stock, and the peace of the world is to be sought for the purpose of securing to each of the great contracting powers the right to his head, his crown, and his throne. In either view the affair very much resembles a pro

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tracted revival meeting, in which three denominations agree to co-operate on the principle that the converts should be equally divided among them according to the number of sermons preached during the meeting by each of the contractihg denominations.

I very much desire a union of Christians on Christian grounds and for Christian objects; but I must confess I have but little confidence in the scheme proposed, and little or no hope of any good results except the mere mooting of the question and the light which may be shed from a public discussion of the present attitude and spirit of the professing world. I am so unfortunately constituted as to have but little faith in any man's head, and not much more in his candor, who, while protesting against Popery and the impudent assumptions of the Man of Sin, cannot see that he succumbs to the authority of that Pope and does homage to his idle and unmeaning mandates every time he sprinkles "holy water" upon the face of a senseless babe, or has a god-father by his side promising a lie at the very moment he is invoking the name of Jehovah in the awful and mysterious relations of Father, Son, and Holy Spirit, in the performance of a rite which God never commanded, and which he will never accept from the hand of any man, however adorned with reverend titles, consecrated by sacerdotal hands or sustained by œcumenical councils, hoary creeds, and sanctified prescription, sworn to by ancient and long dynasties of Kings and Popes, and greeted by the acclamations of multitudes who seldom read and never think for themselves. Let us have Christian union on Christian grounds and for Christian ends. Then the church will enlarge her tabernacle, lengthen her cords, and strengthen her stakes—"a little one shall become a thousand, and a small one a great nation;" her gates shall be adorned with salvation, her towers inscribed with praise, the whole earth shall see her glory, and the nations shall flow into her bosom and be blessed. A. C.

EDITORIAL COURTESY—*No. I.*

Brother James M. Mathes, of the "Christian Record," Bloomington, Indiana, in the first number of his fourth volume, page 4, written July 4th of the present year, as prefatory to the labors of a new volume, very happily expresses himself thus:—

"We intend, in a word, to make the Christian Record worthy of the patronage of the brethren every where—a work that they will not blush to put into the hands of our opponents and those who are inquiring after the truth—a work that shall be worth its price."

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Such a paper will, indeed, be conducted with editorial courtesy and will, no doubt, like some of our journals, be deserving of the attention, consideration, and support of the brotherhood. But it is not to eulogize the *Christian Record*, or any other Christian monthly, that I have quoted the above just characteristic of a good and useful periodical—"*a work that the brethren every where will not blush to put into the hands of our opponents.*"

I think that this ought to be the first consideration in the bosom of every Editor who presumes to ask the support of the brethren. No sensible—indeed, no sane man, would ask the brethren to pay him for abusing any man, much less a Christian brother, and least of all a public servant, a minister of Christ, one who labors with tongue and pen, in body, soul, and spirit, to build up the cause of truth. To do this, too, for no other object known to men, but to attract attention to himself, is not a foible, but a vice worthy of reprobation to himself. Men of this temper, however, have always lived in this evil world. Men have lived, and yet live, who would burn a temple to have their name transmitted to future times. No doubt they imagine that they deserve a conspicuity which they have not got, and because they are disappointed they will immortalize themselves by way of vengeance upon their contemporaries.

The press is powerful for good or for evil, and should be conducted by well tried men, of good spirit, as well as competent abilities to instruct the community. To think evil of any man, is bad; to speak evil, is worse; but to print evil, is worst of all. It follows, then, that all who conduct a press of any sort, and especially a press devoted to religion and morality, should not only abstain from this great abuse of privilege, but endeavor to treat all men deserving of respect with the respect due to them.

The first sin against Christian courtesy, indeed against Christian morality, is to suspicion publicly, or in any way to assail the motives of our brethren. "*Love thinketh no evil.*" Of course it will report none by tongue, or pen, or type. It is motives that characterize actions. Actions are good or evil according to the motives whence they proceed. To impute an action to an unworthy motive, is, therefore, to constitute it a wicked action. It is to judge the heart, to pronounce a sentence which seldom can be pronounced with unerring accuracy, and with infallible certainty, by any man. To do this wantonly and without provocation, still makes the case more criminal, and therefore deserves to be reprobated with a severer sentence.

In discussing what is due to Christian Editors from one another,

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and more especially what is due from those standing in the relation of brethren to each other, we must emphatically say, that, in our judgment, to suspicion their motives, or to assail them in any way, privately or publicly, is a capital offence against the law of Christ and the whole code of Christian good manners. This is sometimes done by assigning their actions to dishonorable motives, a vice too common in our age. A heathen philosopher has said, "When an action may be assigned to one of two motives,—one good, the other evil,—humanity requires that it be assigned to the good rather than to the bad one." Does the Christian Lawgiver ask less than this! Has he not sanctioned the law which saith, "Speak evil of no man"! Now should any of our editorial corps indulge in this vice, I ask, Could any one, in the language of brother Mathes, without a blush put such a work into the hands of saint or sinner for his edification!

A. C.

UNITARIANISM AS CONNECTED WITH CHRISTIAN UNION—*No. III.*

"Unitarianism takes its name from its distinguishing tenet, the strict personal unity of God; which Unitarians hold in opposition to the doctrine which teaches that God exists in three persons Unitarians maintain that God is one mind, one person, one individual being. They believe that Jesus Christ is a distinct being from him, and possesses only derived attributes." [See last number M. H. p. 389, 390.]

Now, with all respect for our Unitarian friends—for their good sense, their good learning, and their good philosophy, in all matters pertaining to things natural, and temporal, and human, I can neither admire their philosophy nor their learning any more than their theology in glorifying themselves so much as having, for the object of their worship, a being who, with all his grandeur, possesses merely "*personal unity.*" Their highest conceptions of Divinity has, therefore, for its beau ideal, *a man!*—an angel, without a nature!

The person of their God, like an angelic person, or a human person, is one being of certain fixed personal attributes, without any other essence than what is contained in *one person.* Can any one form a single conception of a personal being beyond which or extrinsic of which there is no nature, no existence, no being like him. A *single* person, too, filling all space, all time, even eternity itself! What, then, is a PERSON! Who can define it! Is eternity a person! Is time a person! Is space a person! If not, what is the being or the person that *fills them!* "*Do I not fill heaven and earth,*

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says the Lord!" *Does he not* "INHABIT ETERNITY"! A mere person, after the order of human imagination! A gigantic angel! What an imagination!

Ah me! what philosophers! what students of the Bible! what students of nature are they who deny a nature to God, an essence beyond a mere personal form and being! Can any Unitarian define to his own understanding, or to that of any other man, "*the strict personal unity of God.*" Their opponents, it seems to me, have never begun this controversy at the right place. They have allowed them to wander in a trackless desert, seeking after "one mind, one person, one individual being." Their ideal God is, indeed, a trinity of "*one mind, one person, one individual being.*" These three make a God, themselves being judges. Mere *mind*, with them, is not God; mere *person* is not God; mere *individual being* is not God; but these three; —"one mind, one person, and one individual being," make one God. I quote their own words, published in Boston, in this our own age, and commended by the most polished gentlemen and philosophic Unitarians in the New World.

Trinitarianism (though I am no advocate of scholastic Trinitarianism, and never have been; for its vocabulary is not only as unscriptural as that of the Unitarians, but as metaphysically and as learnedly obscure and unintelligible;) Trinitarianism, I say, is, to my mind, incomparably more rational and intelligible than this "one personal being," without a habitation or a name known to mortals.

We can find something analogous to Trinitarianism in human nature; for human nature exists in three personal relations, and in but three essential personal relations. There was Adam possessing all human nature in one form in himself. There was Eve, emanating from him, and possessing all his nature, without abstracting any thing from him, leaving Adam in full possession of both a person and a nature. He had still a nature common with Eve, and a person peculiar to himself. Again, there was a child emanating from both these, but from neither of them alone, possessing all the nature of Adam and all the nature of Eve; possessing, indeed, all human nature, and yet a person distinct from both Adam and Eve. Here, then, are three persons possessing one nature—three personal relations in one common nature. Now beyond these three essential persons human nature has never extended, and never can extend itself: for there is but one Adam, and one Eve emanating from him, and one other relation emanating from them both. We have, then, but three persons in human nature distinct in rank, in order of derivation, and in mode of existence. And hence we have but three

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persons in all the words of universal language, in the essential grammar of universal speech; because these exhibit all the attitudes in which any number of beings, possessing one nature, can stand to each other. Human nature was in all its personal relations completely developed when Cain emanated from Adam and Eve. Hence that most beautiful and significant preamble to man's creation—"Let us make MAN in our image, in our likeness, and let THEM have dominion." Man was then created in the image and in the likeness not of "ONE STRICT PERSONAL UNITY," but in the image and in the likeness of ONE NATURE IN THREE PERSONS, *beyond which human creation and human emanation has never advanced, and never can advance.* I, THOU, and HE, therefore, form complete and perfect society—beyond which there can be no farther society. And such is human society—and such society was there in Jehovah when he said, "Let *us* make man in *our* image, after *our* likeness, and let THEM (MAN) have dominion."

This reasoning is not to be repudiated because of its novelty, its originality, or its peculiarity. I cannot, indeed, but regret that so much has been conceded to Unitarianism by those who have opposed it, and that by the senseless jargon of scholastic metaphysics its march has rather been accelerated than retarded. Still we must not be lashed into the service of one extreme, because of the weakness or the violence of those who oppose it. We must not yield to either Unitarian or Trinitarian dogmatism. I think we have shown that there is in human nature and its personality something bodying forth the conception of divine unity and plurality of person, on which is formed the whole Bible; and without which, it appears to me, a remedial scheme could not possibly have been introduced. For, in truth, where there is no divine nature connected with distinct personality, there appears to me no possibility of a remedial dispensation. Hence Unitarianism with a human saviour, or with an angelic or superangelic, but created saviour, has no salvation for man—fallen, guilty, polluted, rebel man; and, therefore, for me it has not now, and it never had, one redeeming provision, and consequently no redeeming quality.

But I may be asked the question, 'What authority have you from the scriptures for thinking, speaking, or discoursing upon divine *nature* at all, or upon divine nature distinct from personality?' I answer, Paul has taught me that there is a being called God, possessing a divine *nature*, and that there are beings called *gods*, without the nature of God. His words are, "You did serve them who, by

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nature, are not Gods;" thereby clearly indicating that we as Christians serve him who, *by nature*, is God.

Peter, also, the Apostle to the Gentiles, says that Jesus Christ "by his *divine power* has given to us exceeding great and precious promises, that by these Christians might be partakers of a *divine nature*." Evident, then, it is that there is a *divine nature* as well as a *human nature* and an *angelic nature*. I need not, I presume, prove that there is a human nature, nor that there is an angelic nature. But it may not be altogether impertinent to say that the person called Jesus Christ existed in some other nature before he assumed the human nature. This all must admit who admit Paul's competency to speak the truth. And what saith Paul on this subject? "Verily," says he, "he took not on him the nature of angels; but he took on him the seed of Abraham." But we need lay no peculiar emphasis on this passage, for John the Apostle, too, says, "The WORD, the word that was with God and the word that was God, was *made flesh and dwelt among us*." So that there was a nature possessed by Jesus Christ neither angelic nor human, before there was either the one or the other of these natures.

My present object is not to enter into the direct proof of the divine nature or divine person of Jesus of Nazareth; but merely to show that we have scriptural authority for both the word and the idea of a "*divine nature*," and that Unitarianism is, therefore, radically and essentially defective in its fundamental conception of God, as "one mind, one person, one individual being," as a being insusceptible of plurality of person and unity of nature, and as destitute of society in himself.

NOW AS THERE IS NO NATURE WHERE THERE IS BUT ONE PERSON—nay, as there can be no idea from analogy, or from actual existence, of a nature where there is but one individual existence, Unitarianism, as defined in Boston and subscribed in New England, is a solecism in thought, in language, and in fact; inasmuch as there is not in universal existence any nature engrossed by one individual being. Their system of religion, therefore, founded upon the veriest caprice of imagination ever uttered in human speech—is an assumption without an element of thought, without one distinct idea, analogy, or fact in all that is known or knowable by human reason, or by supernatural revelation; inasmuch as the Bible every where showeth forth that there are God, and the *nature* of God; that there is the SPIRIT of God, and that there is one "whose goings forth have been from of old from everlasting," who is called pre-eminently and exclusively "THE ONLY BEGOTTEN SON OF GOD."

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Should any one in New England or in Old England, or any where else, of approved reputation, undertake in any way, orally or in writing, to sustain the assumptions of the tract before me, in a more ample and argumentative way than set forth in said tract, I shall feel myself in duty bound to show that neither the wit nor the learning of any man is adequate to such a task.

Meanwhile, I feel myself called upon at present only to notice, in a very limited way, this miniature view of Congregational Unitarianism, as now announced in the metropolis of American Neologism. Having, then, in these preliminary remarks upon the radical assumption of that system, alleging only its inconceivable, inadmissible, and unscriptural attitude and character, I shall, in my next, offer some direct evidence of the *divine nature* of our blessed Lord and Saviour Jesus Christ—to whom be all glory, and honor, dominion and power, blessing and praise, now and forever and ever! Amen!

A. C.

THE RIGHT HON. T. B. MACAULAY, M. P.

Thomas Babington Macaulay is the son of Zachary Macaulay, well known as the friend of Wilberforce, and, though himself an African merchant, one of the most ardent abolitionists of slavery. In 1818, T. B. Macaulay became a member of Trinity College, where he took his Bachelor's degree in 1822. He distinguished himself as a student, having obtained a scholarship, twice gained the Chancellor's medal for English verse, and also gained the second Craven Scholarship, the highest honor to classics which the University confers. Owing to his dislike of mathematics, he did not compete for honors at graduation; but nevertheless he obtained a fellowship at the October competition open to graduates of Trinity, which he appears to have resigned before his subsequent departure for India. He devoted much of his time to the "Union Debating Society," where he was reckoned an eloquent speaker.

Mr. Macaulay studied at Lincoln Inn, and was called to the bar in 1826. In the same year his 'Essay on Milton' appeared in the Edinburg Review; and out of Lord (then Mr.) Jeffrey's administration of that paper, arose an intimate friendship. Macaulay, visiting Scotland soon afterwards, went to circuit with Mr. Jeffrey. His connexion with the Edinburg Review has continned ever since.

By the Whig administration Mr. Macaulay was appointed Commissioner of Bankrupts. He commenced his parliamentary career about the same period, as member for Colne in the reform parliament of 1832, and again for Leeds in 1834, at which time he was Secretary to the India Board. His seat was, however, soon relinquished, for in the same year he was appointed member of the Supreme Council in Calcutta, under the East India Company's new charter.

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Arriving in Calcutta, in September, 1834, Mr. Macaulay shortly assumed an important trust, in addition to his seat at the Council. At the request of the Governor General, Lord William Bentinck, he became President of the commission of five, appointed to frame a penal code for India; and the principal provisions of this code have been attributed to him. One of the enactments, in particular, was so unpopular among the English inhabitants, as to receive the appellation of the "Black Act." It abolished the right of appeal from the local courts to the supreme court at the presidency, hitherto exclusively enjoyed by Europeans, and put them on the same footing with natives, giving to both an equal right of appeal to the highest provincial courts. Inconvenience and delay of justice had been caused by the original practice, even when India was closed against Europeans in general; but such practice was obviously incompatible with the rights and property of the natives under the new system of opening the country to general resort. This measure of equal justice, however, exposed Mr. Macaulay, to whom it was universally attributed, to outrageous personal attacks in letters, pamphlets, and at public meetings.

The various reforms and changes instituted by Lord W. Bentinck and Lord Auckland, were advocated in general by Mr. Macaulay. He returned to England in 1838.

Mr. Macaulay was elected member for Edinburg on the liberal interest in 1839; and being appointed Secretary at War, he was re-elected the following year, and again at the general election in 1841. No review of his political career is here intended; although, in relation to literature, it should be mentioned that he opposed Mr. Sargeant Talfourd's copy-right bill, and was the principal agent in defeating it. As a public speaker, he usually displays extensive information, close reasoning, and eloquence; and has recently bid fair to rival the greatest names among our English orators. His conversation in private is equally brilliant and instructive.

Mr. Macaulay may fairly be regarded as the first critical and historical essayist of the time. It is not meant to be inferred that there are not other writers who display as much understanding and research, as great, perhaps greater capacity of appreciating excellence, as much acuteness and humor, and a more subtle power of exciting, or of measuring the efforts of the intellect and the imagination, besides possessing an equal mastery of language in their own peculiar style; but there is no other writer who combines so large an amount of all those qualities, with the addition of a mastery of style, at once highly classical and most extensively popular. His style is classical, because it is correct; and is popular, because it must be intelligible without effort to every educated understanding.

[*Horne's New Spirit of the Age.*]

D'AUBIGNE'S HISTORY OF THE REFORMATION.

D'AUBIGNE, in his preface to the fourth volume of his History, now before the public, speaks thus:—"I did not think it right to leave to translators, as in the cases of the former volumes, the task of ex-

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pressing my ideas in English. The best translations are always faulty, and the author alone can have the certainty of conveying his idea, his whole idea, and nothing but his idea. Without overlooking the merit that the several existing translations may possess, even the best of them is not free from inaccuracies, more or less important."

This cause has induced him to publish the present volume in the English. He remarks, "I do not think that as I publish myself in this language, any one will have the power, or will entertain the idea of attempting another publication."

M. D'Aubigne informs us that in Great Britain and America "from 150,000 to 200,000 copies (of the History of the Reformation) are in circulation in the English language, while in France the number hardly exceeds 4000."

This is a strong testimonial in favor of countries speaking English, but it is not an indication of much liberal inquiry upon religion with the French. The former volumes, it will be remembered, were published in France and in the French language. The author, therefore, has given the present work to the public, not only in the English tongue, but in Great Britain.

In his preface, he refers to the demands of justice in regard to international copy-right. We quote his words: "But there is a higher question—a question of morality. Of all property that a man can possess, there is none so essentially his own, as the labors of his mind. Man acquires the fruits of his fields by the sweat of his servants and of his beasts of burden; and the produce of his manufactories by the labors of his workmen and the movement of his machines; but it is by his own toils, by the exercise of his most exalted faculties, that he creates the productions of his mind. Accordingly, in putting this history under the protection of the laws, I place it at the same time under a no less secure safeguard—that of justice. I know it is written in the consciences on the other side of the Channel, and of the Atlantic—"*Ye shall have one manner of law, as well for the stranger as for one of your own country; for I am the Lord your God.*" Levit. xxiv. 22.

We presume that Mr. D'Aubigne knew that the precept which he has quoted is not written in the Acts of Congress on this side of the Atlantic, although we believe it is written on the consciences of very many of our citizens, who acknowledge the right which foreign and American authors ask.

The History of the Reformation, both from the subject and the manner and style in which D'Aubigne has treated it, is highly important and exceedingly interesting, and we think that if every citizen without exception, man, woman, and child, capable of reflection, would obtain a copy and read it diligently, the study would be very effectual in enlarging the mind, and communicating liberal sentiments and correct knowledge.—[*Exchange paper.*]

CHINESE PROVERBS.

THE true way of enriching ourselves is by cutting off our wants.

Whoever borrows to build, builds to sell.

It is better to fill our barns than our chests.

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TRACTS FOR THE PEOPLE.

No. IX.

Errata to be corrected in Tract No. VIII.

During the month of June our labors were so great that the July number was not corrected in proof-sheets with our usual care. The following *errata* will be corrected before any other impression of these Tracts goes abroad:—Page 362, 4th line from top, for "neither" read *not*. Page 370, 5th line from bottom, insert *Campbell's* before "lectures." Page 372, 15th line from top, for "Collosians" read *Colossians*; 8th line from bottom insert *selected* after "have."

BAPTISM—No. II.

As universally confessed, *baptism* is a Greek word, adopted, but not translated, in the New Testament. In order, then, to a clear and satisfactory conviction of our duty in respect to the precept, "*Repent and be baptized every one of you*," we must, by proper authority and evidence, satisfactorily understand what that word means; or, in other words, what action Jesus Christ commanded to be performed in his name and with his approbation.

The only lawful method of settling this question is by testimony. It is a question of fact, and must, like every other question of fact, be decided by competent witnesses. The only question then, is: Where shall the witnesses be found; or who are proper witnesses in this case!—They who are already committed to one alleged meaning of the word, or they who oppose that meaning! Doubtless all will agree that the proper umpires in this case are those committed to no alleged meaning of the word. These, it is agreed, are the classical dictionaries, the classic authors, and the society called Quakers. But it is objected that the classic dictionaries are but the echo of the classic authors, and that these are not acquainted with the sacred use of the term. Suppose, then, we will not admit the classic dictionaries, what dictionaries shall we admit! Shall we select those of our party or those opposed to us! This is a delicate point. How shall we dispose of it! They opposed to us will not allow us to rely upon those in favor of our views, and they cannot ask us to adopt *their* partizan lexicographers! Well, then, we shall give them the advantage of quoting and relying upon their own dictionaries, and to these we shall add the Quakers, whose testimony may, in all reason, be regarded as that of an umpire between us.

But before arranging the testimony, we must enter our dissent from those who allege that our classic Greek dictionaries are the mere echo of the Greek classics. If they were, this is no cause of their repudiation, unless it can be shown that the meaning of Greek

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words in the Bible differs from the meaning of the same words in the classics. How, then, can the Bible be understood? What dictionary can explain it! This is as fatal an objection against the intelligibility of the holy scriptures as could be offered by any man. But there is no truth in it. The authors of all our valuable dictionaries were as well acquainted with the Christian scriptures and the Septuagint as with the Greek historians, philosophers, and orators.

In the second place, *words indicative of natural and common actions* are uniformly of one and the same meaning in things natural, civil, and religious. To eat, to drink; to stand, to sit; to walk, to run; to sail, to swim; to *pour*, or *sprinkle*, or *dip*, are one and the same actions, whether performed in the family or in the field, in the church or in the state. It is, therefore, an egregious fallacy, an imposition on the ignorant and uneducated, to assume that to *pour*, or *sprinkle*, or *dip*, means one thing in the Bible and something else in the classics and in the dictionaries. We admit that there are certain terms peculiar to religious ideas, manners, and customs, that may have a shade of difference in sacred and classic use; but these are not the names of physical, outward, and bodily acts. Whether a man eats manna, bread, or meat, a common supper or the Lord's supper, he *eats;* and whether he be immersed in oil, or wine, or honey, or water, he is *immersed*, and neither sprinkled nor poured into them.

But we have done that which our opponents would be ashamed to ask us to do. We have taken their own special dictionaries and the classic dictionaries also; and have not relied upon those who may agree with us. With one consent they affirm that *baptisma* primarily means immersion; and many of them also affirm, even those who have practised otherwise, that such was the religious practice of the ancient and primitive church. Twenty-five dictionaries and twenty-six of our most distinguished critics, reformers, and translators, have been quoted in our first Tract on *Baptism*, declarative or confirmatory of the great fact that immersion or dipping is the primary, current,—and, indeed, the most common and proper meaning of the Greek *baptisma* and *baptismos*.

But we are determined to do this work well, and to remove from all minds every lingering doubt or difficulty upon this subject. Before descanting upon the term *wash*, or upon the law of *positive* ordinances, we shall then summon other classes of witnesses; such as the Jewish and the ancient ecclesiastic writers. We shall appeal to the Septuagint or Greek version of the Old Testament, the Apochrypha, Josephus, a few contemporary profane authors, and the primitive Greek ecclesiastic fathers; and thus conclude this section

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with the testimony of the Quakers as the only impartial umpires in the case. We shall begin with the Septuagint.

Bapto is found in the Septuagint version of the canonical scriptures nineteen times, translated as follows:—Exodus xii. 22. "*Dip* it in the blood." Lev. iv. 6. "*Dip* his finger in the blood." Lev. iv. 16. "*Dip* his finger *in some* of the blood." Lev. ix. 9. "He *dipped* his finger in the blood." Lev. xi. 32. "It must be put *into* water." Lev. xiv. 6. "Shall *dip* them." Lev. xiv. 16. "Shall *dip* his right finger in the oil.j' Lev. xiv. 51. "*Dip* them in the blood." Num. xix. 18. "*Dip* it in the water." Deut. xxiii. 24. "*Dip* his foot in oil." Judges iii. 15. "Their feet were *dipped* in the brim of the Jordan." Ruth ii. 14. "*Dip* thy morsel in the vinegar." 1 Sam. xiv. 27. "*Dipped* his rod in the honeycomb." 2 Kings viii. 15. "*Dipped* the cloth in water." Job ix. 31. "Thou shalt *plunge* me in the ditch." Psalm lxviii. 23. "Thy foot may be *dipped* in the blood." Ezekiel xxiii. 15. "In *dyed* attire."* Daniel iv. 33. "His body was *wet* with the dew of heaven." Daniel v. 21. "His body was *wet* with the dew of heaven." In the New Testament we have *bapto* only three times. Luke xvi. 24. "That he may *dip* the tip of his finger in water." John xiii. 26. "I shall give the morsel when I have *dipped* it." Rev. xix. 13. "Clothed with a vesture *dipped* in blood." Counting one by one, and examining with my own eyes every passage, I find this word only twenty-two times in all the sacred writings of both Testaments. It is translated in our common version by the word "*dip*" seventeen times; by the word "*plunge*" once; by the word "*dyed*" once; by the word "*wet*" twice; by the words "*put into*" once. "Dyed," "wet," and "put into," are figurative uses of the term, and shall be noted hereafter.

This word BAPTO is the root of *baptizo*, the only verb with its verbals used to represent the action called *baptism*. Of *bapto* the radical syllable is *bap*—all other syllables are modifications of it. It is in all probability an *onomatopœia*, a word formed from the sound accompanying the action, the sudden immersi on of any thing in a liquid The English word *plunge* is formed from the sound of the action. Of this figure are;—the horse *neighs*, the ox *bellows*, the swallow *twitters*, the humming bird *hums*, the beetle *drones;* he *baps*, he *dips*, he *plunges*, are words evidently coined from the sounds of the actions represented by them. This has long been my philological philosophy of this long debated word; and, if true, as it seems to me candor must

* Here we have *parabapta*, a compound word. Other copies of the Septuagint read it *tiarai baptai*, colored turbans. My copy is the Roman edition, printed 1665, from the library of Colbertinus, the Premier of Louis XIV. I copy from it.

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admit, it justifies our translators for so uniformly preferring the word *dip* to represent *bap* in every case where the action, and not the *effect of the action*, is represented;—such as *dying*, *wetting*, *putting into;* all of which in these cases were the effects of the *bap* or *dip*.

Now as all the world knows, that knows any thing of Greek, that *baptizoo*, *baptismos*, and *baptisma*, words adopted by the Holy Spirit to represent the Christian ordinance of *initiation* (a word by the way very appropos to immersion) being derivatives from *bapto*, the ROOT, cannot so far depart from it as to indicate another action as different from it as *sprinkling water upon a man* differs from *dipping a man into water*. Grapes will be gathered from thorns and figs from thistles, as soon as any learned philologist can lawfully gather *sprinkling* from the root *dip*, or *pouring* from the root *plunge*.

There are philological as well as physical and moral impossibilities. We may derive *rain* from *rainoo*, and *plunge* from *pluno*, and *dip* from *dupto;* but we never can derive *rain* from *dupto*, nor *dip* from *rainoo*, nor *plunge* from *cheo*.

It is worthy of the most emphatic remark and of the most profound consideration on the part of those who take any interest in pleasing God, in honoring his institutions, in performing *acceptable* rather than *will* worship, that it became necessary to command the three actions of *dipping*, *sprinkling*, and *pouring*, to be performed in one divine legal enactment, solemnly given and exactly recorded by Moses in the words following, to wit: Levit. xiv. 15, 16. "And the priest shall take some of the log of oil, and *pour* it into the palm of his own left hand; and the priest shall *dip* his right finger in the oil that is in his left hand, and shall *sprinkle* of the oil with his finger seven times before the Lord." Can any man of unbiassed integrity, of perfect impartiality, suppose that in selecting these three words in a most *critical law*, any one of the three includes either or both of the other two!! Yet some of our learned teachers say that "baptism may mean *sprinkling*, *pouring*, or *dipping*"! That will doubtless be true whenever *sprinkle* means *dip*, and *dip* means *pour* in our vernacular; but till then it must continue a philological impossibility.

I know that men as learned, as profound, and as candid as Professor Stuart, of Andover, for whose learning and for whose candor I entertain a very high respect, have sought to "*smear* a finger *with* oil," rather than to *dip* it *in* oil, and to smear a finger with blood, rather than to dip it in blood, for the sake of diluting the strength and meaning of *bapto*. But it seems not to have occurred to our learned Professor that it would be physically impossible for the priest that had only *smeared* his finger with oil or with blood, to

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sprinkle off the smearing *seven* times before the Lord! To *smear* signifies to *overspread*, to *soil*, or *stain* with any fluid. How, then, I ask the learned critic, could a man sprinkle blood from a finger only dyed or smeared with blood! Certainly he never thought of this incongruity when writing his learned dissertation on *bapto*, April, 1833.* But he and all his school rely much upon figures of speech in their *critiques* on these long contested words. *Bapto*, for example, is twice translated *wet* in the book of Daniel, because the monarch had been exposed only to the dew, in which, forsooth, he could not have been immersed. This metonymy of the effect for the cause, he would substitute for the proper meaning of the word, and would have us simply to wet the faces of babies instead of immersing their bodies. But to one, not quite so learned, it might have occurred that we poetically and symbolically use the word *dip* just as Daniel used the word *bapto* in the passages above cited. I will give one example which just occurs to me. It is taken from Spencer's Ruins of Time:—

"For not to have been *dipt* in Lethe lake
Could save the sonne of Thetis from to die;
But that blind bard did him immortal make
By verses *dipt* in dew of Castalie."

The old English poet, no Baptist either, it seems, could conceive of the proud Assyrian chief having been *dipt in dew*, as well as being all over wet with it, or smeared with it! And, indeed, Professor Stuart's *dyeing*, which sometimes is one meaning of *bapto*, never of *baptizo*, I find no difficulty in resolving in the same manner. For according to the learned Prelate Taylor, of English fame, things *dyed* are generally *dipped*. "Old sins must be cured by a long patience, a daily prayer, and the sharpest contention of the spirit.—That which is *dyed* with may *dippings* is ingrain, and can hardly be washed out." Taylor on Repentance, c. 5, § 4.

In the same style sings Milton—

"Of wings, the middle pair
Girt like a starry zone his waist, and round
Skirted his loins and thighs with downy gold,
And colors *dipped* in heaven."—*Paradise Lost, book* 5.

But we must return to our sacred usage of these consecrated terms. We have now given *bapto* as found in the Septuagint, the approved Greek representative of the Hebrew *Taval*, translated by the highest authorities, "He dipped, immersed, tinged, plunged." We will only

* See in the Biblical Repository his dissertations on *bapto* and *baptizo*, page 357, A. D. 1833.

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add that in so rendering the Hebrew *Taval* by *bapto* and by *dip*, we have the concurrence of the king's *forty-seven* translators, and shall so place them on our list of vouchers for the proper meaning of *bapto*.

We shall now inquire into the Septuagint and Apocryphal use of *baptizo*, the word that more immediately interests us. This will not long detain us, seeing it is found only twice in the Jewish scriptures. It is found in 2 Kings v. 14., and in Isai. xxi. 4. The king's translators have translated the first passage, "He *dipt* himself seven times in the Jordan," and that in Isaiah, "Fearfulness affrighted me,"—equivalent in Professor Stuart's translation of it to "My iniquity overwhelms me."

And what saith the Apocrypha? In it we find but two occurrences of these words. These are Judith, chap. 12. 7., translated in the common version, "She abode in the camp three days, and went in the night into the valley of Bethulia, and *washed herself in a fountain of water by the camp*"—according to others, "Bathed in a fountain of water."

Again, we find in Ecclesiasticus xxxiv. 25., "He that *washeth* himself after the touching of a dead body, if he touch it again what availeth his washing!" Here it is *baptizomenos*, connected with *loutron*—alluding to the law of cleansing the defiled, which on the seventh day was consummated by bathing the whole person. Num. xix. 19.

In the Apocrypha we also have *bapto* twice. The first in Ecclesiasticus xxxi. 30, English version xxxi. 26. "The furnace proveth the edge by *dipping*;" alluding to the custom of hardening instruments by dipping them in cold water when hot. And again, 2 Maccabees i. 21. "Then he commanded them to draw up (or *dip* up) the water, and then sprinkle it upon the wood." Here we have both *dipping* and *sprinkling* in the same verse; and, as usual, we have *bapto* for the former and *rainoo* for the latter. Such are all the examples we can find in the Greek scriptures, and we believe them to be the largest collation that can be made from the canonical and apocryphal Greek scriptures. In all we have *baptizo* four times, and *bapto* twenty-one times in the Jewish scriptures.*

* Professor Stuart, after presenting but *twenty-three* of the above *twenty-five* instances, in the Biblical Repository, page 308, (1833,) says, "These are all the examples of *bapto* and *baptizoo* which can be found in the Septuagint or Apocrypha, if the Concordance of Tromm is to be trusted." But I have proved that it is not to be trusted by an inspection of the text itself, and have furnished two examples of *bapto* found in the Apocrypha, at least in the Roman edition of it above named, which escaped the author of said Concordance, and consequently must escape those that rely upon it.

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May we not now add *forty-seven* new witnesses to the *fifty-one* presented in the first Tract on Baptism, showing that *bapto* and *baptizoo* primarily mean *dip, immerse, plunge*, and figuratively to *wash;* and that so far there is no difference whatever between the sacred and classic use of this very important family of words, all giving the same proper and the same figurative meaning of the word!

I should immediately collate the use of *baptizoo, baptisma*, and *baptismos*, found in the New Testament, but for the fact that so far as pertains to the ecclesiastic meaning of these words, king James, in his instructions to the translators, positively forbade the above forty-seven translators to translate them into English, but simply to transfer them into the new version as the Roman Vulgate had done. Still, as we have shown, that in all the Old Testament they translate *bapto* and *baptizo* by the word *dip* and by words of equivalent meaning, we have a right indisputable to regard them as agreeing among themselves that such is the meaning of these words. Indeed, they have also shown the same conviction by translating *bap* to DIP in every place where it is found in the New Testament.

There is but one noun in the New Testament appropriated to the ordinance of baptism. It is *baptisma*. It occurs twenty-two times, and is uniformly rendered *baptism*. *Baptismos* occurs but four times, and is thrice rendered *washing* and once *baptism*. The noun *baptistes*, applied to John as a cognomen or official designation, the Baptist, occurs fourteen times, and is also tranferred, and never translated. We have the verb *baptizo* eighty times—seventy-eight times transferred *baptize*, and twice rendered *wash* and *washing*. This verb and its verbals together, occurring one hundred and twenty times in the New Testament, when relating to the ordinance, according to the king's commandment, are never translated by any word whatever—the Greek words merely anglicized in form. We have, in cases referring to legal and ceremonial rites, the verb and the noun *baptismos* three times *washing;* but in no instance referring to the ordinance. So exactly did the forty-seven royal translators obey the king's instructions!*

As, then, they were under authority, they never translated the word by *immerse*, or *dip*, or *plunge*, when referring to the institution; nor did they ever translate it by *wash* when referring to a Christian

* The first Rule made "the Bishop's Bible the basis of the version;" the second Rule, "The names of the Prophets and the holy writers, with the other names in the text, to be kept, as near as may be, according as they are vulgarly used; the third Rule: "The old ecclesiastic words to be kept, as the word *church* not to be rendered *congregation*," &c See the English Hexapla, p. 152, London, 1841.

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institution. In the Old Testament the only time they literally translate the word is by *dip*—"He *dipt* in Jordan seven times." Such is a faithful history of the sacred use of every member of this family from Genesis to the end of the Apocalypse.

Now as to the word *wash*, and the word *dye*, and the words *put under* and the word *wet*, they are all figurative meanings; that is, in this case they transfer to the cause the name of the effect produced by it. If, for instance, any thing is dipped in water, it is *wet;* if in coloring matter, it is *dyed;* if in clean water, it is *washed;* if in any liquid, it is *put under*. It is the process of wetting, of coloring, of washing, of putting under, but never a process of pouring or sprinkling any thing.

Among the Jews they had diverse washings—diverse forms of legally cleansing and purifying those legally polluted. These forms were, however, consummated by a washing or bathing of the person in clean water. Professor Stuart very candidly observes, "On a variety of occasions, likewise, all who had contracted certain kinds of pollutions, were required both to wash their clothes, and bathe themselves in water."

When any one was anciently commanded to wash himself, he never thought of sprinkling, pouring or wetting his person.

That they understood the precept to call for immersion is evident from the command of the prophet Elisha to Naaman. "Go," said he, "and *wash* in Jordan." He did not say, go dip thyself in Jordan, nor go pour yourself in Jordan, nor sprinkle Jordan upon yourself, but simply "Go and *wash* thyself in Jordan seven times." And what did he mean! Naaman understood how men washed themselves in those days, and, therefore, "he went and *dipped himself* seven times in Jordan, according to the saying of the man of God, who said, wash thyself seven times in Jordan, and his flesh returned like that of a little child."—2 Kings, v, 8—15.

Does any one desire more testimony on this subject, we must refer him to other witnesses. We shall next call upon Josephus. In his Antiquities ix, 10, speaking of the ship in which Jonas was, he says, "The ship being about to be baptized," (to sink.) Speaking of his own ship in the Adriatic, he says, "Our ship being baptized (sinking,) in the midst of the Adriatic."—p. 626. Speaking of the death of Aristobulus, by drowning, he says—Wars of the Jews, book 1, p. 696—"Being baptized in a pond, he perished." Wars of the Jews, book 2, he says, "As they swam away from a *baptizing* (sinking) ship." Book 67, Wars of the Jews, "The waves being raised very high, *baptized* them;" we might say *overwhelmed* them.

Again in his Antiquities, x, 9, 4, "Seeing her in this condition, and overwhelmed (baptized,) in shamelessness and sleep by continual drinking." Describing the death of one Simon by his own hand, he says, "He baptized (plunged) the sword up to the hilt in his own

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bowels." Jos. Bel. Jud. L. 2, p. 752. Other specimens of the Jewish acceptation and use of this word could easily be added. But are not these sufficient to demonstrate the common acceptation of this word at the time of the apostles, when the New Testament was written!

Professor Stuart of Andover, Drs. Gale, and Carson, exhibit almost the whole host of distinguished Greeks in proof that *bapto* and *baptizo* mean to *dip, plunge, immerse.* They quote Homer, Pindar, Aristotle, Aristophanes, Heraclides Ponticus, Herodituş, Aratus, Xenophon, Plato, Epictetus, Hippocrates, Polybius, Sophocles, &c., &c., shewing that in the usage of these authors it stands for plunge, thrust in, dip, overwhelm, immerse:—and that *bapto* has, on some occasions, a meaning peculiar to itself, such as *dip up, dip out, dye, smear.* Stuart and Carson differ from Gale in one respect, and with good reason. They show that *baptizo* and *bapto* are not, as Gale alleges, exactly of the same signification, the former never signifying to dye, color, or smear, nor to dip up, or dip out of, but properly to immerse, dip, and plunge, figuratively to overwhelm, bury, wash. I should deem it a work of supererogation to cite these as authorities. No illiterate man can deny them, and no learned man will. They only corroborate, indeed, the Lexicographers and critics already quoted. Their testimony has been practically set aside by a very daring assumption, viz: that amongst ecclesiastic and sacred writers they are not to be regarded, as before intimated, relevant authority, because the sacred usage differs from the classical. This pretence has been already refuted by the usage of the Septuagint version of the law and the prophets—by that also of the Apocrypha—by that of Josephus—and we shall now hear what the Greek contemporaries of the apostles, and those immediately succeeding them allege on the usage of these hackneyed terms.

A few Pagans not reaching more than a hundred years before and after the Christian era shall lead the way.

Plutarch, Parall. Græc. Rom. p. 548, speaking of a stratagem of a Roman general, says, "He set up a trophy, on which *baptizing* his hand into blood, he wrote this inscription." He speaks of iron *plunged* into water to harden it, and of *plunging* himself into the lake.

Lucian, in his man-hater, says, "Should a winter torrent carry any one away, and he, stretching out his hand, should beg for help, I would press down the head of such a one when *sinking* so that he could not rise up again."

Diodorus Siculus, whose ship being *merged*, or sunk in the sea.

Strabo, lib. 6, p. 421, "Things that elsewhere cannot float are not *baptized*, or do not sink in this lake." There is a rivulet in the south of Cappadocia whose waters are so buoyant that if an arrow is thrown in, it will hardly *sink* or be *dipped* in them.

Heliodorus, "When midnight has *overwhelmed* the city with sleep." And again, "*overwhelmed* in misfortunes." Æltheop. lib. 4, p. 192.—In all these instances, the italicized words are represented by *baptisma* fairly.

But we shall next hear some Christian writers of the first centuries of the church.

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Clemens Alex. Pæd. 2, p. 182, uses the phrase, "*overwhelmed* with sins."

Justin Martyr, Dialogue with Tryphon, also thus speaks, "By intoxication *overwhelmed* into sleep."

Chrysoston abounds in such usages, "Having the mind *overwhelmed* with a multitude of cares." "*Overwhelmed* on all sides by the same waves of business." "*Immerged* in malignity," as quoted by Suicer and Stuart.

The Apostolical Constitutions, a work of high antiquity, and of diverse authors, thus speaks, "Immersion is the dying with him: and *emersion*, or coming up out of the water, represents the resurrection; and, therefore, Turtullian likewise says, "We die symbolically in baptism." On these words Rigaltius remarks, "We are immersed as if we suffered death, and rise up out of the water as if reviving again."—Gale.

Chrysoston says in his 40 Homilies, "To be *dipped* and plunged into the water, and then to rise out of it again is a symbol of our descent into the grave, and of our ascent out of it." And therefore Paul calls baptism a burial when he says, "Therefore buried with him by baptism into death."

Tertullian says, cap. 40, "It is all one whether we are washed in the sea or in a pond, in a fountain or in a river, in a standing or a running river. Nor is there any difference between those that John baptized in the Jordan, and those that Peter baptized in the Tiber."

St. Barnabas says, "We descend into the water full of sins and defilement, and come up out of it," &c. Gale 170.

Gregory Thaumaturgus, speaking of the baptism of Christ, uses *katadusen*, to *plunge* or *dip*, as a synonymous word with *baptism*, *dip*, *plunge* me into the river Jordan. Gale, p. 191.

Origen in his commentary on John uses the figure "*immersed* in vice."

Now in all these cases we have the same Greek family of *baptizo*. So far then as Dictionaries, Critics, Translators, Greek authors, sacred and profane, can ascertain the meaning of any word, may we not now say what need have we of farther witness! Still as another sample of the great variety as well as of the vast multitude of witnesses that are available, we shall hear a few Quakers. They are the only proper umpires, for they care neither for sprinkling nor dipping. Their testimony is both critical and historical, and therefore, does not strictly belong to this place; still it is apposite to the case in hand.

1. Robert Barclay.—"*Baptizo* signifies *immergo;* that is, to plunge and dip in; and that was the proper use of water baptism among the Jews, and also by John and the primitive Christians, who used it. Whereas our adversaries, for the most part, only *sprinkle* a little water upon the forehead, which doth not at all answer to the word *baptism:* so that if our adversaries will stick to the word, they must alter their method of sprinkling." Apology, proposition xii. § 10.

2. John Gratton.—"John did baptize into water; and it was a baptism, a real dipping, or plunging into water, and so a real baptism was John's." Life of John Gratton, p. 231.

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3. William Dell.—Speaking of baptism, he calls it, "the *plunging* of a man in cold water." Select Works, p. 389, edit. 1773.

4. Thomas Ellwood.—"They [the apostles, at the feast of Pentecost,] were now baptized with the Holy Ghost indeed; and that in the strict and proper sense of the word *baptize;* which signifies *to dip, to plunge,* or *put under.*" Sacred Hist. of the N. Test. part ii. p. 307.

5. Samuel Fothergill.—"By which [baptism of the Holy Spirit,] I understand such a thorough *immersion* into his holy nature, as to know him, the only begotten Son of God, to conform the soul to his own image." Remarks on Address to the People called Quakers, p. 27.

6. Joseph Phipps.—"The baptism of the Holy Spirit is effected by spiritual immersion. . . . . The practice of *sprinkling* infants, under the name of *baptism,* hath neither precept nor precedent in the New Testament." Dissertations on Bap. and Communion, p. 25, 30.

7. William Penn.—"I cannot see why the bishop [of Cork, in answer to whom he wrote,] should assume the power of unchristianizing us, for not practising of that which he himself practises so unscripturally, and that according to the sentiments of a considerable part of Christendom; having not one text of scripture to prove that *sprinkling in the face* was the water baptism—in the first times. Then it was in the river *Jordan:* now in a *basin.*" Defence of Gospel Truths, against the Bishop of Cork, p. 82, 83.

8. George Whitehead.—"Sprinkling infants, I deny to be baptism, either in a proper or scripture sense. For sprinkling is *rhantism,* and not *baptism;* coming of *rhantizo,* i. e. *aspergo,* to sprinkle or to besprinkle, (Heb. ix. 13, 19, compared with Heb. x. 22; *rhantismos,* a *besprinkling,* and chap. xii. 24, and 1 Pet. i. 2.) But *baptizo,* is to *baptize,* to *plunge* under water, to *overwhelm.* Wherefore I would not have these men offended at the word *rhantism,* it being as much English as the word baptism. And also *baptismous* is translated *washing;* i. e. of cups, pots, brazen vessels, and tables, (Mark vii, 4.) Now if washing here should be taken in the common sense, cleanly people use not to do it only by sprinkling some drops of water upon them, but by washing them clean; so that rhantism can be neither *baptism,* nor *washing,* in a true or proper sense." Truth Prevalent, chap. ix. p. 116.

9. Elizabeth Bathurst.—"*Sprinkling* infants; this they [the Quakers,] utterly deny, as a thing by men imposed, and never by God or Christ instituted." Life and Writings of Elizabeth Bathurst, chap. v. p. 44.

10. Thomas Lawson.—"Such as *rhantize,* or sprinkle infants, have no command from Christ, nor example among the apostles, nor first primitive Christians, for so doing. . . . The ceremony of John's ministration, according to divine institution, was by dipping, plunging, or overwhelming their bodies in water; as Scapula and Stephens, two great masters in the Greek tongue, testify; as also Grotius, Pasor, Vossius, Minceus, Leigh, Casaubon, Bucer, Bullinger, Zanchy, Spanhemius, Rogers, Taylor, Hammond, Calvin, Piscator, Aquinas,

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Scotus. . . . As for *sprinkling*, the Greeks call it *rhantismos*, which I render *rhantism:* for it is as proper to call sprinkling *rhantism*, as to call dipping *baptism*. This linguists cannot be ignorant of, that dipping and sprinkling are expressed by several words, both in Latin, Greek, and Hebrew. It is very evident, if *sprinkling* had been of divine institution. the Greeks had their *rhantismos;* but as dipping was the institution, they used *baptismos;* so maintained the purity and propriety of the language. . . . To sprinkle young or old, and call it baptism, is very incongruous; yea, as improper as to call a horse a cow; for baptism signifies *dipping*. However, rhantism hath entered into, and among professors of Christianity; and, TO GAIN THE MORE ACCEPTANCE, *it is called baptism*." Baptismalogia, p. 117, 116, 119. Booth, vol. 1, 59, 60.

With Professor Stuart. one of our most learned witnesses of the present day, may we not at least say, "That the Greek authors, and the Latin ones who were familiar with the Greek, understood the usual import of the word *baptizo*, would hardly seem capable of denial. That they might be confirmed in their view of the import of this word by the common usage, among the Greek classic authors, we have seen in the first part of this dissertation. For myself then, I cheerfully admit that *baptizo* in the New Testament, when applied to the rite of baptism, does *in all probability* involve the idea that the rite was *usually performed by immersion* but not *always*."—p. 362. Could any one, still practising sprinkling, say more! Did any one so well acquainted with ancient literature, ever say less! Had he said *always*, then he would have been one of us, and his testimony would have been that of a baptist. We would rather have him stand where he does, so far as the weight of his testimony goes. But for a world, I could not say that by the apostles the rite was usually performed by immersion, and then risk an unusual performance of it in the name of the Lord. There was one baptism in Paul's day, and not two, an *usual* and an *unusual* one.

For the present we must close, leaving for other tracts other views of this subject; views, too, more popular, because better adapted to the intelligence and education of the whole community.—Tracts on this subject there ought to be for all ranks and orders of intelligence, and such we hope to furnish.

That the *Bapto Family* in all the branches thereof, from the days of Moses to the present day, did always denote *dip* either in its forms or effects, is as plain as any question in philology ever presented to man. We have already adduced more than one hundred witnesses, indeed all the celebrated classic and Christian Lexicons; we have heard fair specimens of the views of the most distinguished Reformers, Critics, and Translators; we have heard the Greek Classics—the Christian Fathers—the Jews, and the learned Gentiles of the early ages of Christianity—we have indeed heard the testimony of the *forty-seven* translators of the common version, the first Christian writers of the Greek church, making in all a host of witnesses the most credible, authoritatative and popular that can be arrayed in support of any critical question. And yet we have still other classes to hear from in our next. A. C.

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POETRY.

We have never devoted much space on our pages to the Muses—not, indeed, because we are not amateurs of good poetry; but because we have had so much prose on hand; and because reformation is not a work of poetry, but of prose. Still we have been always resolving to give a little more poetry by way of relief.

Like some of our contemporaries, we admire the rising sun more than the setting sun. We prefer original to selected, and new poets to old ones: provided only, the new are as good as the old, and especially should they be better than the old.

This is an age of *rhymesters* rather than of *poets*. We have among many *wooers* of the Muses, but few of their *favorites*. Now and then we discover an aspirant for their patronage, on whom they seem to cast a benignant, if not a propitious eye. Amongst those on whom they look with a partial regard, we are glad to see is our young friend Baxter, a graduate of Bethany College. He gave us some indications of that order of genius while a student, and one specimen in the form of an epic on *Woman*, on commencement day, 1845. It was an admirable subject, and so admirably handled as to obtain the smiles and the approvals of the living representatives of that very respectable portion of humanity that were present on the occasion. We have seen many very respectable Odes in print over his signature, and intend occasionally to fill a corner with one of them, especially because their tendency is always moral and religious. We cut the following from a late paper, not because it is one of his best, but because it was the only one that we could lay our hand upon at this time. A. C.

MINISTERING ANGELS.

Angels minister'd to Jesus,
When the subtle tempter fled
From the mountain of temptation;
When his darts had vainly sped.
Down to earth they fly from heaven;
See! what crowds are gather'd round,
And the scene of his fierce trial,
Now becometh hallowed ground.

Angels minister'd to Jesus,
In the garden, when he lay
Praying unto God his Father,
That the cup might pass away;
He was strengthen'd there to drink it
For our fallen guilty race;
And his followers' purest feelings
Linger round that sacred place.

Angels minister'd to Jesus
On the morn he left the tomb,
When the dawn of day eternal
Burst upon its cheerless gloom;
Down they struck the fearful soldiers,
Roll'd the massive stone away,
And behold in death's dominions
Life now holds its sovereign sway.

Angels minister'd to Jesus,
When he took his upward flight
From the world he came to ransom,
To the glorious realms of light;
See! they form his willing escort,
As his chariot mounts the sky,
And the golden gates of glory
At their challenge open fly.

They will minister to Jesus,
When the skies are backward roll'd,
And revealed high in heaven,
All the world their Judge behold.
They will gather all his children
To their dear Redeemer's side,
Free from earth and all its sorrows,
With him ever to abide.

W. Baxter.

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THE DEAD SOMETIMES SPEAK TO THE LIVING.

Our kind readers will excuse the intermission in our labors, which for the last month we have taken, and forgive me if, while borne down by the heaviest of all earthly afflictions, I have not been able to do my duty. The hand of the Lord has indeed been heavy upon me, and death has despoiled me of "a husband's crown." 'Twere useless to tell others, what she was to me, or in this paragraph, to linger over the loved worth, that to me seemed perfection. Yet I could wish that all, who, like she was, may be wife or mother, could know her life, that they might imitate her example. But she is gone, I know to a better friend than I was, and though I cannot but have my feelings, I have learned to say, "Shall we receive good from the hand of the Lord, and shall we not receive evil also!"

This is a valuable lesson, and right dearly have I learned it. Little did I think how much I needed it. We fancy ourselves too often ready to submit to the will of our God, when we are not. 'Tis only when the strongest ties of the soul are rent and the heart is left bleeding and desolate,—too much torn to feel the promises of hope, or too much diserted to have them,—when in an unexpected moment, we are made to halt upon the unguarded castle of the mind, and feel its foundations tremble, that we can realize what it is to bend *our* will to *His*, and merge, in the calm resignation of contented faith, the more turbulent passions of aspiring hope. It is the lot of all perhaps at some period in life, to experience this trial, and to me that period is past. The strongest hopes of my life have been swept from me—and if in the first experience of the bitter privation the feeling of regret got the better of my sense of duty, I trust it is so no more. She is gone, and with her the fond hopes that were bound up in her life; but as a guardian angel we still may commune with her, and love her, rejoice that her doom is over, and be happy in the faith, that her pure spirit is in a more congenial sphere, and her exalted mind relieved from the clayey harrassments, and let loose to expatiate in fields more commensurate with its powers of enjoyment.

We have long since learned to condemn the extravagant eulogies heaped upon the dead, and will not therefore trust ourselves to speak of one, to whose faults, if she had any, we were always so blind, and whose virtues, if we would, we could not find adequate words to praise. Still if Paul could array before the Hebrews the bright retinue of those who all died in the faith, and recall their example for the imitation of the living, it could not be otherwise than useful

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for those she has left behind her, professing the same hope which animated her even when "the dew of the grave was damp on her brow," to tell them some of the triumphs of her faith—and show them how the lessons of a father and a mother, given from the good text-book of God, taught her both to feel and to act as well in life as in death. But this again is no privilege for me. I should be too partial a witness, and the really too feeble power of any language I could command, would seem the natural but strained and extravagant effort of a bereaved heart. In the memory of her friends, then, numerous, and dear as ever cherished affection, let her virtues live. In Jesus she hid all her fears and covered all her unworthiness before God, and from him shall she receive the reward of her untrembling faith. W. K. P.

THE HEAD OF THE CHURCH IS DEAD.

I do not mean the head of Christ's church, because he lives forever, but I do mean the head of the church of Rome, and here is the proof of it.

"ADVICES FROM MILAN TO THE 6TH ULT.

It is stated that the king of Naples, who is noted for enlightened liberality in commercial matters, is about to declare Naples and Palermo free ports. Negotiations have been entered into with France for a reduction of duties on French wines and articles of Paris.

The Pope departed this life on the 1st instant. His Holiness had been indisposed during the last week of May, but on the 28th or 29th of that month he was deemed by his physicians perfectly recovered. His death was sudden, and may possibly give rise to rumors such as followed the decease, similarly, of several of his predecessors. In ordinary times, the demise of a Pope would not occasion any sensation in the political world, but such is not the case in the present instance. Pope Gregory XVI. was a good, kind, benevolent man, sincere in his religious principles, and more tolerant than most others who had held the keys of St. Peter. He was fully aware of a coming crisis in his States; he foresaw, and would by concession have obviated the overwhelming storm, that cannot otherwise be prevented bursting upon Rome at least; but he was overborne by the cardinals, who, to the repeated intreaties of France and Austria, and it is said England, refused concurrence in the slightest amelioration of the civil and political condition of the subjects of the Holy See.—The member of the Sacred College most likely to succeed Pope Gregory XVI. is the Cardinal Franzoni, Prefect of the congregation of the Propaganda. He is, however, considered friendly towards the Jesuits, and will be, of course, fiercely opposed by France—a power which through its wily and talented representatives at the Roman Court, is alleged to be playing a game in Italy upon which the other governments of Europe, Great Britain included, would do

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well to keep an eye. Cardinal Franzoni was born at Genoa, on the 10th of December, 1775, and is, of course, in the 71st year of his age. Cardinal Acton might not improbably be selected, and would in that case be only the second Englishman that has held the Papal dignity.

Great agitation continues to prevail in different parts of this country, especially in the Papal States, and it is to be feared that outbreaks will take place.

The German papers announce that the Emperors of Russia and Austria, and the King of Persia, are to meet at Vienna in September next."

THE AM. AND FOR. BIBLE SOCIETY.

We have received the Ninth Annual Report of the above Society. In addition to the usual reports, &c., it is rendered interesting by the insertion of the Annual Sermon, by Rev. Baron Stow, and Anniversary Addresses, by brethren Towner, Hotchkiss, Kincaid, Judson and Sharpe. The Sermon, which, by the way, is rather a speech, is founded on two scriptural expressions—"The field is the world," and "the seed is the word of God." It is in many passages eloquent and effective, and bating one or two expressions a little too fine and artificial for western ears, (such as speaking of the Bible as "A Drummond Light upon the hills of Holiness"! what an idea!!) we have perused, as well as listened to it with pleasure. The Anniversary Addresses will be read with interest and advantage. That of brother Hotchkiss struck us in its delivery as peculiarly happy and forcible. The Report proper exhibits an encouraging state of the Society. The receipts for the present year are only a little less than those of last year, which was remarkable for an increase of $11,147 over its predecessor. There have been issued from the depository within the year, 35,727 Bibles and Testaments, and amount of foreign appropriations for the year is $12,250.

Chirstian Herald.

ELDER ORRIN ABBOT,

OF AKRON, ERIE COUNTY, NEW YORK.

A COMMUNICATION from Elder Abbot, of the Methodist Society, I believe, on the subject of circumcision, was received here some time last year for publication. It was ingenious, and somewhat novel. We laid it off for publication at a convenient season; but now that the season has come, the communication is missing and cannot be found. How it disappeared we know not. Will, then, our friend Abbot send it, or one of the same import, remembering that every essay and every response was to be shorter than its predecessor, (a good order in controversy,) until it might terminate in a *Yes* and *No*. The first communication would make a page, and the response another, the second communication and response still less, and so on to zero. Such, I think, was the proposition. When received it shall be forthwith attended to. A. C.

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WAR AND SLAVERY.

QUERIES on the subject of War as a Christian duty, continue to come into our office. One of our Journals proposes to review my views on war—while most of my readers seem not to know what they are!! Some men have extraordinary perspicacity, or desire their brethren to think that they have; while others are so intractable as to be almost incapable of illumination, or desire to appear so. My views of *war* and of *American slavery*, with my views of a Christian's duty in respect of both, have long since been suggested, and in some degree exemplified; and yet I find but a few seem to understand them. To justify American slavery and to discuss the relation of master and slave, and Christian duties in these relations; to speak of war as justifiable under certain circumstances, and to speak of Christians volunteering to fight and kill, or to serve in the capacity of soldiers for their king, their political party, or their country, *right or wrong*, are very different subjects. That a Christian may be a master and hold slaves in any State of the Union, I have already shown, and no man has yet presumed to meet me on that view of the subject. But several persons have been somewhat offended with me because I would not open my pages to an interminable war upon an issue which I never made, and which they desire me to make with them. They desire to show that American slavery is not scriptural. AND WHO SAYS THAT IT IS! I never did. They are able polemics when they have no opponent. But I cannot make them understand that a Christian man may hold slaves in any State in the Union, where the laws authorize it, and yet neither approve nor practise American slavery according to the statute book. I should despair of making them understand me on any other question connected with the subject.

Others are just as indocile on the subject of war. If I show that aggressive war was justifiable in former times and in certain circumstances, they suppose that we must approve of Christian men waging war as Christians, or of Christian men serving their country or their party in the capacity of soldiers, &c. &c. But I must not anticipate myself on this subject. Courteous reader, have patience with me and I will pay thee all. A. C.

DR. A. JUDSON.

ADONIRAM JUDSON was born at Malden, Mass., 9th August, 1788. Graduated at Brown University, 1807, and at Andover Theological Seminary, 1810. Visited England with reference to Missionary engagements, early in 1811, and in September of that year was accepted as a missionary, by the American Board of Commissioners for Foreign Missions, which had been called into existence by an appeal written by himself, and signed by him and three other young men, one year before. Married to Miss Ann Hasseltine, of Bradford, Mass., 5th February, 1812. Ordained at Salem, Mass., the following day, and thence sailed for Calcutta on the 19th of that month. Arrived 18th June.

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Mr. and Mrs. Judson were baptized on a profession of their faith in Calcutta, September, 1812. Sailed for the Isle of France in December. Thence, via Madrass, they reached Rangoon in July, 1813. The first baptism in the Burman empire was by the hands of Dr. Judson, 27th June, 1819. In the years 1825–'25–'6, a grievous imprisonment of near twenty months was experienced by him. Sometimes for months together he wore five pairs of fetters at a time. The 24th of October, 1846, Mrs. Ann H. Judson died, at Amherst, in British Burmah.

The printing of the first New Testament in Burmese was completed in 1832. The translation of the *entire Bible* in Burmese was completed by Dr. Judson on the 31st January, 1834.

In April of the same year, he was married to Mrs. Sarah Hall Boardman, at Tavoy. She died on her way to America, at St. Helena, and was buried there, September, 1845. Mr. Judson, with three motherless children, arrived at Boston in October, having been absent from his native land more than one-third of a century, and witnessed as well as participated in the most glorious achievement of modern missions. *Baptist Memorial.*

Dr. Judson with his wife, (late Miss Emily Chubbuck,) and two or three other missionaries, with their families, sailed a short time since for India, the theatre of their future operations.

LETTERS OF COMMENDATION.

We hear many communications on the importance of all travelling preachers carrying with them from persons or churches of notoriety, letters of commendation. The following we have taken down from our file as a specimen of many such. This was received at the close of last year, and has been reserved for a suitable occasion:

Knoxville, Dec. 13th, 1845.

Brother Campbell:—I visited the brethren in Bledsoe in August last. Brother Hooker and myself taught them the truth as faithfully as we were able: the result of our labors was, nineteen obeyed the gospel, most of them the most intelligent and influential persons in the neighborhood. We left the brethren and sisters rejoicing in the liberty of the gospel. And I understand since that time they have met regularly the first day of the week to keep the ordinances.—They have no one among them that is called a preacher, but they have brethren able to teach and rule well. Indeed there are choice spirits there. But I know of no congregation that has passed through such fiery trials and survived them as this band of persecuted disciples. The recent accessions will greatly strengthen their hearts and hands, and I know of no reason why we may not consider the cause of truth firmly established in Bledsoe.

Brethren at a distance may think we make but slow progress in bringing our fellow-citizens to the knowledge of the truth. But if they knew how we have been laboring against wind and tide, and more especially how our cause has been wounded by professed friends,

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under the name of preachers, they would rather wonder why there is a vestige of primitive Christianity remaining amongst us. When will the brethren learn to let no one pass as a proclaimer of the gospel, who has not the recommendation of the brethren who have the means of knowing his *character* and qualifications. I am resolved never to encourage or countenance any one (who calls himself a brother) as a proclaimer of the gospel, who is not recommended as such by the brethren who know him.

Our brethren here, in many instances, I fear, have been too eager to get young men of *talent*, and have overlooked character. Talent is necessary in a preacher of the gospel; but the most commanding talents will not qualify a man to be a successful and useful minister, if piety is wanting. I hope you will keep this subject before the minds of your readers, until we shall be rid of irresponsible preachers, and all such as estimate their success by the praises they are able to extort by their witty sayings, and the perfect ease with which they castigate the sects. I know the cause for which we plead is the cause of God, and no man is a suitable pleader of it, who does not in *gravity* and godly sincerity present it to his fellow-men.—May the Lord bless the brethren, and may the lamp of inspiration be our guide in all things.

Yours in hope of immortality,
WM. D. CARNES.

WITNESS OF TRUTH.

THE above is the title of a monthly, of 21 octavo pages, one dollar per annum, conducted by *David Oliphant*, for some time a student of Bethany College, and published at Picton, Canada West. Eight numbers are now issued. It is written in a strong and vigorous style, contends earnestly for original Christianity, and is filled with original essays of an interesting and edifying character, and may be regarded as full of promise. The brethren in Canada need something of this sort in that quarter, and I think they have been fortunate in finding so efficient and prudent an assistant in our truly excellent and indefatigable brother Oliphant. May the Lord smile upon his efforts to do good!

A. C.

NEWS FROM THE CHURCHES.

Boon county, Missouri, July 1, 1846.

Yesterday I returned home from a few weeks campaign in the upper counties of Missouri. On the 4th ult. I left home, accompanied by my daughter Mary, and two other friends, and on the morning of the first Lord's day in June was in Lexington, Lexington county, *where* and *when* the brethren were holding their annual meeting. Elders F. R. Palmer, Johnson, T. N. Gaines, J. Creath, jr., and myself, of the teaching brethren, were present. The meeting was continued untill Wednesday. Ten were added to the congregation. Wednesday and Thursday I spoke twice each day in Richmond, Ray county. The congregations and interests increased, but no accessions.

Friday I went to Liberty, in Clay county. Our meeting commenced that night, and continued for a week, with a day's intermission. Here I had the pleasure to meet with brothers Wm. Morton and Newton Payne, from Kentucky. They had been the week previous holding a meeting at Mount

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Gilead, some nine miles north of Liberty, in brother A. F. H. Payne's neighborhood, where they had gained seventeen additions. They labored with great ability and acceptance for several days in Liberty.

On Wednesday, the 17th of June, my daughter and I visited Fort Leavenworth. It is a beautiful and delightful place, but was all life and military commotion. The regiments of Missouri volunteers were mostly there rapidly assembling for the intended expedition against Santa Fe, under Col. Kearney. Our friend Col. Donaphen, of Liberty, was chosen Colonel of the regiment the day after I left the fort almost by acclamation. After enjoying the hospitality of my friend, the Rev. Leander Ker, (U. S. Chaplain at the garrison,) and his amiable lady, I returned to Platte City, and addressed a fine audience at candle-light.

Thursday, the 18th, I spoke to a good congregation at Parry, and at night in Liberty again. I gave my last address there the following morning, when four made the good confession, and several others appeared almost persuaded to be Christians. This made sixteen in all that was obtained during our meeting in Liberty.

That evening I crossed the river and was in Independence by dark. Saturday morning I commenced operations in that place, assisted by my old brother and fellow-laborer in Kentucky, Elder F. R. Palmer. I continued there until the Wednesday after the third Lord's day. Seven accessions to the good cause were obtained. I left the brethren that evening rejoicing in the Lord. The next Saturday and Lord's day, (the fourth in June,) I was with the brethren in Dover, La Fayette county. One was added, and nine others were obtained at that place a few days before by brothers J. Creath and T. N. Gaines. Monday morning I left for home, and arrived *here* yesterday, finding my family enjoying good health: the good Lord having preserved us all during my long and laborious tour. Considering the great military excitement that prevailed at every place we were at, the truth evidently achieved much. The public ear is greatly open to the proclamation of the gospel of Christ; and all that is wanting in our State to have the truth in the ascendant, is a few more efficient laborers. Oh! that *all* would unite their energies in this glorious cause, so worthy of all acceptation.

The Lord's day before I left home for Upper Missouri, I was in Huntsville with brother Allen Wright: there was one lawyer confessed the Lord. I have much more to say, but I know that *room* is precious in the Harbinger: I will therefore conclude by subscribing myself your brother in the good hope,

T. M. ALLEN.

Boon county, Missouri, July 7, 1846.

Yesterday brother J. Creath, jr., closed a three days meeting with us in Columbia. We had six additions. T. M. ALLEN.

The following communication is from brother Graham, one of the Students of Bethany College, who is spending the vacation in the good work of evangelizing:—

Belle Air, Ohio, July 15th, 1846.

Dear brother Campbell—In much haste I drop you a few lines before my departure down the river, that you may rejoice with me in the acquisition of twelve noble volunteers for the service of our Lord and Master. Shortly after my arrival here I commenced holding meetings for the purpose of bringing into the fold those whom the church has been instructing in the first principles of the gospel. The result has been glorious: some of the most worthy and influential citizens of this place have obeyed the Lord: and the only thing we regret is, that our appointments elsewhere prevent us from continuing our meeting, as there is a fine prospect that many more will soon become obedient to the faith. R. GRAHAM.

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Charleston, South Carolina, April 10, 1846.

Dear Sir—The Rev. Mr. Fuller, of Bufort, S. C., and some other gentlemen of the same faith and order, have been holding a protracted meeting in this city for a series of days in succession, and have immersed a large number of those who profess to believe in Christ.

I attended one of his meetings last evening, and about thirty were baptized. The meeting was held in the Second Baptist Church in this place. The congregation was very large, and I learned that the gentleman had been called upon by some of his audience to give a definition of his confession of faith, when he remarked as follows: "We believe the Bible, the whole Bible, and nothing but the Bible, and all Baptists believe that, and have no other Confession of faith. The Baptist church has no other confession of faith but the Bible, and nothing but the Bible," he repeated with emphasis, and added, "Sectarianism will soon be known no more among us—all will be called Christians." These are the great doctrines I have heard you teach so fully and clearly. Though a Methodist myself, I cannot forbear these remarks, knowing you will be pleased to hear the views you have labored so hard to impress on the minds of the learned propagated among us, though it be by a Baptist Divine. All the friends about Erwinton, S. C., are well, or were so about ten days ago, and I believe faith gains ground.

J. B. POWELL.

N. B. Permit me to add, that we have had, and there is still going on, a great revival among all the churches in this city, for the last three or four weeks. Many hundreds have been added to the various churches; mostly to the Baptists, in consequence of the popularity of the learned Dr. Fuller:

J. B. P.

New Orleans, March 27, 1846.

We have a small congregation in this city, which was brought into existence in *this city* last November. We number now some forty odd, and are getting along in peace and harmony, in unity and love. Each one seems to feel an interest in the welfare of the others. We are not organized in gospel order, but come as near to it as our materials will allow. For the want of persons qualified to fill the office of Bishop, we have selected for the time being two of our number, whose business it is to officiate alternately in conducting our meetings; so that there may be no confusion, and that every thing may be done decently and in order. We have no Evangelist, nor able to sustain one. Our times of worship are as follows:—We meet at 11 o clock A. M, and 3 P. M., and again at candle-light; also, on Thursday evening.

A. A. JONES.

Bethany, Va., July, 1846.

We had the pleasure of a call at Bethany from our much esteemed and truly estimable, our much beloved and truly amiable brother John T. Johnson, on his way from the East homeward. He had an appointment in Wellsburg, and a good hearing of the citizens. His stay was short; but one made the good confession. We much regretted his inability to continue longer with us. The students having for the most part returned home, he had no great inducement to speak at this place. Many being favorably disposed to hear him, having just before the close of the session, had the pleasure of baptizing six students, young men of much promise. The great secret of brother Johnson's great success, is his evident sincerity, honesty, and great earnestness—gifts of transcendant value, superadded to good sense and a clear perception of the gospel facts, arguments, precepts, and promises, and a plain, clear, and emphatic expression of them in a familiar and intelligible style.

A. C.

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STATE MEETING.

The churches of Jesus Christ will commence a State Meeting in Lexington, La Fayette county, Missouri, on *Friday before the third Lord's day in October next.* It is expected that all the congregations will report to that meeting, and that the teaching brethren will be in attendance. Preachers from other States are invited to attend.

T. M. A.
S. S. C.

ANNUAL MEETING.

The churches of Jesus Christ, in the counties of Callaway, Boon, Howard, Randolph, Monroe, and Audrain, will hold an annual meeting at Richland, Howard county, Missouri, commencingon *Friday before the 2d Lord's day in October next.* Brethren, let us have reports from all the churches, that they may be taken from this meeting up to the State meeting at Lexington the Lord's day following.

COMMITTEE.

Richland is near Glasgow, on the Missouri river. It will be very convenient for preachers and brethren in travelling up the Missouri to the State Meeting, to attend the Annual Meeting, and go from thence to Lexington. Will our brethren bear this in mind?

ANNUAL MEETING.

The Annual Meeting of the Christian churches in Upper Missouri will commence (for the north side of the river) *on the Friday before the first Lord's day in October next,* at Mount Gilead, Clay county, where it is hoped and earnestly desired that the brethren generally, and preaching brethren particularly, will attend.

July, 1846.

OBITUARY.

Hookerton, N. C., December 17, 1846.

Died, on the 17th November, 1845, after a short but severe illness, in the 44th year of her age, sister THERESA DUNN, consort of Elder J. P. Dunn, of Lenoir county, N. C. For more than seventeen years she had been a devoted disciple of the Great Teacher, and earnestly contended for the faith and practice of the early Christians as divinely recorded in the New Testament She appeared to have been apprized of her approaching dissolution for several weeks before it took place, and frequently expressed her confidence in the Saviour of sinners, and her willingness to go when called to do so.

R. B.

Terre Haute, Ind., May 31, 1846.

It devolves upon me (at the request of the surviving family and solicitation of his friends, as well as in consonance with my own feelings,) to communicate to you the painful intelligence of the decease of our highly esteemed, talented, and much respected brother A. P. LAW, which occurred on Monday evening the 18th instant, at 8 o'clock.

He died of pulmonary consumption, of which he had been affected for some two years past. He suffered much during his affliction, sought most of the remedies usually employed at the hands of the most skillful physician, visited the South, New Orleans the past winter; but finally had to yield to the relentless hand of death.

He was born in Virginia, March 7th, 1804. At the age of 28 years he emigrated to the Wabash Valley. For eleven years past he has been a devoted disciple of Christ, and an able preacher of the Christian religion; beloved by all who knew him, and most by those who knew him best. His death was truly triumphant—the death of a Christian; retaining the use and

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exercise of his mental faculties to the last; exhorting his family and friends to seek the Lord and to make their election sure.

He was an affectionate husband, fond father, and kind friend, generous even to a fault; and in his social relations and intercourse with society maintained a high standing for intelligence and amiability of character.

He has left an affectionate wife and one son to lament their irreparable loss. J. C.

Departed this life, at his residence in Jefferson county, near Madison, Ia., on the 12th day of May, 1846, Mrs. MARY BRANHAM, a pious and zealous Christian, who in her last illness exhibited the fortitude which nothing but the strongest confidence in the promises of God can inspire. She, indeed, enjoyed the full assurance of hope, with the promise, "Blessed are the dead that die in the Lord!" Oh! that all could enjoy such a triumph of hope in the last hours of life!

Fell asleep in the arms of the Lord, at the residence of her brother David C. Branham, near Madison, Ia., on the 14th day of May, 1846, Mrs. ELIZABETH BRANHAM, (consort of George W. Branham, of Bartholomew county, Ia.,) aged 24 years, leaving a family of four small children, whom she committed to the care of the Lord, relying in God's promise never to leave them or utterly forsake them. No one ever knew her but to love her, and those who beheld her during her last illness were impressed with the joy that pervaded her whole soul when contemplating the happiness that God had in reservation for the faithful: the true joy and happiness that a Christian experiences in the hour of death, is worth more than all this world can bestow, and compensates us for the trials we are called to endure in defence of the cause of Christ. May God in his mercy bring me to a like happy end!

G. W. B.

Coburg, Canada West, June 30, 1846.

I am sorry to inform you that my father, CHARLES POMEROY, Sen., died on the 22d instant, of apoplexy, after three days illness, aged 65 years. When seized he said to his physician and friends, 'if there could be any thing done, to do it; if not, he was resigned.' Those were his last words. After this, when utterance failed him, he sung a hymn: the words could not be understood, but the tune was quite familiar to those around him. This was about half an hour after he was taken ill. For a day and a half he appeared quite sensible, although he could not hear or speak. The remaining time he lived he appeared quite unconscious of what was passing around him and drew his last breath without the least pain. For a year past he had enjoyed very good health, during which time the exercises of the Lord's house were his principal enjoyment. Those he attended constantly, and engaged in them with great fervor and delight. He was a professor of Christianity for thirty years. R. P.

Georgtown, Kentucky, July 21, 1846.

Beloved brother Campbell—I reached home on Thursday last in safety, and found my family in good health. Praised be the name of the Lord for his goodness! I was greatly shocked, however, when I reached Lexington, to hear of the death of my beloved brother JOEL JOHNSON, who became obedient to the faith the day on which I started on the Bible alone at the Great Crossings, my birth-place. He was calm, firm, resigned, and triumphant in death. He was greatly beloved, and his death was deeply deplored. He has gone, as I trust, to reap the reward of the righteous.

In publishing the account of my meetings and success in Virginia, my letter has been misunderstood. The success at Richmond was forty-two; at Hanover, sixteen; at York Town, twenty-eight or thirty; at Caroline, twenty-six, &c. &c.—making (including all the meetings) one hundred and forty-eight. I hope you will have the mistake corrected in the next Harbinger.

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I hope to be able to visit Bethany during the fall and spend ten days with you. We have one of the best houses in Kentucky, and the brethren would be greatly delighted to hear you when you can find leisure to visit Kentucky.

Yours truly, J. T. JOHNSON.

We have recently heard of the death of sister CAROLINE JONES, consort of Dr. *Samuel R. Jones*, now of Utica, Mississippi, a truly amiable and excellent sister. While residing in Virginia, she was a very exemplary member of the church at West Liberty, and died as she lived, rejoicing in the hope of immortality.

Also, on the 21st instant, triumphantly departed this life, at her grandfather's, Thomas Grimes, Esq., Brooke county, Va., sister MARY-ANN M'CASLAND, a member of the church at Wellsburg The last end of this sister was more to be envied than the commencement of the reign of the greatest prince of the age. A. C.

ENGLISH SOVEREIGNS IN THE ORDER OF THEIR SUCCESSION.

First, William, the Norman; then William, his son,
Henry, Stephen, and Henry; then Richard and John;
Next, Henry the third; Edwards, one, two, and three;
And again after Richard, three Henrys we see,
Two Edwards, third Richard, if rightly I guess;
Two Henrys, sixth Edward, Queen Mary, Queen Bess:
Then Jamie the Scotchman, then Charles whom they slew,
Yet receiv'd, after Cromwell, another Charles too;
Next, James the second ascended the throne,
Then good William and Mary together come on,
Till Anne, Georges four, fourth William all past,
God sent us Victoria. May she long be the last!

English paper.

DECISION OF CONTROVERSIES.

Be it known to all men to whom these presents may come, that I am compelled to declare my purpose to have nothing to do in the settlement of any controversy or difficulty amongst brethren or churches. I have sometimes given *advice;* but when that advice fails, I have no more to do in such matters. Many complaints are here, and some new ones are coming; but I will be no judge of any such matters. A. C.

ARREARS.

Despite of all our efforts, we are yet in great arrears with our correspondents. We cannot answer one of a score of their letters. Indeed, our correspondence is so extensive as to require all the working hours of an industrious man to attend to it as we would wish to have it done. Our Clerks have to do the most of it. I have large files reserved for my own answer; but, alas! the pile weekly increases rather than diminishes! My editorial labors have been continued beyond my expectations this year owing to the domestic afflictions of brother Pendleton. We hope for better times; but it seems to be sometimes hoping against hope. Our correspondents will not attribute to us neglect. We are not culpable, except it be that we cannot create more working days in our weeks than our brethren and correspondents have in theirs. A. C.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. III. BETHANY, *SEPTEMBER*, 1846. No. IX.

TRACTS FOR THE PEOPLE.—*No. X.*

BAPTISM—No. III.

NOTHING appears more evident than that John the Baptist and Jesus Christ meant some one SPECIFIC action, and that they both meant one and the same specific action. If John immersed, Jesus immersed. If the former sprinkled water upon the subject, so did the latter. One did not SPRINKLE water upon persons, and the other DIP persons in water. These are actions neither generically nor specifically the same.

We have in language specific terms as we have in society specific actions. "Travelling" is a generic term, because there are several species of travelling. We travel by walking, by riding, by sailing, &c. Walking, riding, sailing, are different species or kinds of travelling. When a man travels, he does not always ride; but when he rides, he always travels. Now as riding does not mean walking, nor sailing riding, sprinkling does not mean pouring, nor pouring dipping. These are specific terms, and always when representing an action they represent the same action. Hence the law that SPECIFIC WORDS HAVE ONLY ONE PROPER MEANING. It is impossible that a word that signifies to DIP can ever signify to SPRINKLE: because if it did, these two actions must be specifically the same; and then every thing that is dipped would be sprinkled, and every thing sprinkled dipped. So evident to all men it is that DIP and SPRINKLE are specific terms, and therefore have but one meaning, if A swore that he saw B DIP C in water at a certain time, and it afterwards should appear in evidence, clear and satisfactory, that he only SPRINKLED water upon him, then would A be found guilty of perjury.

In harmony with this fact, it is peculiarly remarkable that until the present century some one or two persons made dictionaries to support current practices in religion—never before since the Christian era was there extant one Greek dictionary in the world that

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in any case did translate BAPTOO or BAPTIZOO by either the words SPRINKLE or POUR; nor is there one extant, ancient or modern, that ever did translate RAINOO or RHANTIZOO by DIP or POUR; nor is there one in the world, that has reached my eyes, that ever did translate CHEOO by SPRINKLE or DIP. Hence CHEOO, like its English representative POUR; and RAINOO, like its English representative SPRINKLE; and BAPTIZOO, like its English representative IMMERSE or DIP, are three specific words which have but one meaning; and in no living language, known to me, either are, or can be, substituted the one for the other. This fact, so convincing and satisfactory, I have in my public discussions on this subject invited every opponent to challenge and disprove; but no one has presumed to do it. Indeed, it cannot be disproved.

Now if the Christian Lawgiver had intended no specification, no proper, distinct, and formal act of observance, the Greek language afforded him generic and indefinite words in abundance, by which he could have expressed that action without the possibility of any ambiguity. Had he required some indefinite mode of WASHING, CLEANSING, or PURIFYING a person, he had the Greek verbs LOUOO, KATHARIZOO, AGNIZOO, at command. But he did not select a generic term of any class when instituting a specific duty, a positive act of obedience.

Circumcision was a specific duty: so is baptism. Both are set forth by the most clearly specific terms. There was no substitute for the former: there is none for the latter. Hence it seems to follow that they who do not observe the specific duty have no conscience, and take no interest in any form. Some, indeed, contend that Jesus Christ commanded persons in the initiating act neither to be dipped, nor sprinkled, nor poured, but simply to be washed; and that, with them, is the only proper meaning of the Greek BAPTIZOO. But do *they wash* any person in that ordinance! No, indeed, unless to bedew or touch with a wet finger an eyebrow or a forehead mean a personal washing.

They who affirm that baptism means washing, never wash the subjects of baptism. But they say it is a *spiritual* washing! And can water on the hands or fingers of any man perform a SPIRITUAL ablution, or is the wetting of a face spiritual washing! Do they apply water in anyway to indicate a washing, a cleansing, or purification! Of what is the bedewing of the face a sign! What does the wetting of the forehead indicate! A personal cleansing! Who can see it! There is, then, nothing of any significance in the act, and consequently there is little value put upon it by those most loud and long

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in its praise. Until then, some one more learned than all the Greek Lexicons extant before the present century, arises amongst us; or until some one presumes that there are no specifications at all, and no word in any language that either can, or does, represent a specific action; or some new critic assumes and proves that a word indicating one specific action can possibly indicate another, I shall assume to myself that the matter is now at last philologically settled with every truly learned man in Christendom, and that he that has never been immersed has never been immersed; or, what is the same thing in two languages, that he that has not been immersed has never been baptized.

Still we have yet one other unanswerable philological argument—one that by the boldest and most presumptuous negative debatants of modern times* was passed without a single attempt to deny or to impair. It is this:—The particles and prepositions annexed to principal words indicative of any act, define and limit them to one meaning. For example:—He went INTO the house, and he went UPON the house, are very different assertions. The difference between INTO and UPON in some criminal cases would have hung a man under the English code not a century since. B, at an unusual hour, walked UPON the house with impunity; but in walking INTO the house at the same hour, he became guilty of a capital offence. The preposition in connexion with a verb of action fixes the sense of the verb. Hence we find certain prepositions always connected with certain words, because the meaning of the words requires them. Thus, for example, we immerse IN and not UPON water—we immerse IN and not WITH water—we sprinkle water UPON a man and not IN or WITH a man. There is not a case in the Bible in which EPI (*upon*) follows BAITIZE or BAPTISM; nor is there a case in which IN follows SPRINKLE. The object of the action of sprinkling always has *on* or *upon* before it, while the object of the action of immersing or baptizing never has any preposition before it. The reason is;—in baptism a solid or entire person or thing is the *subject;* while in sprinkling a liquid substance is the *subject*, and a person or thing the *object*. The subject of Christian immersion is a *person;* while the subject of sprinkling is not a person, but a *fluid*.

This is a short method of settling the controversy about "the *subject* of baptism." If, as many say, baptism is sprinkling, then *water*, and not a *person*, is the subject of it. Water we can sprinkle, but a person we cannot sprinkle. We may, indeed, sprinkle water, dust, or ashes *upon* a person, but never can sprinkle *him*. The

* *Doctor* Rice, of "the Campbell and Rice Debate."

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subject of the operation of sprinkling is, therefore, a liquid; while the subject of immersion is a person or thing.

I am sorry to see the loose and illogical manner in which even many learned men handle this subject. They sometimes assume, and they sometimes concede, too much. The *subject* of immersion is but the *object* of sprinkling. Why, then, have the Baptists so long cherished the delusion! Why have we not torn off the disguise, and shown by all the laws of language,—Hebrew, Greek, Latin, and English,—that if sprinkling be baptism, water is the *subject*, and a person the *object?* The thing sprinkled must be susceptible of an easy partition into particles, while that which is immersed must be solid, or compact, or indivisible. I assume that the Bible speaks sense, and not nonsense; therefore, it makes blood, oil, water, and ashes the subjects of sprinkling,* and persons, and things having form and substance, the subjects of immersion.

But, as already intimated, prepositions serve further to define and limit the application of words. This is emphatically true as respects the words in controversy. The retinue in attendance upon BAPTIZOO, and the retinue waiting upon RANTIZOO, are as definite and as fixed as the principals themselves to whom they minister. BAPTIZOO is never ministered by EPI, nor is RANTIZOO ever attended by EN.—Indeed, the action intimated in baptism cannot be accomplished without IN, nor can that intimated in rantism or sprinkling, without UPON. If we must immerse IN and not UPON something, we must sprinkle UPON and not IN something. In translating these words, we must, therefore, take the principals with their attendants, and give to the one a significance that corresponds with the other.—We are insuperably bound to give to the preposition a meaning that corresponds with the principal. This common sense oracle settles the controversy. We shall exemplify this by taking RAINO and its compounds PERI RAINO and EPI together, and BAPTO and BAPTIZO, with EN and EIS, as they are found in common usage. I assert, then, that for some reason RAINO and EPI agree together; BAPTIZO and EN also agree together. But RAINO and EN, or BAPTIZO and EPI so perfectly disagree as never to be found construed in amity in any Greek author, sacred or profane.

* Some superficial thinkers will not hesitate to say that even common and sacred usage sanction the application of the verb *sprinkle* to indivisible subjects, such as "having your hearts sprinkled," having your garments sprinkled, &c. But this abbreviated form, as any one may learn who has not already learned it, is but a contraction of speech, very common in all subjects—such as *serve a process* for *serve him with*, &c., and is equivalent to the phrase *having blood sprinkled upon your hearts by faith, and your bodies washed in water*, &c.

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PERI-RAINO EPI TON KATHARRISTHENTA—sprinkle the blood upon him to be cleansed. Lev. xiv. 7; PERI-RANEI EPI TEEN OIKIAN—sprinkle upon the house. Lev. xiv. 5; RANEI EPI HILASTERION—he shall sprinkle it upon the mercy-seat. Lev. xvi. 14. This phrase occurs a second time in the same verse—PERI-RANEI EPI TON OIKON—he shall sprinkle it upon the house; EPI TA SKEUA; EPI TAS PSUCHAS upon the persons. The same idiom is here found three times in one verse, Num. xix. 18. again, in the 19th verse, PERI-RANEI EPI TON AKATHARTON—he shall sprinkle it upon the unclean; again, Ezc. xxxvi. 25, RAINA EPI HUMAS KATHARON HUDOOR—I will sprinkle upon you clean water. In construction, then, with the person upon whom water is sprinkled, the verb RAINO is followed by EPI; never by EN or EIS. A sprinkles water, blood, oil, dust or ashes UPON B; but never sprinkles B IN blood, oil, dust, &c.; whereas BAPTIZO, in such cases, is followed by EN or EIS; never by EPI. A immerses B not *upon*, or *with*, but *in* water. This is a most convincing fact that BAPTIZO, occurring eighty times in the New Testament, is never construed with EPI, nor RAINO with EN or EIS. BAPTIZO is frequently construed with EN and EIS, and RAINO with EPI; but they never interchange their particles. A shadow does not more naturally accompany an object standing in the sunshine, in this latitude, than does EPI accompany RAINO, and EN, BAPTIZO, in the cases described.

All this is equally true in the case of *cheo*, to pour. The object on which water or any thing is poured, is designated by *epi*, never by *en*. The thing poured or sprinkled always follows the verb to pour or sprinkle; the person is always preceded by upon. Neither of these facts ever occur in the case of *baptizo*. In that case the person always follows the verb; and the material in which the action is performed, is always preceded by *en*, expressed or understood.—Hence the uniform construction is, 'I immerse B *in* water;' in the other case the construction is, 'I pour or sprinkle water *upon* B.'—Not more clearly different are these two constructions in English than they are in Greek. Indeed, the object immersed is never governed by a preposition. The actions, then, in the original are just as distinct as the words *baptizo*, *cheo*, *raino*, and their respective constructions.

The congruity of things, therefore, calls for certain prepositions in construction with verbs of action, and these go very far to settle any thing doubtful in the acceptation of the principal word in any given passage. Now as *baptizo* has frequently both *en* and *eis* construed with the liquid or material used in the ordinance, and *raino* and *cheo*

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never, follows it not that these prepositions demonstrate a meaning in these words wholly incompatible with each other, so far as action is concerned?

It is as impossible either to pour or sprinkle a man *into* or *in* a river, as it is to immerse him upon it, or to immerse water upon him. It is, therefore, offering the grossest violence to all the laws of congruous construction to attempt to translate *baptoo* by sprinkle, pour, or purify; or *raino* and *cheo* by immerse, plunge, or overwhelm. The best lexicography, both of the principals and their usual retinue, of particles and circumstances, peremptorily forbids such liberties.

As before stated, this argument has never been responded to by any man known to me. I do not believe that any man, however gifted with genius or learning, can disprove it. It seems to me to amount to a philological and moral demonstration that immersion, and immersion only, is Christian baptism.

While discoursing upon the *letter* of baptism, it is proper to advert to the very well defined characters of style which obtain in different compositions. We have the historic, philosophic, preceptive, poetic, and oratorical, sometimes called the rhetorical style. Each of these has a free, diffuse, precise, adorned, or unadorned phraseology, according to the taste and talent of the writer. But in laws and ordinances, or in the preceptive style, by common consent, words and phrases, definite and exact are to be used. Hence the laws of interpretation by which statutes and ordinances, &c. are to be interpreted, command us to interpret according to the GRAMMATICAL, and not according to the RHETORICAL import of words and phrases. The natural and the proper, and not the figurative and rhetorical meanings of words must always, in such cases, be preferred. Such is the law of interpreting all positive institutions. This being a matter of some moment on this subject, we shall sustain it by authority.

1. But first what are positive institutions, given by our pedo-baptist friends are such as the following:

Dr. Doddridge.—"Those are called positive institutions or precepts, which are not founded upon any reasons known to those to whom they are given, or discoverable by them, but which are observed merely because some superior has commanded them." Lec. Definit. lxxi. p. 238.

Bishop Taylor.—"All institutions sacramental, and positive laws, depend not upon the nature of the things themselves, according to the extension or diminution of which our obedience might be measured; but they depend wholly on the will of the Lawgiver, and the will of the Supreme, being actually limited to this specification, this matter, this institution: whatsoever comes besides, it hath no foundation in the will of the Legislator, and therefore can have no warrant

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or authority. That it be obeyed or not obeyed, is all the question and all the variety. If it can be obeyed, it must; if it cannot, it must be let alone. . . . Whatsoever depends upon a divine law or institution, whatsoever God wills, whatsoever is appointed instrumental to the signification of a mystery, or to the collation of a grace or a power, he that does anything of his own head, either must be a despiser of God's will, or must suppose himself the author of a grace, or else to do nothing at all in what he does; because all his obedience and all the blessing of his obedience depend upon the will of God, which ought always to be obeyed when it can: and when it cannot, nothing can supply it, because the reason of it cannot be understood. . . . All positive precepts, that depend upon the mere will of the lawgiver, admit no degrees, nor suppletory and commutation; because in such laws we see nothing beyond the words of the law, and the first meaning, and the named instance: and therefore it is that *in individuo* which God points at; it is that in which he will make a trial of our obedience; it is that in which he will be perfectly obeyed, that he will not be disputed with or inquired of, WHY and HOW, but just according to the measures there set down; so, AND NO MORE AND NO LESS, AND NO OTHERWISE. For when the will of the lawgiver is ALL THE REASON, the first instance of the law is ALL THE MEASURE, and there can be no product but what is just set down.—No parity of reason can infer anything else; because there is no reason but the will of God, to which nothing can be equal, because his will can be but one." Ductor Dub. b. ii. chap. iii. § 14, 18.

Mr. Reeves.—"The distinction of obligations between moral and positive duties is to be understood with great caution. For though the goodness of the law be a great motive and inducement to obedience, yet the formal reason of obligation does not arise from the goodness of a law, but from the authority and will of the legislator. God commands a thing which was before indifferent; therefore that thing is as much a law as if it was never so good in its own nature: he forbade the eating of a tree in the midst of the garden, which without that prohibition had been indifferent. But Adam, and in him all his posterity, was condemned for the breach of a law purely positive. . . . When God therefore says, that he 'will have mercy and not sacrifice,' it is not to be understood as if God would have any of his laws broken; but, as our Saviour explains it, 'These ought ye to have done, and not leave the other undone.'" Apologies, vol. ii. p. 217, 218, edit. 1709.

Dr. Fiddes.—"The distinction between positive law and moral law is founded in this difference: the subject matter of positive law is something to which we are antecedently under no obligation, and which only obliges by virtue of its being enacted, and perhaps to a certain limited period. The subject matter of a moral law is, on the other hand, something antecedently, in the visible reason of it, obligatory on us, and the obligation thereof will always continue unchangeably the same. . . .By a positive command, I understand an EXPRESS declaration made by competent authority, whether concerning things to be done, or to be omitted." Theolog. Pract. b. i. chap. vi. p. 50; b. ii. part i. chap. i. p. 105.

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Dr. Owen.—"Positive institutions are the free effects of the will of God, depending originally and *solely* on revelation, and which therefore have been various and actually changed." Discourse concerning the Holy Spirit, b. i. chap. iii. § 3.

Bishop Butler.—"Moral precepts are precepts, the reasons of which we see; positive precepts are precepts, the reasons of which we do not see. Moral duties arise out of the nature of the case itself, prior to external command; positive duties do not arise out of the nature of the case, but from external command; nor would they ever be duties at all, were it not for such command, received from Him whose creatures and subjects we are." Analogy of Religion, part ii. chap. i.

Jonathan Edwards.—"Positive precepts are the greatest and most proper trial of obedience; because in them the mere authority and will of the legislator is the sole ground of the obligation, and nothing in the nature of the things themselves; and therefore they are the greatest trials of any person's respect to that authority and will." Sermons, p. 332.

Bishop Burnet.—"Sacraments are positive precepts, which to be measured ONLY by the institution, in which there is not room left for us to carry them any farther." Exposit. Thirty-nine Articles. Art. xxxvii. p. 279, edit. 5.

Dr. Sherlock.—"What is matter of instution depends upon the divine will and pleasure; and though all men will grant, that God and Christ have great reason for their institution, yet it is not the reason, but the authority which makes the institution. Though we do not understand the reasons of the institution, if we see the command, we must obey; and though we could fancy a great many reasons why there should be such an institution, if no such institution appears, we are free, and ought not to believe there is such an institution, because we think there are reasons to be assigned why it should be." Preserv. against Pop. title ix. p. 419. Booth, vol. i. 2—7.

2. But how are words in such cases to be understood and interpreted! We shall hear our Pedo-baptist friends:

Buddeus.—"It is necessary, doubtless, that he who desires to be understood when he writes or speaks, should intend to convey only ONE meaning; which, if we obtain, we have the true and genuine sense." Theolog. Dogmat. l. i. c. ii. § 24.

Chamier.—"There is but one genuine sense of a text." Panstrat. tom. i. l. xiv. c. x. § 18.

Dr. Owen.—"If it [the scripture] have not everywhere one proper determinate sense, it hath none at all." On Heb. iii. 15, vol. ii. p. 155.

Schelhornius.—"The true sense of scripture, is not every sense the words will bear." Bib. Bremens. class. vi. p. 468.

Werenfelsius.—"The true meaning of scripture is not every sense the words will bear, and perhaps may excite in the reader's mind; nor yet every sense that is true in itself, but that which was really intended by the holy writer." Opuscula, p. 372.

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Anonymous.—"Laws being directed to the unlearned, as well as the learned, ought to be construed in their MOST OBVIOUS meaning, and not explained away by subtle distinctions; and no law is to suffer a figurative interpretation, where the proper sense of the words is as commodious, and equally fitted to the subject of the statute."—Encyclopæd. Britan. vol. vi. article Law, p. 41.

Dr. Sherlock.—"When the words of the law are capable of different senses, and reason is for one sense, and the other sense against reason, there it is fit that a plain and necessary reason should expound the law. But when the law is not capable of such different senses, or there is no such reason as makes one sense absurd and the other necessary, the law must be expounded according to the MOST PLAIN and OBVIOUS signification of the words, though it should condemn that which we think there may be some reason for, or at least no reason against; for otherwise it is an easy matter to expound away all the laws of God." Preserv. against Pop. vol. ii. Appendix, p. 11.

Bishop Taylor.—"In all things where the precept is given in the proper style of laws, he that takes the FIRST sense is the likeliest to be well guided. . . . In the interpretation of the laws of Christ, the STRICT is to be followed." Duct. Dub. b. i. chap. i. p. 26; b. ii. c. ii. p. 328.

Dr. Jonathan Edwards.—"In words which are capable of two senses, the natural and proper is the primary; and therefore ought, in the first place and chiefly, to be regarded." Preserv. against Socinianism, part iii. p. 52.

Dr. Horsley.—"It is a principle with me, that the true sense of any phrase in the New Testament, is what may be called its standing sense; that which will be the *first* to occur to common people of every country and in every age." Reply to Dr. Priestley, lett. iv. p. 23.

Vitringa.—"This is accounted by all a constant and undoubted rule of interpretation; that the ORDINARY and MOST USUAL signification of words must not be deserted, except for sufficient reasons."—De Synag. Vet. l. i. pars i. c. iii. p. 110.

Dr. Waterland.—"Since words are designed to convey some meaning, if we take the liberty of playing upon words after the meaning is fixed and certain, there can be no security against equivocation and wile, in any laws, or any engagements whatever. All the ends and uses of speech will hereby be perverted." Supplem. to Case of Arian Subscrip. p. 9, 10.

Dr. William Sherlock.—"In expounding scripture, we must confine ourselves to the PLIAN and NATURAL signification of the words . . . . They [the Socinians] take and challege to themselves a liberty of putting any sense upon the words of scripture which the words can possibly bear, or are used in. . . . If we believe nothing but what the scripture does plainly and expressly teach, according to the most proper and usual acceptation of the words; if we believe amiss, it is none of our fault, unless just reverence to scripture be a fault. . . . It is impossible to prove, that *that* is not the sense of scripture, which is the *natural* interpretation of the words of any one text, and is not contradicted by any other text of scripture. . . .

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Can they [the Socianians] prove, that the words do NOT signify what we say they do? Or, that this is not the MOST EASY and OBVIOUS sense of the words, and what every man would take to be the natural signification of them, who did not think himself concerned to try his skill to force some other sense on them? When the words are plain, and the sense plain and obvious, nothing can tempt any man to reject the plain sense of the words, for some obscure, laboured, and artificial interpretations, but a dislike of the doctrine which the plain and obvious sense of the words teaches." Scripture Proofs of our Saviour's Div. p. 64, 55, 130, 131, 132.

Dr. Doddridge.—"I am more and more convinced, that the vulgar sense of the New Testament, that is, the sense in which an honest man of plain sense would take it, on his *first* reading the original, or any good translation, is almost everywhere the true general sense of any passage . . . . I chose to follow the plainest and most obvious and common interpretation; which, indeed, I generally think the best." Fam. Exp. Note on Matt. xviii. 17; 2 Cor. viii. 1; Rev. iii. 14.

"This remark is perfectly agreeable to the doctrine of Sir Wm. Blackstone, who lays it down as a rule of legal interpretation: 'that the words of a law are generally to be understood in their *usual* and *most known* signification; not so much regarding the propriety of grammar, as their general and popular use:'—but, 'where words bear either none, or a very absurd signification, if literally understood, we must a little deviate from the received sense of them.'" Commentaries, vol. i. Introduct. sect. ii.

Such is the voice of all the distinguished interpreters, both of law and gospel. To these we might add hundreds of witnesses to the same effect, without increasing the weight of authority already before us.

But that we may not have too much upon the mere letter or import of the words of the institution, we shall now call for another class of witnesses. These are rather of the historic than of the philological character. They sometimes, indeed, refer to the letter of the institution, but rather in an historical, than a critical way.—We again summon our witnesses from the ranks of our most learned and magnanimous opponents:

Witsius.—"It is certain that both John the Baptist, and the disciples of Christ, ordinarily practised immersion: whose example was followed by the ancient church, as Vossius hath shown, by producing many testimonies from the Greek and Latin writers. Disp. i. de Baptismo, thes. vi., and also Hoornbeek, de Baptismo Veterum, sect. iv." Œcon. Fœd. 1. iv. c. xvi. § 13.

L'Enfant.—"'In the water—in the Holy Ghost.' These words do very well express the ceremony of baptism, which was at first performed by plunging the whole body in water, as also the copious effusion of the Holy Ghost on the day of Pentecost." Note on Matt. iii. 11. Eng. translat.

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Gurtlerus.—"The action in this element of water, is immersion; which rite continued for a long time in the Christian church, until, in a very late age, it was changed into sprinkling: of which an example is hardly to be found in ancient history, except what relates to the clinics, or sick persons, who, when confined to their beds, were to be initiated by the sign of the covenant of grace. Hence baptized persons are said to have 'descended into the water,' and to be 'buried with Christ in death,' (Matt. iii. 16; Acts viii. 38; Rom. vi. 4:) for they who are immersed in water are covered with it, and as it were buried in it, until they arise out of it." Institut. Theolog. c. xxxiii. § 117, 118.

Pictetus.—"As to the manner of administering baptism, it was usual in ancient times for the whole body to be immersed in water; as appears from Matt. iii. 6, 16; John iii. 23; and Acts viii. 38. This rite might be used in those warm countries; and it must be confessed, that such a rite most happily represented that grace by which our sins are, as it were, drowned, and we raised again from the abyss of sin." Theolog. Christ. l. xiv. c. iv. § 17. Genev. 1696.

Dr. Robert Newton.—"It must be confessed, that in the primitive times, and in those hot countries where the gospel was first preached, baptism was administered for the most part by dipping or plunging the person baptized into water." Pract. Exposit. of Chatechism p. 294, 295.

Piscator.—"*Hudata poila*, signiges *many rivers;* as *hudoor*, in the singular number, denoted the river Jordan. This is mentioned to signify the ceremony of baptism which John used; that is, immersing the whole body of a person standing in the river. Whence Christ, being baptized of John in Jordan, is said to *ascend out of the water*, (Matt. iii.) The same manner was observed by Philip, (Acts viii. 38.)" Ad Joh. iii. 23, in Mr. Henry Lawrence's Treaties of Bap. chap. v. p. 64.

Abp. Secker.—"Burying, as it were, the person baptized in the water, and raising him out of it again, without question, was anciently the more usual method: on account of which St. Paul speaks of baptism, as representing both the death, and burial, and resurrection of Christ, and what is grounded on them, our being dead and buried to sin, renouncing it, and being acquitted of it; and our rising again to walk in newness of life." Lectures on the Catechism. lect. xxxv.

Calvin.—"From these words, (John iii. 23,) it may be inferred, that baptism was administered by John and Christ, by plunging the whole body under water. . . . Here we perceive how baptism was administered by the ancients; for they immersed the whole body in water. Now it is the prevailing practice for a minister to sprinkle the body or the head." In Joan. iii. 23; Comment. in Act. viii. 38.

Vitringa.—"The act of baptizing, is the immersion of believers in water. This expresses the force of the word. Thus also it was performed by Christ and the apostles." Aphorismi Sanct. Theolog. aph. 884.

Bp. Patrick.—"They [the primitive Christians] put off their old clothes, and stript themselves of their garments; then they were im-

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mersed all over, and buried in the water." Discourse of the Lord's Supper, p. 421.

Mr. Stackhouse.—"The observation of the Greek church, in relation to this matter [the baptism of Christ] is this: That he who ascended out of the water, must first descend down into it; and consequently, that baptism is to be performed, not by sprinkling, but by washing the body. And indeed, he must be strangely ignorant of the Jewish rites of baptism who seems to doubt of this; since, to the due performance of it, they required the immersion of the whole body to such a degree of nicety, that if any dirt was upon it, that hindered the water from coming to the part, they thought the ceremony not rightly done. The Christians, no doubt, took this rite from the Jews, and followed them in their manner of performing it. Accordingly, several authors have shown, that we read no where in scripture of any one's being baptized, but by immersion; and from the acts of councils and ancient rituals have proved, that this manner of immersion continued (as much as possible) to be used for *thirteen hundred years* after Christ. But it is much to be questioned, whether the prevalence of custom, and the over fondness of parents, will, in these cold climates especially, ever suffer it to be restored."

Mr. Burkitt.—"Observe the manner of the administration of baptism to the eunuch; he *went down into* the water, and was baptized by Philip. In those hot countries it was usual so to do, and we do not oppose the lawfulness of dipping in some cases, but the necessity of dipping in all cases." Expos. Notes on Acts viii. 38.

Mr. John Wesley.—"Mary Welsh, aged eleven days, was baptized according to the custom of the first church, and the rule of the church of England, by immersion. The child was ill then, but recovered from that hour. . . 'Buried with him,' alluding to the ancient manner of baptizing by immersion." Extract of Mr. J. Wesley's Journal, from his embarking for Georgia, p. 11, edit. ii.; Note on Rom. vi. 4.

Can any one expect more liberal concessions than these from those who practised sprinkling in *cold* climates? Nay, will not every one that believes there is but ONE BAPTISM, rather wonder how persons of such intelligence and learning could, after all their knowledge, presume to depart from the primitive and apostolic practice on the mere ground of EXPEDIENCY and ecclesiastic prescription!—While, then, we must thank them for the honesty of their concessions, we cannot admire either their conscienciousness, or their reverence for Divine institutions. To their own master they stand or fall. For our part, we infinitely prefer to follow the apostles and primitive church, whom they acknowledge to be with us in practice, than to risk the consequeces of placing our sense of expediency on a footing with apostolic authority, or of yielding to the prescriptions of an apostate church, distinguished much more for changing and corrupting the ordinances of Christ, than for keeping them, as delivered to us by his holy apostles. A. C.

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SERMON ON THE LAW.

Requests have occasionally, during several years, been made for the publication, in this work, of a discourse on the Law, pronounced by me at a meeting of the Regular Baptist Association, on Cross Creek, Virginia, 1816. Recently these requests have been renewed with more earnestness; and, although much crowded for room, I have concluded to comply with the wishes of my friends. It was rather a youthful performance, and is in one particular, to my mind, long since exceptionable. Its views of the atonement are rather commercial than evangelical. But this was only casually introduced, and does not affect the object of the discourse on the merits of the great question discussed in it. I thought it better to let it go to the public again without the change of a sentiment in it. Although precisely thirty years this month since I delivered it, and some two or three years after my union with the Baptist denomination, the intelligent reader will discover in it the elements of things which have characterized all our writings on the subject of modern Christianity from that day to the present.

But as this discourse was, because of its alleged heterodoxy by the Regular Baptist Association, made the ground of my impeachment and trial for heresy at its next annual meeting, it is as an item of ecclesiastic history interesting. It was by a great effort on my part, that this self-same Sermon on the Law had not proved my public excommunication from the denomination under the foul brand of "damnable heresy." But by a great stretch of charity on the part of two or three old men, I was saved by a decided majority.

This unfortunate sermon afterwards involved me in a seven years' war with some members of said Association, and became a matter of much debate. I found at last, however, that there was a principle at work in the plotters of said crusade, which Stephen assigns as the cause of the misfortunes of Joseph.

It is, therefore, highly probable to my mind, that but for the persecution begun on the alleged heresy of this sermon, whether the present reformation had ever been advocated by me. I have a curious history of many links in this chain of providential events, yet unwritten and unknown to almost any one living—certainly but to a very few persons,—which, as the waves of time roll on, may yet be interesting to many. It may be gratifying to some, however, at present to be informed that but one of the prime movers of this presumptive movement yet lives; and, alas! he has long since survived his usefulness. I may farther say at present, that I do not think

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there is a Baptist Association on the continent that would now treat me as did the Redstone Association of that day, which is some evidence to my mind that the Baptists are not so stationary as a few of them would have the world to believe.

But the discourse speaks for itself. It was, indeed, rather an extemporaneous address: for the same spirit that assaulted the discourse when pronounced, and when printed, reversed the resolution of the Association passed on Saturday evening, inviting me to address the audience on Lord's day, and had another person appointed in my place. He providentially was suddenly seized by sickness, and I was unexpectedly called upon in the morning, two hours before the discourse was spoken. A motion was made in the interval, that same day, by the same spirit of jealousy or zealousy, that public opinion should be arrested by having a preacher appointed to inform the congregation on the spot that my "discourse was not Baptist doctrine." One preacher replied, that it might be "Christian doctrine;" for his part, it was new to him, and desired time for examination. I was, therefore, obliged to gather it up from a few notes, and commit it to writing. It was instantly called for to be printed, and after one years' deliberation, at next Association, a party was formed to indict me for heresy on the published discourse. A committee met; resolutions were passed on Friday night. The next day was fixed for my trial; and after asking counsel of Heaven, my sermon was called for, and the suit commenced. I was taken almost by surprise. On my offering immediately to go into an investigation of the matter, it was partially discussed; but on the ground of having no jurisdiction in the case, the Association, resolved to dismiss the sermon, without any fuller mark of reprobation, and leave every one to form his own opinion of it. I presume our readers, without any license from an Association, will form their own opinion of it; and, therefore, we submit it to their candid perusal. A. C.

THE SUBSTANCE OF A SERMON,

Delivered before the Redstone Baptist Association, met on Cross Creek, Brooke County Va., on the 1st of September, 1816. *By Alexander Campbell, one of the Pastors of the Church of Brush Run, Washington County, Pa.*

"The law was given by Moses, but grace and truth came by Jesus Christ" —JOHN i, 17.

"The law and the prophets were until John, since that time the kingdom of God is preached, and every man presseth into it."—LUKE xvi, 16.

PREFACE.

To those who have requested the publication of the following discourse, an apology is necessary. Though the substance of the

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discourse, as delivered, is contained in the following pages, yet, it is not verbatim the same. Indeed, this could not be the case, as the preacher makes but a very sparing use of notes, and on this occasion, had but a few. In speaking extempore, or in a great measure so, and to a people who may have but one hearing of a discussion such as the following, many expressions that would be superfluous, in a written discourse, are in a certain sense necessary. When words are merely pronounced, repetitions are often needful to impress the subject on the mind of the most attentive hearer: but when written, the reader may pause, read again, and thus arrive at the meaning.—Some additions, illustrative of the ideas that were presented in speaking, have been made; but as few as could be supposed necessary. Indeed the chief difficulty in enforcing the doctrine contained in the following sheets, either in one spoken or written sermon, consists in the most judicious selection of the copious facts and documents contained in the Divine Word on this subject.

We have to regret that so much appears necessary to be said, in an argumentative way, to the professed Christians of this age, on such a topic. But this is easily accounted for on certain principles.—For, in truth, the present popular exhibition of Christianity is a compound of Judaism, Heathen Philosophy, and Christianity; which, like the materials in Nebuchadnezzar's image, does not well cement together.

The only correct and safe course, in this perilous age, is, to take nothing upon trust, but to examine for ourselves, and "to bring all things to the test." "But if any man will be ignorant, let him be ignorant."

As to the style adopted in this discourse, it is such as we supposed would be adapted to the capacity of those who are chiefly benefited by such discussions. "For their sakes we endeavor to use great plainness of speech." As the doctrines of the gospel are commonly hid from the wise and prudent, and revealed only to babes, the weak and foolish; for their sakes, the vail, of what is falsely called eloquence, should be laid aside, and the testimony of God plainly presented to view.

The great question with every man's conscience, is, or should be, "What is truth!" Not, Have any of the scribes or rulers of the people believed it! Every man's *eternal all*, as well as his present comfort, depends upon what answer he is able to give to the question Pilate of old [John xviii. 38.] proposed to Christ, without waiting for a reply. Such a question can only be satisfactorily answered by an impartial appeal to the oracles of truth—the alone standard of divine truth. To these we appeal. Whatever in this discourse is contrary to them, let it be expunged; what corresponds with them, may the God of truth bless, to those to whom he has given an ear to discern, and a heart to receive it.

ROMANS VIII. 3.

"For what the law could not do, in that it was weak through the flesh, God, sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

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WORDS are signs of ideas or thoughts. Unless words are understood, ideas or sentiments can neither be communicated nor received. Words, that in themselves are quite intelligible, may become difficult to understand in different connexions and circumstances. One of the most important words in our text is of easy signification, and yet, in consequence of its diverse usages and epithets, it is sometimes difficult precisely to ascertain what ideas should be attached to it. It is the term *law*. But by a close investigation of the context, and a general knowledge of the scriptures, every difficulty of this kind may be easily surmounted.

In order to elucidate and enforce the doctrine contained in this verse, we shall scrupulously observe the following

METHOD.

1. We shall endeavor to ascertain what ideas we are to attach to the phrase "*the law*," in this, and similar portions of the sacred scriptures.

2. Point out those things which *the law* could not accomplish.

3. Demonstrate the reason why *the law* failed to accomplish those objects.

4. Illustrate how God has remedied those relative defects of *the law*.

5. In the last place, deduce such conclusions from these premises, as must obviously and necessarily present themselves to every unbiassed and reflecting mind.

In discussing the doctrine contained in our text, we are then, in the first place, to endeavor to ascertain what ideas we are to attach to the terms "*the law*," in this, and similar portions of the sacred scriptures.

The term "*law*," denotes in common usage, "a rule of action."—It was used by the Jews, until the time of our Saviour, to distinguish the whole revelation made to the Patriarchs and Prophets, from the traditions and commandments of the Rabbies or Doctors of the law. Thus the Jews called the Psalms of David *law*—John xii. 34. Referring to the 110th Psalm, they say, "We have heard out of the law that Christ abideth forever." And again, our Saviour calls the Psalms of David, *law*; John x. 34. Referring to Psalm lxxxii. 6, he says, "Is it not written in your law, I said ye are gods." Thus when we hear David extolling God's law, we are to understand him as referring to all divine revelation extant in his time. But when the Old Testament scriptures were finished, and divided according to their contents for the use of synagogues, the Jews styled them, the

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law, the prophets and the psalms. Luke xxiv. 44, Christ says, "All things written in the law of Moses, in the prophets, and in the psalms, concerning me, must be fulfilled."

The addition of the definite article in this instance as well as all others, alters the signification or at least determines it. During the life of Moses, the words "*the law*," without some explicative addition, were never used. Joshua, Moses' successor, denominates the writings of Moses, "the book of the law;" but never uses the phrase by itself. Nor indeed have we any authentic account of this phrase being used, without some restrictive definition, until the reign of Abijah, 2d Chron. xiv. 4, at which time it is used to denote the whole legal dispensation by Moses. In this way it is used about 30 times in the Old Testament, and as often with such epithets as show that the whole law of Moses is intended.

When the doctrines of the reign of Heaven began to be preached, and to be contrasted in the New Testament with the Mosaic economy, the phrase "*the law*," became very common, and when used without any distinguishing epithet, or restrictive definition, invariably denoted the whole legal or Mosaic dispensation. In this acceptation it occurs about 150 times in the New Testament. To make myself more intelligible, I would observe that when the terms "*the law*," have such distinguishing properties or restrictive definitions as "the royal law," "the law of faith," "the law of liberty," "the law of Christ," "the law of the spirit of life," &c., it is most obvious the whole Mosaic law or dispensation is not intended. But when we find the phrase "the law," without any such limitations or epithets, as "the law was given by Moses," "the law and the prophets were until John," "if ye be led by the Spirit, ye are not under the law," "ye are not under the law but under grace," &c., we must perceive the whole law of Moses, or legal dispensation, is intended.

I say the *whole* law, or dispensation by Moses; for in modern times the law of Moses is divided and classified under three heads, denominated, the moral, ceremonial, and judicial law. This division of the law being unknown in the apostolic age, and of course never used by the Apostles, can serve no valuable purpose, in obtaining a correct knowledge of the doctrine delivered by the Apostles respecting the law. You might as well inquire of the Apostles, or consult their writings, to know who the Supralapsarians or Sublapsarians are, as to inquire of them, what is the moral, ceremonial, or judicial law. But like many distinctions, handed down to us from Mystical Babylon, they bear the mark on their forehead that certifies to us,

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their origin is not divine. If this distinction were harmless, if it did not perplex, bias, and confound, rather than assist the judgment, in determining the sense of the apostolic writings, we should let it pass unnoticed; but justice to the truth requires us to make a remark or two on this division of the law.

The phrase, *the moral law*, includes that part of the law of Moses, "written and engraved on two tables of stone," called the ten commandments. Now the word *moral*, according to the most approved Lexicographers, is defined "relating to the practice of men toward each other, as it may be virtuous or criminal, good or bad." The French, from whom we have the term *moral*, immediately, and the Romans, from whom we orignally received it, used it agreeably to the above difinition. Of course, then, a *moral* law, is a law which regulates the conduct of men towards each other. But will the ten commandments answer this definition! No. For Doctors in Divinity tell us, the first table of the Decalogue respects our duty to God; the second our duty to man. Why then call the ten commandments "*the moral law*," seeing but six or them are moral, that is, relating to our conduct towards men! In modern times, we sometimes distinguish between religion and morality; but while we affirm that religion is one thing, and morality another; and then affirm that the ten commandments are *the moral law*—do we not, in so saying, contradict ourselves! Assuredly the legs of the lame are not equal!

A second objection to denominating the ten precepts, "the moral law," presents itself to the reflecting mind, from the consideration that all morality is not contained in them. When it is said that the ten commandments are 'the moral law,' does not this definite phrase imply, that all morality is contained in them; or, what is the same in effect, that all immorality is prohibited in them! But, is this the fact!—Are the immoralities called drunkenness, fornication, polygamy, divorces on trifling accounts, retaliation, &c., prohibited in the ten precepts! This question must be answered in the negative. If it had been asked, is all immorality prohibited in this saying, "thou shalt love thy neighbor as thyself"!—we would readily answer, yes; —but it is the, so called, moral law, we are speaking of. We affirm, then, that the above immoralities are not prohibited in the decalogue, according to the most obvious construction of the words. We are aware that large volumes have been written to show how much is comprehended in the ten precepts. But, methinks, the voluminous works of some learned men on this subject, too much resemble

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the writings of Peter D'Alva, who wrote forty-eight huge folio volumes to explain the mysteries of the conception of the Messiah in the womb of the Virgin Mary! And what shall we think of the genius, who discovered that singing hymns and spiritual songs was prohibited, and the office of the Ruling Elder pointed out, in the second commandment! that dancing and stage plays were prohibited in the seventh; and supporting the clergy enjoined in the eighth!! According to this latitude of interpretation, a genius may arise and show us, that law and gospel are contained in the first commandment, and of course all the others are superfluous. But this way of enlarging on the Decalogue defeats the division of the law of Moses, which these Doctors have made. For instance, they tell us that witchcraft is prohibited in the first commandment—incest and sodomy in the seventh. Now they afterwards place these vices, with the laws respecting them, in their judicial law: if then their moral law includes their judicial law, they make a distinction without a difference.

There remains another objection to this division of the law.—It sets itself in opposition to the skill of an Apostle, and ultimately deters us from speaking of the ten precepts as he did. Paul, according to the wisdom given unto him, denominated the ten precepts the "ministration of condemnation and of death"—2d Cor. iii. 7, 14.—This, we call the moral law. Whether *he* or we, are to be esteemed the most able ministers of Christ, it remains for you, my friends, to say. Paul having called the ten precepts the ministration of death, next affirms, that it was to be done away—and that it was done away. Now the calling the ten precepts "the moral law," is not only a violation of the use of words; is not only inconsistent in itself and contradictory to truth; but greatly obscures the doctrine taught by the Aapostle in the 3d chap. 2d Cor., and in similar passages, so as to render it almost, if not altogether, unintelligible to us. To use the same language of the moral law as he used in respect to the ministration of condemnation and death, is shocking to many devout ears. When we say the moral law is done away, the religious world is alarmed; but when we declare the ministration of condemnation is done away, they hear us patiently, not knowing what we mean! To give new names to ancient things, and speak of them according to their ancient names, is perplexing indeed. Suppose, for example, I would call the English law which governed these states when colonies, the constitution of the United States, and then affirm that the constitution of the United States is done away, or abolish-

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ed, who would believe me? But if the people were informed that what *I* called the constitution of these states, was the obsolete British law, they would assent to my statement. Who would not discover that the giving of a wrong name was the sole cause of such a misunderstanding! Hence it is, that modern teachers, by their innovations concerning law, have perplexed the student of the Bible, and caused many a fruitless controversy, as unnecessary as that relating to the mark set on Cain. It does not militate with this statement to grant that some of the precepts of the decalogue have been re-promulgated by Jesus Christ, any more than the re-promulgation of some of the British laws does not prevent us from affirming that the laws under which the colonies existed are done away to the citizens of the United States. But of this, more afterwards.

To what has been said, it may be added, that the modern division of the law tends very much to perplex any person who wishes to understand the Epistles to the Romans, Galatians and Hebrews; insomuch, that while the hearer keeps this distinction in mind, he is continually at a loss to know whether the moral, ceremonial, or judicial law is intended.

Before dismissing this part of the subject, we would observe, that there are two principles, commandments, or laws, that are never included in our observations respecting the law of Moses, nor are they ever in holy writ called the law of Moses:—These are, "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength; and thy neighbor as thyself." These, our Great Prophet teaches us, are the basis of the law of Moses, and of the Prophets: "On these two commandments hang all the law and the prophets." Indeed the Sinai law, and all Jewish law, is but a modification of them. These are of universal and immutable obligation. Angels and men, good and bad, are for ever under them. God, as our Creator, cannot require less; nor can we, as creatures and fellow-creatures, propose or expect less, as the standard of duty and perfection.—These are coeval with angels and men. They are engraven with more or less clearness on every human heart. These are the ground work or basis of the law, written in the heart of heathens, which constitute their conscience, or knowledge of right and wrong. By these their thoughts mutually accuse or else excuse one another. By these they shall be judged, or at least all who have never seen or heard a written law, or revelation. But for these principles there had never been either law or gospel. Let it then be remembered, that in the scriptures, these precepts are considered the basis

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of all law and prophecy; consequently when we speak of the law of Moses, we do not include these commandments, but that whole modification of them sometimes called the legal dispensation. It must also be observed, that the Apostles sometimes speak of the law, when it is obvious that a certain part only is intended. But this, so far from clashing with the preceding observations, fully corroborates them. For if the Apostle refers to any particular part of the law, under the general terms, the law, and speaks of the whole dispensation in the same terms, without any additional definition; then, doubtless, the phrase, the law, denotes the whole legal dispensation; and not any particular law, or new distinction, to which we may affix the words, the law.

2d. We shall now attempt to point out those things which the law could not accomplish.

In the first place, it could not give righteousness and life. Righteousness and eternal life are inseparably connected. Where the former is not, the latter cannot be enjoyed. Whatever means put us in the possession of the one, puts us in the possession of the other. But this the law could not do. "For if there had been a law given, which could have given life, verily, righteousness should have been by the law," (Gal. iii. 21.)—"If righteousnes come by the law, then Christ is dead in vain." These testimonies of the Apostle, with the whole scope of divine truth, teach us that no man is justified by the law, that righteousness and eternal life cannot be received through it.

Here we must regret that our translators, by an injudicious supplement, should have made the Apostle apparently contradict himself. I allude to the supplement in the 10th verse of Rom. 7th chap. From the seventh verse of this chapter, the Apostle narrates his experience as a Jew, under the law, and then his experience as a Christian, under the gospel, freed from the law. The scope of the 10th verse, and its context, is to show what the Apostle once thought of the law, and how his mistakes were corrected. If any supplement be necessary in this verse, we apprehend it should be similar to what follows:—"And the commandment (which I thought would give me) life, I found (to lead) to death." This doubtless corresponds with the scope of the context, and does not, like the present supplement, clash with Gal. 3d and 21st. Indeed the law, so far from being "ordained to give life," was merely "*added* to the promise of life, till the seed should come to whom the promise was made"—"Moreover the law entered that the offence might abound"—"For

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by the law was the knowledge of sin." For these reasons we conclude that justification, righteousness and eternal life, cannot by any means be obtained by the law.

2. In the second place, the law could not exhibit the malignity or demerit of sin. It taught those that were under it, that certain actions were sinful—to these sinful actions it gave descriptive names—one is called theft, a second murder, a third adultery. It showed that these actions were offensive to God, hurtful to men, and deserved death. But how extensive their malignity, and vast their demerit, the law could not exhibit. This remained for later times and other means to develope.

3. In the third place, the law could not be a suitable rule of life to mankind in this imperfect state. It could not to all mankind, as it was given to, and designed only for a part: It was given to the Jewish nation, and to none else. As the inscription on a letter, identifies to whom it belongs; as the preamble to a proclamation, distinguishes who is addressed; so the preface to the law, points out and determines to whom it was given. It points out a people brought from the land of Egypt, and released from the house of bondage, as the subjects of it. To extend it farther than its own preface, is to violate the rules of criticism and propriety. How unjust and improper would it be, to convey the contents of a letter to a person to whom it was not directed—how inconsistent to enjoin the items of a proclamation made by the President of these United States, on the subjects of the French government. As inconsistent would it be to extend the law of Moses beyond the limits of the Jewish nation.—Do we not know with Paul, that what things soever the law saith, it saith to them that are under the law? But even to the Jews it was not the most suitable rule of life. 'Tis universally agreed, that example, as a rule of life, is more influential than precept. Now the whole Mosaic law wanted a model or example of living perfection. The most exemplary characters under the law, had their notable imperfections. And as long as polygamy, divorces, slavery, revenge, &c., were winked at under that law, so long must the lives of its best subjects be stained with glaring imperfections. But when we illustrate how God has remedied the defects of the law, the ideas presented in this particular shall be more fully confirmed.

But we hasten to the third thing proposed in our method, which is to demonstate the reason why the law could not accomplish these objects.

The Apostle in our text briefly informs us, that it was owing to

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human weakness that the law failed to accomplish these things—"In that it was weak through the flesh." The defects of the law are of a relative kind. It is not in itself weak or sinful—some part of it was holy, just and good—other parts of it were elementary, shadowy, representations of good things to come. But that part of it written and engraven on tables of stone, which was holy, just and good, failed in that it was too high, sublime, and spiritual, to regulate so weak a mortal as fallen man. And even when its oblations and sacrifices were presented, there was something too vast and sublime, for such weak means, such carnal commandments—such beggarly elements—such perishable and insignificant blood, to effect. So that as the Apostle saith, the law made nothing perfect, it merely introduced a better hope. If the law had been faultless, no place should have been found for the gospel. We may then fairly conclude that the spirituality, holiness, justice and goodness of one part of the law, rendered it too high; and the carnal, weak and beggarly elements of another part, rendered it too low; and both together became weak through the flesh. Viewing the law in this light, we can suitably apply the words of the Spirit uttered by Ezek. xx. 25, in relation to its incompetence—"I gave them," says he, "statutes which were not good, and judgments whereby they should not live."

We have now arrived at the 4th head of our discourse, in which we proposed to illustrate the means by which God has remedied the relative defects of the law.

All those defects the Eternal Father remedies, by sending his own Son in the likeness of sinful flesh, and for sin, condemns sin in the flesh. "That the whole righteousness which the law required, might be fulfilled in us, who walk not after the flesh but after the Spirit."

The primary deficiency of the law which we noticed, was, that it could not give righteousness and eternal life. Now, the Son of God, the Only Begotten of the Father, in the likeness of sinful flesh, makes an end of sin, makes reconciliation for iniquity, finishes transgression, brings in an everlasting righteousness, and completes eternal redemption for sinners. He magnifies the law, and makes it honorable. All this he achieves by his obedience unto death. He finished the work which the Father gave him to do; so that in him all believers, all the spiritual seed of Abraham, find righteousness and eternal life; not by legal works or observances, in whole or in part, but through the abundance of grace, and the gift of righteousness, which is by him;—"For the gift of God is eternal life through Jesus

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Christ our Lord." This righteousness, and its concomitant, eternal life, are revealed from faith to faith—the information or report of it comes in the divine word to our ears, and receiving the report of it, or believing the divine testimony concerning it, brings us into the enjoyment of its blessings. Hence it is that Christ is the end of the law for righteousness to every one that believeth. Nor is he on this account the minister of sin—for thus the righteousness, the perfect righteousness of the law, is fulfilled in us who walk not after the flesh, but after the Spirit. Do we then make void the law or destroy the righteousness of it by faith! God forbid: we establish the law.

A second thing which we observed the law could not do, was to give a full exhibition of the demerit of sin. It is acknowledged that the demerit of sin was partially developed in the law, and before the law. Sin was condemned in the deluge, in the confusion of human speech, in turning to ashes the cities of the plain, in the thousands that fell in the wilderness. But these, and a thousand similar monuments beside, fall vastly short of giving a full exhibition of sin in its malignant nature and destructive consequences.—But a full discovery of its nature and demerits is given us in the person of Jesus Christ. God condemned sin in him—God spared not his own Son, but delivered him up—It pleased the Lord to bruise him, to pour out his soul an offering for sin. When we view the Son of the Eternal suspended on the cursed tree—when we see him in the garden, and hear his petitions—when we hear him exclaim, "My God, My God, why hast thou forsaken me!" in a word, when we see him expiring in blood, and laid in the tomb, we have a monument of the demerit of sin, which no law could give, which no temporal calamity could exhibit.

We sometimes in the vanity of our minds, talk lightly of the demerit of sin, and irreverently of the atonement. In this age of novelty, it is said, "that the sufferings of Christ were so great as to atone for the sins of worlds on worlds," or at least for the sins of the damned as well as the saved—that "one drop of his blood is sufficient to atone for the sins of the whole world." That is, in other words, the sufferings of Christ so transcended the demerit of the sins of his people, as to be sufficient to save all that shall eternally perish. These assertions are as unreasonable as unscriptural. In our zeal to exalt the merits of the atonement—I say, in the warmth of our passions, and in the fulness of our hearts, let us be cautious lest we impeach the Divine wisdom and prudence. Doubtless, if the merits of his sufferings transcends

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the demerit of his people's sins, then some of his sufferings were in vain, and some of his merit unrewarded. To avoid this conclusion, some have affirmed that all shall be saved, and none perish, contrary to the express word of God. Indeed, the transition from these inconsistent views of the atonement, to what is called Universalism, is short and easy. But I would humbly propose a few inquiries on this subject. Why do the Evangelists inform us that Christ died so soon after his suspension on the cross! Why so much marvel expressed that he was so soon dead!—so much sooner than the malefactors that were crucified with him! It might be presumed his last words solve these difficulties—"It is finished, and he gave up the ghost" From these and similar premises, it would seem that his life and sufferings were prolonged just so long as was necessary to complete the redemption of his people. We are accustomed, on all subjects that admit of it, to distinguish between quantity and quality. In the common concerns of human intercourse, sometimes the quality of a thing is acceptable when the quantity is not; at other times the quantity is acceptable when the quality is not. If a thousand slaves were to be redeemed and emancipated by means of gold, the person in whose custody they were could not demand any more precious metal than gold—when one piece of gold was presented to him, he might object to the quantity as deficient, though the quality is unobjectionable. In respect of the means of our redemption, it must be allowed that the sufferings of Christ were they. These sufferings, then, were the sufferings of a divine person—such doubtless was their quality. And a life and sufferings of any other quality, could avail nothing in effecting redemption for transgressors. If but one of Adam's race should be saved, a life and sufferings of such a quality would have been indispensably requisite to accomplish such a deliverance. Again, if more were to have been saved than what will eventually be saved, the quantity and not the quality of his sufferings would have been augmented. The only sentiment respecting the atonement that will bear the test of scripture, truth, or sober reason, is, that the life and sufferings of Christ in quality, and in length or quantity, were such as sufficed to make reconciliation for all th sins of his chosen race; or for all them in every age or nation that shall believe in him. There was nothing deficient, nothing superfluous; else he shall never see of the travail of his soul and be satisfied; which would be the reverse of his Father's promise, and his own expectation. When the life and sufferings of Christ are viewed in this light, the demerit of sin appears in its true colors—

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all inconsistencies vanish, and all the testimonies of sacred truth, of patriarchs, prophets, and apostles, harmoniously correspond. But if we suppose that the sufferings of Christ transcended the demerit of the sins of "his people," then we have no full exhibition of the demerit of sin. Nor are "his people" under any more obligation of love or gratitude to him than they who eternally perish.

That which remains on this head is to show how the failure of the law in not being a suitable rule of life, has been remedied.

We noticed that example is a more powerful teacher than precept. Now Jesus Christ has afforded us an example of human perfection never witnessed before. He gave a living form to every moral and religious precept which they never before possessed. In this respect he was the distinguished Prophet, to whom Moses and all the inferior prophets referred. In entering on this prophetic office, he taught with a peculiarity unexampled by all his predecessors—"He spake as never man spake." The highest commendation he gave of Moses was that he wrote of him, and that he was a faithful servant in Christ's house. From the beginning of his ministry to the end of his life, he claimed the honor of being the only person that could instruct men in the knowledge of God or of his will. He claimed the honor of being the author and finisher of the only perfect form of religion; the Eternal Father attested all his claims and honored all his pretensions. Respecting the ancient rules of life, the law and the prophets, he taught his disciples they had lived their day—he taught them they were given only for a limited time. "The law and the prophets prophesied until John"—then they give place to a greater Prophet, and a more glorious law. Malachi, the last of the ancient prophets, informed Israel that they should strictly observe Moses' law, until a person should come in the spirit and power of Elias. Jesus taught us that John the Baptist was he, and that the law and prophets terminated at his entrance upon his ministry; for since that time the kingdom of God is preached and all men press into it. To attest his character, and to convince the church of his being the great Prophet, to whom all Christians should exclusively hearken as their teacher; to weaken the attachments of his disciples to Moses and the prophets, it pleased God to send down Moses and Elias from heaven; the one the lawgiver, and the other the law-restorer, to resign their prophetic honors at the feet of the Messiah, in presence of select witnesses. "Jesus took with him Peter, James, and John into a high mountain, and was transfigured before them, and his face did shine as the sun, and his raiment was white as snow, and behold their appeared Moses and Elias talking with him."

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Peter, enraptured with these heavenly visitants, proposes erecting three tabernacles—one for Christ, one for Moses, and one for Elias But while he was thus proposing to associate Christ the great Prophet, with Moses and Elias inferior prophets, a bright cloud overshadowed them, and a voice out of the cloud, an indirect reply to Peter's motion—"This is my beloved Son in whom I am well pleased, *hear ye him.*" Thus when these ancient and venerable prophets were recalled to heaven, Christ alone is left as the great teacher, to whom, by a commandment from the excellent glory, the throne of the Eternal, we are obliged to hearken. That this transaction was significant of the doctrine above stated, must be manifest, when we take into view all circumstances. Might it not be asked, 'Why did not Abel, Abraham, or Enoch appear on this occasion!' The reason is plain—the disciples of Christ had no hurtful respect for *them.*—Moses and Elias, the reputed oracles of the Jewish nation, were the two, and the only two, in respect of whom this solemn and significant revocation was needful. The plain language of the whole occurrence was this—Moses and Elias were excellent men—they were now glorified in heaven—they had lived their day—the limited time they were to flourish as teachers of the will of Heaven was now come to an end. The morning star had arisen—nay, was almost set, and the Sun of Righteousness was arising with salutiferous rays. Let us, then, walk in the noon-day light—let us hearken to Jesus as the Prophet and Legislator, Priest and King. He shall reign over all the ransomed race. We find all things whatsoever the law could not do are accomplished in him, and by him—that in him all Christians might be perfect and complete—"for the law was given by Moses, but grace and truth came by Jesus Christ."

It now remains, in the last place, to deduce such conclusions from the above premises, as must obviously and necessarily present themselves to every candid and reflecting mind.

1st. From what has been said, it follows that there is an essential difference between law and gospel—the Old Testament and the New.* No two words are more distinct in their signification than

* There are not a few professors of Christianity who suppose themselves under equal obligations to obey Moses or any other Prophet, as Christ and his Apostles. They cannot understand why any part of divine revelation should not be obligatory on a Christian to observe; nor can they see any reason why the New Testament should be preferred to the Old; or why they should not be regulated equally by each. They say, 'Is it not all the word of God, and are not all mankind addressed in it?' True, all the holy Prophets spake as they were moved by the Holy Spirit, and men were the objects of their address. It is, however, equally evident that God at sundry

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law and *gospel*. They are contradistinguished under various names in the New Testament. The law is denominated "the letter;" "the ministration of condemnation;" "the ministration of death;" "the Old Testament or Covenant, and Moses." The gospel is denominated "the Spirit," "the ministration of the Spirit," "the ministration of righteousness," "the New Testament, or Covenant," "the law of liberty and Christ." In respect of existence or duration, the former is denominated "that which is done away"—the latter, "that which remaineth"—the former was faulty, the latter faultless—the former demanded, this bestows righteousness—that gendered bondage, this liberty—that begat bond-slaves, this freemen—the former spake on this wise, "This *do* and thou shalt live"—this says, "Say not what *ye* shall do; the word is nigh thee, [that gives life,] the word of faith which we preach: if thou believe in thine heart the gospel, thou shalt be saved." The former waxed old, is abolished, and vanished away—the latter remains, lives, and is everlasting.

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times and in diverse manners spake to men, according to a variety of circumstances, which diversified their condition, capacity, and opportunities. Thus he addressed individuals, and classes of individuals, in a way peculiar to themselves. Witness his address to Noah, Abraham, Daniel, Jonah, Paul, and Peter. Witness his addresses to the Patriarchs, the Jews, and the Christians. Again, men are addressed as magistrates, fathers, masters, husbands, teachers, with their correlates. Now to apply to one individual what is said to all individuals and classes of individuals, would, methinks, appear egregious folly. And would it not be as absurd to say, that every man is obliged to practise every duty and religious precept enjoined in the Bible. Might we not as reasonably say, that every man must be at once a Patriarch, a Jew, and a Christian: a magistrate, a subject, a father, a child, a master, a servant, &c. &c. And, certainly, it is as inconsistent to say, that Christians should equally regard and obey the Old and New Testament. All scripture given by divine inspiration, is profitable for various purposes in the perfection of saints, when rightly divided, and not handled deceitfully. But when the above considerations are disregarded, the word of God must inevitably be perverted. Hence it is that many preachers deceive themselves and their hearers by selecting and applying to themselves and their hearers such portions of sacred truth as belong not to them nor their hearers. Even the Apostles could not apply the words of Christ to themselves or their hearers until they were able to answer a previous question—"Lord, sayest thou this unto *us* or unto *all*?" Nor could the Eunuch understand the Prophet until he knew whether he spoke of himself or of some other man. Yet many preachers and hearers trouble not themselves about such inquiries. If their text is in the Bible, it is no matter where; and if their hearers be men and women, it is no matter whether Jews or Christians, believers or unbelievers. Often have I seen a preacher and his hearers undergo three or four metamorphoses in an hour. First, he is a moral philosopher, inculcating heathen morality, next a Jewish Rabbi, expounding the law; then, a teacher of some Christian precept; and lastly, an ambassador of Christ, negociating between God and man. The congregation undergo the correlate revolutions: first, they are heathens; next, Jews; anon, Christians; and lastly, treating with the ambassadors for salvation, on what is called the terms of the gospel. Thus, Proteus-like, they are all things in an hour.

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2d. In the second place, we learn from what has been said, that "there is no condemnation to them which are in Christ Jesus."—The premises from which the Apostle drew this conclusion are the same with those stated to you in this discourse. "Sin," says the Apostle, "shall not have dominion over you; for ye are not under the law, but under grace." In the 6th and 7th chapters to the Romans, the Apostle taught them that "they were not under the law"—that "they were freed from it"—"dead to it"—"delivered from it." In the 8th chapter, 1st verse, he draws the above conclusion. What a pity that modern teachers should have *added to* and *clogged* the words of inspiration by such unauthorized sentences as the following: "Ye are not under the law" *as a covenant of works, but as a rule of life*. Who ever read one word of the "covenant of works" in the Bible, or of the Jewish law being a rule of life to the disciples of Christ! Of these you hear no more from the Bible than of the "Solemn League" or "St. Giles' Day." Yet how conspicuous are these and kindred phrases in the theological discussions of these last three hundred years! But leaving such phrases to those who are better skilled in the use of them, and have more leisure to expound them, we shall briefly notice the reason commonly assigned for proposing the law as a rule of life to Christians. "If Christians are taught," say they, "that they are delivered from the law, under it in no sense; that they are dead to it, will not they be led to live rather a licentious life, live as they list; and will not the non-professing world, hearing that *they* are not under the law of Moses, become more wicked, more immoral and profane!" Such is the chief of all the objections made against the doctrine inculcated respecting the abolition of the Jewish law, in respect of Christians, and also as this doctrine respects the Gentile or Heathen world. We shrink not from a fair and full investigation of this subject. Truth being the only allowed object of all our inquiries, and the sole object of every Christian's inquiry, we should patiently hear all objections—coolly and dispassionately hear, examine, and weigh all arguments *pro* and *con*.

That the first part of this objection is very natural, has been very often made, and strongly urged against the doctrine we advocate, we cheerfully acknowledge. As this objection was made against the Apostle's doctrine concerning the law, it affords a strong probability, at least, that our views on this subject correspond with his. We shall then hear how he stated and refuted it. Rom. vi. 15. "What then! Shall we sin because we are not under the law, but under

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grace!" Here he admits the objection, and in his answer incontestibly shows that Christians are not under the law in any sense. If they were in any sense, now was the time to say, 'We are not under the law in some sense, or under a certain part of it; but in one sense we are under it, as a rule of life.' We say the Apostle was here called upon, and in a certain sense bound, to say something like what our modern teachers say, if it had been warrantable. But he admits the doctrine and states the objection, leaving the doctrine unequivocally established. He guards the doctrine against a licentious tendency thus—"God forbid!" "How shall we that are dead to sin, live any longer therein!" and in the subsequent verses shows the utter impossibility of any servant of God, or true Christian, so abusing the doctrine we have stated. Now whether the ancient way of guarding the New Testament, or Gospel, against the charges of Antinomianism or a licentious tendency, or the modern way is best, methinks is easily decided amongst true disciples. Not so easy, however, amongst learned Rabbis and Doctors of the Law.

But, query,—Is the law of Moses a rule of life to Christians!" An advocate of the popular doctrine replies, "Not all of it." Query again—What part of it! "The ten commandments." Are these a rule of life to Christians! "Yes." Should not, then, Christians sanctify the seventh day! "No." Why so! "Because Christ has not enjoined it." Oh! then, the law or ten commandments is not a rule of life to Christians any further than it is enjoined by Christ: so that reading the precepts in Moses' words, or hearing him utter them, does not oblige us to observe them: it is only what Christ says we must observe. So that an advocate for the popular doctrine, when closely pressed, cannot maintain his ground. Let no man say we have proposed and answered the above queries as we pleased.—If any other answers can be given by the advocates themselves than we have given, let them do it. But it is highly problematical whether telling Christians that they are under the law will repress a licentious spirit. True Christians do not need it, as we have seen: "how shall they that are dead to sin, live any longer therein!" And dare we tell professing Christians, as such, that the law, as a rule of life, is a condemning law! If not, then what tendency will the mere affirmation that they are under a law as a rule of life which cannot condemn them, have to deter them from living as the list. Upon the whole, the *old way* of guarding against immorality and licentiousness amongst Christians will, we apprehend, be found the most consistent and efficacious. And he that has tried the old way and the new, will doubtless say, as was said of old, "No man also having

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drunk old wine, straightway desireth new: for he saith the old is better." And, indeed, every attempt to guard the New Testament, or the Gospel, by extrinsic means, against an immoral or licentious tendency, bears too strong a resemblance to the policy of a certain preacher in Norway or Lapland, who told his hearers that "hell was a place of infinite and incessant cold." when asked by an acquaintance from the south of Europe why he perverted the scriptures, he replied, 'if he told his hearers in that cold climate that hell was a place of excessive heat, he verily thought they would take no pains to avoid going there.'

But as to the licentious tendency this doctrine we inculcate is supposed to have upon the non-professing or unbelieving world, it appears rather imaginary than real. It must, however, in the first instance be ascertained whether the Gentiles, not professing Christianity, were ever supposed or addressed by the Apostle sent to the Gentiles, as being under the law of Moses. We have under the second head of our discourse particularly demonstrated that the Gentiles were never under the law, either before or after their conversion. To what has been said on this subject we would add a sentence or two. It was prophesied of the Gentiles that they should be without law till Christ came. Isai. xlii. 4. "And the isles shall *wait* for *his* law." The chief glory which exalted the Jews above the Gentiles, which the Jews boasted of to the Gentiles, was, that *to them "pertained* the adoption, the covenants, and *the giving of the law.*" They exclusively claimed the law as their own. And why will not we let them have it, seeing him whose law the Gentiles waited for, is come, and has given us a more glorious law. Whatever was excellent in their law our Legislator has re-promulgated. But shall we say that we are under the law as a rule of our Christian life, because some of its sublimest moral and religious precepts have been re-promulgated by him, who would not suffer one tittle of it to pass till he fulfilled it! As well might we affirm that the British law which governed these states when colonies, is the rule of our political life: because some of the most excellent laws of that code have been re-enacted by our legislators. Paul, the Apostle to the Gentiles, plainly acknowledged in his addresses to them, that they were without law, aliens from the commonwealth of Israel, having no hope, &c. And of them he said that "when the Gentiles, which have not the law, do by nature the things contained in the law, these *having not the law*, are a law unto themselves." But, in so saying, does *he* or do *we* excuse their sins or lead them to suppose that they are thereby less obnoxious to the wrath to come! By no means.

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For we testify that even natural conscience accuses them of sin or wrong in their thoughts, words, and actions, according to its knowledge. And consequently "as many as have sinned without law, shall also perish without law." In so testifying, do we cherish a licentious spirit! By no means. For there stand a thousand monuments in this present world, independent of Jewish law, on which is inscribed these words, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." But one thing demands our observation, that the Apostle sent by Heaven to preach to the Gentiles, in accusing them of sins of the deepest dye, and of the most malignant nature, dishonorable to God and destructive to themselves; never accuses them of any sin which the light of nature itself would not point out, or natural conscience testify to be wrong. Hence it is that in the long black catalogue of sins preferred against the Gentiles, is never to be found the crime of Sabbath-breaking, or of transgressing any of the peculiarities of Judaism. And now what is the difference between an ancient Greek and a modern American or European who disbelieves the gospel! Under what law is the latter, under which the former was not! Was the former a sinner and chargeable in the sight of God, as well as the latter! Yes. Would not natural conscience according to its means of knowing right and wrong, or the work of the law written in the heart, condemn the unbelieving Roman as well as the unbelieving American! Most assuredly. And what is the difference! Not that the latter is under any law that the former was not under; but the means of discerning right and wrong in the latter are far superior to the former, and consequently their overthrow or ruin will be more severe. In point of law or obligation there is no difference between the unbelieving American and the rudest barbarian; though the former is polished with science, morals, &c. like the ancient Greeks and Romans, and the latter remains an uncultivated savage. They will be judged and condemned by the same law which condemned the Roman who died 1900 years ago. And the condemnation of the latter shall be more tolerable than the former, not by a milder law, but because his knowledge of right and wrong was much inferior to the former; and having heard the gospel of salvation and disbelieved it, he adds to his natural corruption and accumulated guilt the sin of making God a liar, and preferring darkness to light, because he believed not the testimony of God. This is the sole difference in respect of condemnation between the Indian and the most accomplished citizen. From these few remarks it will appear, we trust, obvious to every person who has an ear to distinguish truth

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from falsehood, that there is no condemnation to them which are in Christ Jesus—that they are under no law that can condemn them—that *he* who was made under the law is become the end of the law for righteousness to them—that being dead to sin, they should live no longer therein—that there is no necessity, but a glaring impropriety in teaching the law as a rule of life to Christians—that all arguments in favor of it are founded on human opinion, and a mistaken view of the tendency of the gospel and Christian dispensation—that all objections against the doctrine we have stated, as licentious in its tendency, are totally groundless. "For the grace of God that bringeth salvation teacheth us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. Looking for that blessed hope, the glorious appearing of the great God, even our Saviour Jesus Christ; who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, *zealous of good works*."

3d. In the third place, we conclude from the above premises, that there is no necessity for preaching the law in order to prepare men for receiving the gospel.

This conclusion perfectly corresponds with the commission given by our Lord to the Apostles, and with their practice under that commission. "Go," saith he, "into all the world, and preach the gospel unto every creature." "Teach the disciples to observe all things whatsoever *I* command you." Thus they were authorized to preach the gospel, not the *law*, to every creature. Thus they were constituted ministers of the New Testament, not of the Old. Now the sacred history, called the Acts of the Apostles, affords us the most satisfactory information on the method the Apostles preached under this commission; which, with the epistolary part of the New Testament, affords us the only successful, warrantable, and acceptable method of preaching and teaching. In the Acts of the Apostles, we see the Apostles and first preachers paid the most scrupulous regard to the instructions they received from the great Prophet. They go forth into all nations proclaiming the gospel to every creature; but not one word of law-preaching in the whole of it. We have the substance of eight or ten sermons delivered by Paul and Peter to Jews and Gentiles, in the Acts of the Apostles, and not one precedent of preaching the law to prepare their hearers, whether Jews or Gentiles, for the reception of the gospel.

This conclusion corresponds, in the next place, with the nature of the kingdom of heaven or Christian church, and with the means by which it is to be built and preserved in the world. The Christian

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dispensation is called "the ministration of the Spirit," and accordingly every thing in the salvation of the church is accomplished by the immediate energy of the Spirit. Jesus Christ taught his disciples that the testimony concerning himself was that only which the Spirit would use in converting such of the human family as should be saved. He was not to speak of himself, but what he knew of Christ. Now he was to convince the world of sin, of righteousness, and of judgment; not by applying the law of Moses, but the facts concerning Christ, to the consciences of the people. The Spirit accompanying the words which the Apostles preached, would convince the world of sin; not by the ten precepts, but because they believed not on him—of righteousness, because *he* went to the Father—and of judgment, because the prince of this world was judged by him. So that Christ, and not law, was the Alpha and Omega of their sermons; and this the Spirit made effectual to the salvation of thousands. Three thousand were convinced of sin, of righteousness, and of judgment, in this precise way of hearing of Christ, on the day of Pentecost; and we read of many afterwards. Indeed, we repeat it again, in the whole history of primitive preaching, we have not one example of preaching the law as preparatory to the preaching or reception of the gospel.

This conclusion corresponds, in the third place, with the fitness of things.* That men must be convinced of sin by some means, prior to

* Indeed we have yet to learn what advantage can accrue from preaching the so called "moral law," to prepare sinners for the gospel. In the nature and fitness of things it cannot prepare or dispose the mind to a belief of the gospel. The Apostle teaches us that "the law worketh wrath" This is inevitably its effect on every mind which does not believe the gospel. It irritates and excites the natural enmity of the mind against God. A clear exhibition of the divine character in the law, apart from the gospel, tends more to alienate than to reconcile the mind to God. When a preacher of the law has labored to show his hearers the immaculate holiness, the inflexible justice, the inviolate truth, and consuming jealousy of Jehovah, manifested in the fiery law, supposing the gospel kept out of view, he has rather incapacitated and disqualified their minds from crediting the gospel or testimony of the condescension, love, mercy, and grace of the eternal Father to mankind. How opposite is the divine wisdom to the wisdom of many modern scribes and teachers of the law! They preach first the law to natural fallen man, then the gospel. But He, who seeth not as man seeth, preached first the gospel to fallen man, and afterwards added the law, because of transgressions, till the seed should come. Eternal life was promised through the seed, and the law added till the seed come.

Nothing can be more inconsistent than the conduct of the law preachers. When they have echoed the thunders of Mount Sinai in the ears of their hearers almost to drive them to despair, and to produce what they call "legal repentance," then they begin to pull down the work of their own hands by demonstrating the inefficacy, unprofitableness, and danger of legal repentance. Might they not as well at once imitate the Apostles and primitive preachers—preach the gospel, which, when received, produces repentance

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a welcome reception of saving truth, is generally acknowledged.—Now as the gospel dispensation is the most perfect revelation of salvation, it must be supposed that it possesses the best means of accomplishing every thing connected with the salvation of its subjects. It must, of course, possess the best means of convincing of sin. This truth, however, does not depend on mere supposition. The fact, that the Holy Spirit makes an exclusive use of it in convincing of sin, is a striking demonstration of its superior excellence for that purpose. But independent of these considerations, it must be confessed that the gospel or testimony concerning Christ affords the fullest proof of divine justice and indignation against sin—it presents the clearest view of the demerit of sin, and of all divine perfections terrible to sinners—it exhibits the most alarming picture of human guilt and wretchedness that ever was given, and on these accounts is of all means the most suitable to convince of sin. It was already observed that the eternal Father condemned sin in the person of his Son, more fully than it ever was, or could be, condemned in any other way. Suppose, for illustration, a king put to death his only son, in the most painful and ignominious way, for a crime against the government: would not this fact be the best means of convincing his subjects of the evil of crime, and of the king's detestation of it! Would not this fact be better than a thousand lectures upon the excellency of the law and the sanctions of it! But every similitude of this kind falls infinitely short of affording a resemblance of the eternal Father not sparing his Sole Delight when sin was but imputed to him. Having seen that this conclusion corresponds with the commission given by the Redeemer to his Apostles—with their practice under that commission—with the nature of his kingdom, and with the fitness of things; one would suppose that no objection could be preferred against it. But what doctrine of divine truth is it, against which objections numerous indeed, and strongly urged, and by men who profess to be zealous for the truth, have not been made! Is it the doctrine of sovereign, free, and abundant grace! No. Is it the doctrine of the natural sinfulness and corruption of all men. No, no Against these, many objections, yea, very many,

not to be repented of? Might they not preach Christ crucified, in whom is manifested the wrath and judgment of God against sin; and his condescending love, mercy, and grace to the sinner. Might they not, knowing the terror of the Lord, persuade men by the persuasives of the doctrine of reconciliation, rather than to increase their enmity, awaken their suspicions, and work wrath in their minds, by an unlawful use of the law? But in order to this, their minds must be revolutionized; they must take up a cross which they at present refuse: and what is difficult indeed, they must unlearn what they have themselves taught others.

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are urged. We must not suppose, then, that this doctrine we now maintain shall be free from objections. We shall, then, attend to some of those objections which have been made, or which we anticipate may be made against this conclusion.

It may, perhaps, be objected that there are some expressions in the apostolic epistles, which imply that the law was necessary to convince of sin, as pre-requisite to a welcome reception of the gospel: such as "by the law *is* the knowledge of sin"—"for without the law sin *was* dead." There is no authority from the original for varying the supplements in these two clauses. If it corresponds with the context or with the analogy of faith, to supply *was* in the last clause, it doubtless corresponds as well in the first clause. But we lay no stress on the one or the other; for before Christ came all knowledge of sin *was* by the law; and "the law entered that the offence might abound." For the law was added to the promise of life, because of transgression, till the seed should come to whom the promise was made. Now we would suppose that when the *Seed* is come, and the time expired for which the law was added, it is superfluous to annex it to the gospel, for the same reason it was annexed to the promise made to Abraham. And although it should be allowed that Christians derive knowledge of sin from the law, it does not follow that it is the best means of communicating this knowledge—that Christians are dependent on it for this purpose—nor that it should be preached to unbelievers to prepare them for receiving the gospel.

The seventh chapter to the Romans contains the fullest illustration of the once excellence and utility of the law, that is to be found in all the New Testament; and as this chapter will doubtless be the strong hold of our opponents, we shall make a remark or two on the contents of it.

In the first place, then, let it be remembered that in the fourteenth verse of the preceding chapter, the Apostle boldly affirms that Christians are not under the law. To the conclusion of the sixth chapter he refutes an objection made to his assertion in the fourteenth verse. In the first six verses of the seventh chapter he repeats his assertion, and uses an apt similitude to illustrate it. Having, then, demonstrated that Christians are not under the law, in the seventh verse of the seventh chapter he states an objection which had been made, or he anticipated would be made, against his doctrine—"If Christians are not under the law, if they are dead to it, if they are delivered from it, is it not a sinful thing!" "Is the law sin, then!" This objection against the nature of the law, the Apostle removes in the

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next six verses by showing the utility of the law in himself as a Jew, under that law; and concludes that the law is holy, just, and good. To the end of the chapter the Apostle gives an account of his experience as a Christian freed from the law, and thus manifests the excellency of his new mind or nature by its correspondence to the holiness of the law; so that he most effectually removes the objection made against the law as being sin, and at the same time establishes the fact that Christians *are delivered from it.* Such evidently is the scope of the latter part of the sixth and all of the seventh chapter. We cannot dismiss this chapter without observing first, that the law, or that part of the law which the Apostle here speaks of, is what modern teachers call "the moral law." If so, then Christians are not under it; for the law which the Apostle affirms Christians are delivered from in the sixth verse, in the seventh verse he shows it is not sin; and the law which he shows is not sin, he demonstrates to be holy, just, and good. So that here, as well as in the third chapter of his second epistle to the Corinthians, Christians are expressly said to be delivered from the so called moral law; and that it is abolished or done away in respect of them. We must remark again, that before any thing said in this chapter respecting the utility or excellence of the law, can be urged as a precedent for what we condemn—namely, preaching the law as preparatory to the gospel, or a law work as preparatory to genuine conversion, it must be shown that the Apostle gave this account of his experience under the law as preparative to his conversion. Otherwise no objection can be made from any thing in this chapter to the conclusion before stated. But this cannot be; for the account we have of his conversion flatly contradicts such a supposition. Previous to his conversion he was a very devout man in his own way—"touching the righteousness which was in the law he was blameless." See the account he gives of himself, Phil. iii. 4, 5, compared with Rom. vii. 7, 12; Acts xxii. 1; xxiii. 1; from which we learn that he was taught according to the most perfect manner of the law, and was a Pharisee of the strictest kind; had clear ideas of sin and righteousness; and, externally considered, was blameless and lived in all good conscience until the day of his conversion. But it was not the law, it was not a new discovery of its spirituality, but a discovery o Christ exalted, that convinced him of sin, of righteousness, and of judgment; and instantaneously converted him. So that nothing in his previous life or attainments, nothing of his experience as a Jew, nothing of his knowledge of sin or of righteousness by the law pre-

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vious to his conversion, can be urged in support of preaching the law or a law work to unbelievers, to prepare their mind for a welcome reception of the truth.

When we shall have mentioned a favorite text of the law preachers, and considered it, we shall have done with objections of this sort. It is Galatians iii. 24. We shall cite from the 23d verse. "Before faith [Christ] came we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster *to bring us* to Christ, that we might be justified by faith. But after that faith [Christ] is come, we are no longer under a schoolmaster." Methinks it looks rather like an insult to the understanding of any person skilled in the use of words, to offer a refutation of the use that is frequently made of the 24th verse. But let the censure rest upon them who render it needful. Every smatterer in Greek knows that the 24th verse might read thus:—"The law was our schoolmaster until Christ" came; and this reading unquestionably corresponds with the context. Now is it not most obvious that instead of countenancing law-preaching, this text and context condemn it! The scope of it is to show that whatever use the law served as a schoolmaster previous to Christ, it no longer serves that use. And now that Christ is come, we are no longer under it. We see, then, that this conclusion not only corresponds with the commission to the Apostles; with the nature of Christ's kingdom; with the apostolic preaching; and with the fitness of things: but that no valid objection can be presented against it, from any thing in the apostolic epistles.

Some, notwithstanding the scriptural plainness of this doctrine, may urge their own experience as contrary to it. It would, however, be as safe for Christians to make divine truth a test of their experience, and not their experience a test of divine truth. Some individuals have been awakened by the appearance of the Aurora Borealis, by an earthquake, by a thunderstorm, by a dream, by sickness, &c. How inconsistent for one of these to affirm from his own experience, that others must be awakened in the same way! How incompatible with truth for others to preach such occurrences as preliminary to saving conversion!

But the difference between ancient and modern conversions is so striking as to merit an observation or two. Now that the law is commonly preached to prepare men for Christ, it must be expected that modern conversions will be very systematic, and lingering in all. While preachers will not condescend to proclaim the glad tidings until they have driven their hearers almost to despair by the

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thunders of Mount Sinai—while they keep them in anxious suspense for a time, whether the wounds of conviction are deep enough; whether their sense of guilt is sufficiently acute; whether their desires are sufficiently keen; whether their fears are sufficiently strong: in short, whether the law has had its full effect upon them: I say, when this is the case, conversion work must go on slow; and so it is not rare to find some in a way of being converted for years; and, indeed, it is generally a work of many months. It would be well, however, if, after all, it were commonly genuine. Contrast these conversions with those of which we read in the Acts of the Apostles, and what a contrast! There we read of many converted in a day, who yesterday were as ignorant of law and gospel as the modern Hindoos or Birmans. To account for this we have only to consider and compare the different sorts of preaching and means, by which those were, and these are, effected.

But some may yet inquire, are unbelievers under no law or obligation by which conviction may be communicated to their minds! Or they may ask, in other words, How does the testimony of Christ take hold of them! And why do they welcome the gospel! We have already shown that there is a law written on every human heart, which is the foundation of both law and prophets, under which both angels and men exist; whose obligation is universal and eternal. It is inscribed more or less distinctly on every heathen's heart. It is sometimes called the law of nature, but more correctly called by the Apostle, *conscience*. This natural conscience, or sense of right and wrong, which all men possess in different degrees, according to a variety of circumstances, but all in some degree, is that in them which God addresses. This natural conscience is fitted to hear the voice of God, as exactly as the ear is fitted to hear sounds. This renders the savage inexcusable. For the invisible things of God, even his eternal power and godhead, are manifested to his conscience in the natural world. Now God addresses conscience in those whom he brings to himself in a variety of ways. Sometimes even where his word is come, he speaks by awful events to the consciences of men. In this way he awakens inquiries that lead to the saving truth. Witness the jailor and his house, of whom we read in the Acts of the Apostles. God spake to his conscience by an earthquake, and put an inquiry in his mouth, that was answered to his salvation and that of his house. That which fits the savage to hear God's voice in the natural world, fits him, or the man of civilization, to hear his voice in the gospel, when it is sent to them in power.

Are we to preach this law of nature, then, some will inquire; or

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Are we to show men that they possess this natural conscience, previous to a proclamation of the glad tidings! I would answer this question by proposing another. Am I to tell a man he has an ear, and explain to him the use of it, before I condescend to speak to him! One answer suits both inquiries. We should consider the circumstances of any people before we address them. Do we address Jews! Let us address them as the Apostles did. Persuade them out of their own law that Jesus is the Messiah. Do we address professed Christians! Let us imitate the apostolic addresses in the epistles. Do we preach to Barbarians! Let us address them as Paul preached to the Lycaonians. Speak to their consciences. Do we preach to polished infidels or idolators! Let us speak to them as Paul spake to the Athenians. Speak to their consciences.

4th. A fourth conclusion which is deducible from the above premises is, that all arguments and motives, drawn from the law or Old Testament, to urge the disciples of Christ to baptize their infants; to pay tithes to their teachers; to observe holy days or religious fasts, as preparatory to the observance of the Lord's supper; to sanctify the seventh day; to enter into national covenants; to establish any form of religion by civil law:—and all reasons and motives borrowed from the Jewish law, to excite the disciples of Christ to a compliance with or an imitation of Jewish customs, are inconclusive, repugnant to Christianity, and fall ineffectual to the ground; not being enjoined or countenanced by the authority of Jesus Christ.

5th. In the last place we are taught from all that has been said, to venerate in the highest degree the Lord Jesus Christ; to receive Him as the Great Prophet, of whom Moses in the law, and all the prophets did write. To receive him as the Lord our righteousness, and to pay the most punctilious regard to all his precepts and ordinances. "If we continue in his word, then are we his disciples indeed. and we shall know the truth, and the truth shall make us free—if the Son shall make us free, we shall be free indeed."

It is remarkable how strong our attachments are to Moses as a teacher; though Moses taught us to look for a greater prophet than he, and to hearken *to him!* It is strange that three surprising incidents in the history of Moses would not arrest our attention and direct us to Christ. With all his moral excellence, unfeigned piety, and legislative dignity, he fell short of Canaan. So all who cleave to him will come short of the heavenly rest! His mortal remains, and his only, the Almighty buried in secret; and yet we will not suffer his ashes to rest in peace! He came down from heaven to give

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place to the Messiah, to lay down his commission at his feet; and we will not accept it! Strange infatuation!

If Moses was faithful in Christ's house as a servant, shall not Christ be faithful as a son over his own house! Let us as his disciples believe all he teaches, and practise all he enjoins in religion and morality; let us walk in all his commandments and ordinances; and inquire individually, What lack I yet! If we are then deficient, let us say, with the Jews who disowned him, "We are Moses' disciples, but as for this fellow, we know not whence he is." But let all remember that if he that despised Moses' law, died without mercy, of how much sorer punishment, suppose ye, shall he be thought worthy, who despised Christ as a teacher! His commandments are not grievous to his disciples—his yoke is easy, and his burden is light.

Let every one that nameth the name of Christ depart from all iniquity. Let us walk worthy of him. Let us take heed lest by our conduct we should represent Christ as the minister of sin. Let us not walk after the flesh but after the Spirit; and then we shall show that the righteousness of the law is fulfilled in us. Then shall no occasion be given to the adversary to speak reproachfully. And if any should still urge the stale charge of Antinomianism, or affirm that we lived in sin that grace might abound; did evil that good might come; or made void the law through faith; let us put to silence the ignorance of foolish men, by adorning the doctrine we profess with a blameless conduct. Let us not merely rebut such insinuations with a—God forbid! but evince, how shall we that are dead to sin, live any longer therein.

May he that hath the key of David, who openeth and no man shutteth, and shutteth and none can open, open your hearts to receive the truth in the love of it, and incline you to walk in the light of it, and then ye shall know that the ways thereof are pleasantness, and all the paths thereof are peace! AMEN.

GOD IN EVERY THING.

THE intellect of man has undergone a great revolution since the development of the inductive mode of reasoning. For many centuries the dialectics of Aristotle governed the whole mental world, and kept in logical fetters the intellect of the human race; but we have happily been delivered from this thraldom, and the progress of knowledge in a very few years has been truly astonishing.

The ancients loved to speculate upon the abstract essences of spirit and matter, and the keen subtlety of their intellect peculiarly fitted them for this kind of investigation; but the moderns, wholly

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unlike them, critically analyze all things they are called on to believe, or upon which they are to act.

In this change we have lost that glowing enthusiasm—that high wrought ideality which distinguished those of the olden time, and perhaps, likewise, we have lost too much of that deep veneration which characterized their minds when looking upon the grand or awful display of the phenomena of nature. This effect, however, might be anticipated from the course of popular education which tends to give a knowledge of the universe wholly abstracted from the great source of all things, and this great error has undermined that high religious feeling, and induced an inflated scepticism which presumes to explain every effect in nature by some physical cause, not perceiving that every created cause is but an effect, and that God is the great *first cause* of all things.

The grand central thought in all correct education is to lead the youthful mind to see God in every thing. While it gives a correct knowledge of all causes and effects known to man, it never permits Jehovah to be lost sight of, or a hard and unfeeling analysis to take the place of that profound veneration which listens to the solemn reverberations of the thunder through the deep vault of heaven, as the best earthly emblem of the voice of the Almighty. While it displays the laws which govern the life of the animalcule which floats in the sunbeam, and the giant mammoth of the ages gone by, it stops not at the law, but elevates the mind to that Being who could display his power in a thing so minute as perfectly as in one so grand. While it explains the principles which govern the life of the vegetable world, it comments upon the inimitable beauty of the tiny flower and the commanding majesty of the lofty cedar as but another evidence of the kindness of our heavenly Father in thus giving us both the beautiful and useful to add to our happiness in time. In short, true education never stops short of the throne of God; for the grand intention of all correct instruction is to make us love him more ardently, and adore him more profoundly.

The whole universe is full of benevolent design. We cannot take a single step without perceiving fresh displays of the work of an almighty hand. Around, above, and beneath us, we see God in every thing. Let us look for a short time at the constitution of our atmosphere, as a beautiful illustration of the love and wisdom of God in providing for the happiness of man.

The air we breathe is one of the most abundant things of which chemistry treats. Animals and plants, from the lowest to the highest grade, depend upon it for life. The first act of the infant is to inhale the air, and the last mortal struggle of the dying man is an effort to catch its inspiring breath. This fluid surrounding the earth to the distance of about 45 miles, and so nicely adapted to be the home of every thing that breathes, has been the object of profound study to the learned in all ages, and was long considered as an element; but modern analysis has proved it to be a compound, made up of two gasses—oxygen and nitrogen—so perfectly balanced for the support of life, that to take from or add to either principle, would totally defeat the end contemplated. This is the only fluid with which we are acquainted that would support life. Oxygen is the

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vivifying principle: it gives beauty to the cheek and vigor to the frame; and, combined with carbon, is the cause of animal heat. Nitrogen is a negative principle, which acts, so far as we can judge, merely to dilute the oxygen. No other gas, except nitrogen, could be mixed with oxygen so as to answer the end of our atmosphere. Hydrogen may be temporarily combined with it, and animals and plants might live in it for a short time; but derangement of all the vital functions would be the effect of a continuous respiration of it. Animals kept in it for any length of time become dull and stupid as if exposed to narcotic influence. If this had been the constitution of our atmosphere, instead of the active life now every where manifested, a universal gloom and lethargy would seize upon every living thing: thus making this fair creation a place of silence and of death.

But another effect, even more disastrous than this, would be the consequence of such an atmospheric constitution. Oxygen and hydrogen form a most explosive mixture; combined in certain proportions, a single spark of fire would make it flash like gunpowder; and thus the earth would be destroyed by a universal conflagration; so that we would be exposed at any moment to the most horrible of all disasters—a raging fire, which nothing could quench. If there was any other compound which would answer the end of our atmosphere, the sceptic might appear to have some ground for triumph; but the absence of all such is an incontestible proof that the Being who made the frame of man designed and prepared the atmosphere for the support of his animal life.

But the evidence of design does not end in the choice of principles. It extends to the proportions in which they are invariably found mixed. If oxygen prevailed in the atmosphere to a greater extent than at present, every living thing would soon be exhausted by the intensity of its action, as the fire is soonest extinguished which burns with the greatest fierceness, and thus the earth would become as silent as the tomb from the unwise preponderance of a principle, which, in its present diluted state, gives life and energy to all animated nature.

Again, if nitrogen were mixed in greater volume than at present, a lethitude would steal over every faculty of mind and body. The blood, wanting its needful stimulus, would cease its active flow, and in a purple current would creep through the lifeless veins. The intellect, sympathizing with the paralyzed frame, would cease its action,—reason would refuse her office—imagination would fold her wings—and even the religious feeling would cease to fill the heart with its glad and elevated inspiration. Thus we see that if we either alter the constituents or change the proportions of the atmosphere, we destroy the work of the All-Wise, who has adapted every thing to the wants of his creatures.

But every thing that breathes and burns makes war upon this balance so exquisite and uniform. The countless fires upon the face of the earth are supported altogether by oxygen. The myriads of animals which breathe the breath of life, absorb the oxygen and give back to the air carbonic acid gas, a poisonous compound, which when inspired is destructive to human life. How, then, is the equi-

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librium between the constituents of the atmosphere maintained, which is so constantly invaded by such potent enemies! By what wise adjustment is harmony made to triumph over the principles of discord!

If the gasses were governed by that law which keeps bodies of the greatest specific gravity nearest the earth, then carbonic acid gas, which is more than twice the weight of the atmosphere, would settle all over the surface of the earth, and thus this beautiful creation, like the grotto at Naples, would be filled with a vapor destructive of life.

But this casualty was foreseen by the Omniscient Eye, and a bountiful provision made for it. The particles of each gas are so constructed that they press only in kindred particles, and offer but a slight resistance to the free passage of any other gas. Thus the two gasses of which the atmosphere is composed readily permeate each other's interstices, and the carbonic acid, though much heavier than the air, rises into it without difficulty, for the particles of air resting upon each other, are to the acid as if a vacuum existed above it; and in this manner the surface of the earth is relieved from what would be its destruction.

But the purity of the atmosphere would still be invaded by the presence of too great a quantity of this poisonous gas, and the wisdom of the Maker is strikingly displayed in the provision by which it is reduced to a healthful ratio.

Vegetables find in carbonic acid their most acceptable food, and absorb it with avidity. But this absorption might, in time, rob the atmosphere of too much of its oxygen. This would be the case if the plant had not the power to separate the constituents of the acid, to mingle the carbon with its own tissues, and throw off the pure oxygen into the air again. It is in this way that every plant, shrub, flower, and tree, lends its influence to keep the vital breath around us free from a corrupt influence, which otherwise would poison the very source of life. Water also absorbs carbonic acid and returns pure oxygen to the air; thus aiding to prevent its too great accumulation.

We cannot too much admire the wisdom which provided for the maintenance of an equilibrium in an essential element of life, when accumulation of any one principle would be death. Thus the poisonous miasma floating in the atmosphere, becomes so diluted with the life-giving principle, that it becomes innoxious; and the air under the action of this law of gasses cannot become stagnant, for the particles easily glide over each other, and are constantly altering their position; consequently there can be no deleterious accumulation o any of the constituents of the atmosphere, nor of any foreign matter which circumstances might introduce into it.

Another beautiful provision to prevent the stagnation of the atmosphere deserves the admiration of the student. Heat rarifies it and causes it to ascend, and the colder and heavier body of air around rushes in to supply the place of the fluid which ascends. The effects of this law are truly admirable. The stratum of air which at one moment reclines upon the bosom of the earth, and which would in

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a short time become intensely heated, in the next moment ascends to the regions of frost, where it becomes heavier by cold, and then descends refreshed from its aerial flight to give its cool breath to the flowers upon the plains beneath. The sun, pouring his fiery rays directly upon the tropical regions, would render that part of the earth uninhabitable did not the aerial wave which to-day floats over the heated equator, ascend and bear its warmth to the polar ices; while the condensed atmosphere of the northern regions comes in to supply its place and gladden the tropics with its delicious coolness. Thus the great atmospheric ocean is constantly moving, and hence the phenomena of winds to which the atmosphere owes its vitality, purity, and sweetness.

The air at rest is one of the worst conductors of heat; and if this apparently unimportant law were changed, and the air became a conductor, the earth could not be inhabited by man. The tongue placed upon a piece of steel on a morning when the thermometer is a few degrees from zero, instantly adheres to it by freezing, because the metal conducts the heat more rapidly from the tongue than it can be generated; and for a similar reason the fingers are quickly blistered by frozen mercury: it draws off their heat more quickly that they can generate it. Now suppose the air possessed the conducting power of the steel, our warmest clothing would be of no avail, houses could not shelter us, fire could not preserve us. In spite of every effort to preserve the vital warmth, it would soon become exhausted, and the human race, at a temperature above 32 °, the freezing point of water, would become extinct. As it is, man braves the most intense cold of the polar winter, where the mercury freezes in the open air, and the only animal seen abroad after sunset is the arctic fox. The air in motion soon sinks the temperature of the human body, because each new wave abstracts a portion of heat. But it has been wisely ordered that in the coldest climates winds rarely blow in winter, and the animals of those frozen regions are clothed with furs and down, which confining the air in their porous textures, become the worst of all conductors. Thus man, learning wisdom from nature, has appropriated to himself many of those admirable substances, and clothed in this panoply fearlessly commits himself to frozen oceans and icy poles.

It would take a long time to exhaust this subject, so full of beautiful adaptations, so rich in evidence of design. Who can doubt the existence and control of an all-wise Creator when contemplating laws so beautiful—adaptations so perfect. Methinks that a youth educated in this way to see the perfections of God in the constitution of the universe, might be exposed without fear to the influence of infidel principles; for the testimony is so ample and overwhelming, so perfectly familiar, and within his grasp, that if he has only been educated to see God in every thing, there is no adverse influence can touch him. The idea that so much wisdom is but the work of blind chance, is abhorrent to his mind; for he sees a benevolent Creator in earth, and sea, and sky, and he feels that "the heavens declare the glory of God, and the firmament showeth his handy work."

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ACTS OF APOSTLES.

SECTION V.—CHAPS. VI. & VII.

15 So Jacob went down into Egypt, and died, he and our fathers;
16 and they were carried over to Sychem, and were laid in the
sepulchre which Abraham purchased, for a sum of money, of the
17 sons of Emmor, the father of Sychem. And as the time of the
promise drew near, which God had sworn to Abraham, the people
18 grew and multiplied in Egypt; till another king arose, who knew
19 not Joseph. He, forming crafty designs against our kindred,
treated our fathers injuriously, by causing their infants to be ex-
20 posed that their race might perish. In which time Moses was
born, and was exceedingly beautiful; and he was bred up for
21 three months in his father's house: and being exposed, the
daughter of Pharoah took him up, and nourished him for her own
22 son: and Moses was educated in all the wisdom of the Egyptians;

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16. "It is evident from Genesis xxxiii. 19., and Josh. xxiv. 32., that the field at Sychem, or Shechem, in which the bones of Joseph, (and, as it should seem from this passage, and from what is asserted by Jerome, *Epitaph*, Paulæ, those of the other Patriarchs,) were buried, was purchased not by Abraham, but by Jacob; and also that Abraham's sepulchre was purchased not of Emmor or Hamor, the former proprietor of Jacob's ground; but of Ephraim the Hittite, (Gen. xxiii. 10, *et seq.*) that it seems demonstrable that this passage has suffered something by the addition or omission of transcribers: for to suppose that Stephen or Luke designedly used the name of Abraham for Jacob, is, I think, one of the grossest affronts that can be offered to the character of either. A real slip of memory would be a trifle when compared with such a designed prevarication. But, without supposing either, I apprehend, with Beza, in his admirable note on this text, that Luke probably wrote only, *which he* (that is, as the connexion fixes it, Jacob) *bought*, &c., which was the exact truth; and some officious transcriber, who fancied the verb wanted a nominative case, and thought he remembered the purchase of Abraham, (which it is plain he did not exactly distinguish,) put in his name. This solution, which is advanced by the learned Bochart, (*Hassozoic*, part i., lib. ii., chap. 43.,) Dr. Benson, and others, is so natural, that I will not trouble the reader with the mention of several others which may be seen in Dr. Whitby, Sir Norton Knatchbull, and Brenners; but shall only observe, that if this be not allowed, (which has indeed no copy to support it,) the easiest sense seems to be that which Mr. L'Enfant has given in his note, that Jacob died, he and our fathers, and they [that is, our fathers,] were carried over to Sychem, and buried; he [that is, Jacob,] in the sepulchre which Abraham bought for a sum of money, and they [that is, the other patriarchs,] in that which was bought of the sons of Emmor, the father of Sychem.

18. "*Knew not Joseph*"—Cared not for Joseph—forgot his benefits, and acknowledged not his public services.

20. "*Exceeding beautiful.*"—Josephus says that "when only three years old, his extraordinary beauty was such that it struck every one that saw him: and as they carried him about, persons would leave their employments to gaze at him."

22. "*In all the wisdom of the Egyptians.*"—The Egyptians were univer-

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23 and he was mighty in his speeches and actions. But when he
was arrived at the full age of forty years, it came into his heart
24 to visit his brethren, the children of Israel. And beholding
one of them injured, he defended him; and smiting the Egyptian,
25 he avenged him that was oppressed. And he supposed that his
brethren would have understood that God would give them salva-
26 tion by his hand: but they did not understand. And the next
day he showed himself to them, as they were quarrelling, and
would have persuaded them to peace, saying, Men, you are
27 brethren; why do you injure one another! But he that injured
his neighbor, thrust him away, saying, Who has made you a ruler
28 and a judge over us! Will you kill me, as you did the Egyptian.
29 yesterday! Then Moses fled at this saying, and became a so-
30 journer in the land of Midian; where he begot two sons. And

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sally celebrated for their great attainments in geometry, geography, arithmetic, astronomy, physic, natural history, and hieroglyphics. They also cultivated magic, astrology, &c. The wisdom of Solomon, (1 Kings, iv. 30,) is compared to that of the Egyptians, and is said to have excelled them. No mean compliment truly! Wetstein quotes many authors in proof of the attainments of the Egyptians. Himerius calls Egypt *metter toon sophoon logoon*—the Mother of Wisdom or of learned treatises. Aristides says that "they were the wisest of men." Egypt is celebrated by Herodotus, Macrobius, and many of the ancients, as "*Mater Artium*," the Mother of Arts. Stephen follows tradition in thus speaking of Moses. He does so to aggravate the sin of the Jews in rejecting him when he first appeared as a redeemer among them. But what shall we say of the self-denial of Moses in leaving the court of Pharaoh and the literary and scientific pleasures thereof, for the desert. Faith and piety alone could have given him this power.

"*Mighty in word and deeds.*"—This phrase indicates his natural attainments in Egypt. He was a man of great energy in action, and vigorous, though not fluent or eloquent, in language.

23. "*It came into his heart*," a phrase found both in classic and sacred usage, to indicate a divine impulse or suggestion.

Nate dea quæ nunc animo sententia surgit. [Virgil.] He felt himself divinely called to undertake for his people. Still he mistook both the time and the manner of their redemption.

25. "*He supposed that God would have granted them deliverance by his hand.*" It is evident that his killing the Egyptian was either done as a symbolic action to indicate that he was raised up for that purpose, or that he supposed that from the prophecy concerning their deliverance made to Abraham four hundred years before, and the peculiar providence which had preserved him and given him power, they would have rallied under him as their Captain. He was mistaken in the computation of the four hundred years, and also in the nature of the judgments by which their oppressors were to be visited.

30. "*In the wilderness of Mount* SINAI." But in Exodus iii. 1, it appears that this happened "in the back side of the desert, near to the mountain of God, even *Horeb*." But there is no contradiction here. This mountain, like Mount Parnassus, had a *double top*. One of the peaks was called Horeb and the other Sinai.

"*A flame of fire in a bush*"—equivalent to '*in the burning bush.*' Beautiful symbol of the people of God under affliction! They are like the "three

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when forty years were fulfilled, an angel of the Lord appeared to
him in a flame of fire, in a bush, in the wilderness of Mount Sinai.
31 And Moses seeing it, admired the vision: and as he drew near to
32 behold it, the voice of the Lord came to him, saying, I am the
God of your fathers, the God of Abraham, and the God of Isaac,
and the God of Jacob. And Moses trembled, and did not dare to
33 behold it. And the Lord said to him, Loose your shoes from
34 your feet, for the place in which you stand is holy ground. I
have surely seen the evil treatment of my people, which are in
Egypt, and I have heard their groaning, and I am come down to
35 deliver them: and now come, I will send you into Egypt. This
very Moses, whom they refused, saying, Who constituted you a
ruler and a judge, God sent to be a ruler and a deliverer, by the
36 hand of the angel who appeared to him in the bush. He led
them forth, doing wonders and signs in the land of Egypt, and
in the Red Sea, and in the wilderness, for forty years.
37 This is that Moses who said to the children of Israel, A Pro-
phet like me shall the Lord God raise up to you from among your
38 brethren; him shall you hear. This is he who was in the assem-
bly in the wilderness, with the angel that spoke to him on Mount
Sinai; and with our fathers, who received the lively oracles, to

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children" in the furnace, surrounded with the devouring element, yet unscathed."

"*Loose thy shoes from off thy feet.*"—"It was formerly in the Eastern nations, and is now in the Southern, esteemed a ceremony of respect to put off the shoes when approaching a superior, lest any of the dirt or dust cleaving to the shoes should be brought near him, and that the person approaching barefoot might tread more cautiously. This, which perhaps was introduced at first in court apartments where rich carpets might be used, the King of kings requires to be done in a desert, as a token of the infinitely greater reverence due to him. (Compare Josh. v. 15. and Eccles. v. 1.) On the same principle, it seems, the priests ministered thus in the tabernacle and temple, no direction being given for shoes or sandals as a part of their dress, though all the rest of it was so particularly described." *Doddge.* The Mahometans, Brahmins, Parsees, and ancient Greeks worshipped barefoot. Those who entered the temple of Diana, entered barefoot.

38. "*This is he that was in the assembly in the wilderness.*"—"I follow Beza, Heensius, and Prussian translators in rendering EKKLESIA *aisembly*, as our translators do, Acts xix. *ulto*, because I am persuaded it refers not in the general to their being incorporated in one church, in the appropriate sense of that word, but to their being assembled round the mountain on the solemn day when the law was given." Exodus xix. 19. *Doddridge.*

"*The angel that spake to him on Mount Sinai.*"—This angel, no doubt, was "the Captain of the Lord's host"—that spoke to Joshua—that met Hagar in the wilderness—that communed with Abraham concerning the destruction of the Cities of the Plain, whom Malachi calls "the angel of the covenant"—he that presided over the destinies of Israel—that led Jacob, and that came to his own people whom he had watched over always, and who was rejected by them under the name of Jesus of Nazareth, the AUTHOR AND THE FINISHER OF THE FAITH.

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39 give to us. To whom our fathers would not be obedient; but
thrust him from them, and in their hearts returned back again to
40 Egypt; saying to Aaron, Make us gods who may march before
us; for, as for this Moses, who brought us up out of the land of
41 Egypt, we know not what is become of him. And they made a
calf in those days, and brought a sacrifice to the idol, and re-
42 joiced in the works of their own hands. So God turned, and
gave them up to worship the host of heaven; as it is written in
the book of the Prophets, O house of Israel, did you offer vic-
43 tims and sacrifices to me for forty years in the wilderness? And
you have since taken up the tabernacle of Moloch, and the star
of your god Remphan; figures which you have made to worship;
44 and, therefore, I will carry you away beyond Babylon. The
tabernacle of testimony was with our fathers in the wilderness
as he had appointed, who spoke to Moses to make it according to
45 the model which he had seen: which, also, our fathers receiv-
ing, brought in with Joshua into the possession of the heathen;
whom God drove out from before the face of our fathers, until
46 the days of David; who found favor before God, and made it his
47 petition to find a dwelling for the God of Jacob. But Solomon
48 built him a house. Yet the Most High dwells not in temples
49 made with hands: as says the Prophet, Heaven is my throne, and
the earth is my footstool: what house will you build for me, says
50 the Lord; or what is the place of my rest! Has not my hand
made all these things?

"Lively Oracles." Living Oracles. "The word of God is living and effectual."—*Paul.*

43 *"The tabernacle of Moloch."* *"The star of your god Remphan."*—The sun was represented by Moloch; and the moon or some planet, most probably Saturn, by Remphan. *Moloch* answers the Hebrew *Malach*, a king. The worshippers of idols called their gods *kings*. Homer calls them *anaktes*, kings.

Baal, or Bel, also means Lord—applied generically to all gods. Moloch was an image of hollow construction, with the face of a calf, and hands outstretched. The idolators carried their gods with them on their journies and to battle. So that to "bear the tabernacle of Moloch" is to worship Moloch. This, however, was a little affair: his tabernacle was but a mere case that enveloped the image.

44. *"The Tabernacle of Witness."*—Instead of desecrating the Mosaic institution and Moses, as is alleged by the council that tried him for "blaspheming against Moses, against God, against the holy place, and against the law," as the indictment ran, he evinces throughout his speech the greatest reverence for Moses and the law; and now he designates the tabernacle as the tabernacle of the testimony of God which contained his holy covenant. Of the tabernacle, and again of the temple, he speaks in terms of profound respect, and thus gives to his speech a latitude as broad as the indictment.

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51 O! stiff-necked, and uncircumcised in heart and ears, you always
52 resist the Holy Spirit: as your fathers did, so do you. Which
of the Prophets did not your fathers persecute! Yes, they slew
those who spoke before of the coming of that Righteous One, of
53 whom you have now become the betrayers and murderers. Who
have received the law through ranks of messengers, and have not
54 kept it. And hearing these things, they were cut to the heart;
55 and they gnashed their teeth at him. But he, being full of the
Holy Spirit, looking up steadfastly towards heaven, saw the

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51. "*You stiff-necked and uncircumcised in heart and ears.*"—Why this sudden transition and change in his speech? He had seen their rage increasing while he spoke, and especially at the last words that God "dwelleth not in temples made with hands." They saw in this the drift of his discourse, and were resolved to hear him no longer. He was not allowed to bring his remarks to a close or make the intended application of all his premises. Discovering that they would hear him no longer, he testifies against them, as glorying in their circumcision, while their hearts and their ears were uncircumcised. He represents them as without spiritual discernment.

"*You do always err in heart---you do always resist the Holy Spirit.*" This is spoken of them as a nation. They always, almost without exception, resisted and persecuted their reprovers, the prophets. This is to "*resist the Holy Spirit.*" He that resists the testimony of man, angel, or spirit, is properly said to resist that man, angel, or spirit. In this way many still resist the Holy Spirit.

53. "*Who received the law through a disposition or ranks of angels.*" In the Mount Sinai God was accompanied with a host of angels who ministered to him, and through these orders and ranks here called "*a disposition of angels,*" the law was spoken to Moses or handed down to him. So Paul to the Hebrews calls the law "*the words spoken by angels,*" in contrast with the words spoken by his Son. "God hath in these last days spoken to us by his Son." God by his attestations and by his living and audible voice once said "HEAR HIM." There is no mention of the presence of angels at the giving of the law. In the Greek version of Deuteronomy we have, indeed, (chap. xxxiii. 2.) added to the words "God came from Sinai;" "on his right hand angels were with him."* In the Hebrew of verse 2d it reads, "He came with ten thousand of his saints." Paul to the Galatians says, "The law was ordained by angels in the hand of a Mediator." It was handed down by angels, and thus put into the hands of Moses.

54. "*They were cut to the heart---they were sawn asunder---they were greatly excited---and they gnashed on him with their teeth.*" Terms indicative of the highest indignation.

55. "*Looking up to heaven, he saw the glory of God, and Jesus standing at his right hand*"—This, though an ecstacy, like Ezekiel viii. 1-4, was to Stephen a reality. This vision to the soul of Stephen, greatly strengthened him; and while his adversaries could not see it, because no visible rending of the heavens, they were permitted to go through with their diabolical plot. Stephen did not die with a lie upon his tongue; therefore, this is the testimony of a martyr to the resurrection and ascension of Jesus.

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* The words are, ἐκ δεξιῶν αὐτοῦ ἀγγελοι μετ' αὐτου.

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56 glory of God, and Jesus standing at the right hand of God. And
he said, Behold, I see the heavens opened, and the Son of Man
57 standing at the right hand of God. But, crying out with a loud
voice, they stopped their ears, and rushed upon him with one
58 accord. And casting him out of the city, they stoned him; and
the witnesses laid down their garments at the feet of the young
59 man, whose name was Saul. And they stoned Stephen, invo-
60 king, and saying, Lord Jesus receive my spirit. And bending
his knees, he cried with a loud voice, O Lord, charge not this
sin to their account. And when he had said this he fell asleep.

VIII.—1. And Saul was well pleased with his slaughter.

And at that time there was a great persecution against the
congregation in Jerusalem; and they were all dispersed through
2 the regions of Judea, and Samaria, except the Apostles. And
devout men carried away Stephen, and made great lamentation
3 for him. But Saul made havoc of the congregation, entering into
houses, and dragging men and women, whom he committed to
4 prison. Nevertheless, they who were dispersed went about
declaring the glad tidings of the word.

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57. They cried out with a roar of indignation, and in contempt for him closed their ears;* and violently seizing him, carried him out of the city, and stoned him to death.

58. The witnesses laid off their garments. Though the whole procedure was illegal, they had a sham respect for the law in making the witnesses the executioners of the sentence. The stones being large, they stripped themselves for the work. "The sad office (observes Schœttgen) of inflicting death on the criminal, devolved on the witnesses. If their testimony was true, they did a good work—they administered justice. But if false, they were guilty of murder in putting to death an innocent person."

58. Saul is hear called *neanion*, a youth. He was, no doubt, of age. The word does not indicate precisely his age. David by Josephus is called *neaniskos*, a youth, when thirty years old, when he killed Goliath. Cesar called Anthony *adolescens*, a youth, when thirty years old.

Stephen invokes the name of Jesus. The original is very forcible and clear. "*Invoking and addressing*"† Jesus, said, "Lord Jesus, receive my spirit." "Many commentators seek to make God, rather than Jesus," says Bloomfield, "the object of this prayer. But it is not the only place in which Jesus is formally addressed. John the Apostle says at the close of the Apocalypse, 'Even so, Lord Jesus, come quickly.' Rev. xxii. 20.

59. "*Receive my spirit.*"—As the Lord prayed to his Father, and resigned his spirit into his hands; so Stephen, the *protomartyr*, resigned his spirit into the hands of the Lord." And as the Lord prayed for his enemies, so Stephen, falling on his knees, besought the Lord not to lay this sin to their charge. This dark scene closes with the annunciation that Saul the Tar-

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* The Romans express this stopping of the ears by *occludere aures*, a phrase which indicates rather *closing* than *stopping* the ears.

† Επικαλουμενον και λεγοντα—invoking and saying.

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PRACTICAL THOUGHTS AND REFLECTIONS.

In reviewing this admirable historic speech of the protomartyr, we may learn some lessons of importance to us and our families. In the first place, this speech, together with almost all the speeches recorded in the book, is principally made up of sacred history, and the quotations are just as might be expected from the ordinary recollections of one well instructed in the Divine Oracles. They are not always in the identical words of the authors quoted, but in such words as present a clear, correct, and sufficiently ample representation of all the facts related. The differences between the original scriptures and their quotations are never greater than those between the four Evangelists in narrating the same discourses or incidents. There are no real contradictions, but there are sometimes omissions and additions of incidents and expressions which contract or amplify other statements, without at all changing the sense. The pious Jews taught their children the divine records with great care: hence amongst those Jews converted to the Christian institution, generally the most learned and devout of their nation, there were very many excellent preachers and teachers raised up. The Christian church at the beginning was thus soon furnished, and well furnished, with competent instructors.

There is evidently in ancient usage a strict and a loose way of quoting sacred history and prophecy. Sometimes the exact words are quoted; at other times the substance is only given. Thus Stephen says, verse 6, "And God spake *on this wise*." Here he gives not all the words exactly, but all the sense. Again, he quotes strictly the same words, only translating some of them differently, verses 27, 28.

Comments on the facts quoted and the application of them to the present case, make up Stephen's discourse. Upon his remarks we must remark

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sian, in this tragedy, acted the part of the keeper of the apparel of the witnesses while they stoned Stephen, and that he cordially approved the deed.

viii. 1. The martyrdom of Stephen was but the commencement of a fierce persecution. Still it spread the gospel far and wide. All but the Apostles fled from the city. In this the Christians obeyed the Lord—when persecuted in one city, they fled to another. But the Apostles were determined not to leave the metropolis. They would not give up the city, nor turn their backs to their enemies.

Saul appears in a still worse attitude than at first. At first a mere spectator of the murder of Stephen; but now, waxing bold, he makes havoc of the church, entering into private families, and seizing the Christians, he commits them to prison.

Devout or pious men buried Stephen. Whether they were Christians or pious Jews, uncommitted in the case, has been a matter of some discussion. Much may be said on both sides. I incline to the opinion that they were not brethren, else they would have been named as such. They were pious men that regarded him, at least, as a pious and excellent man, and gave strong demonstrations of sorrow on account of his death. Kuinoel and some other distinguished critics regard them as devout Hellenists, proselytes to the Jews' religion, and probably secret friends to the gospel. "They regarded it as a sacred duty to bury the dead, especially innocent persons." The lamentation made over Stephen's body may have been the immediate occasion of the persecution that arose The national council was determined, if possible, to suppress the new religion. They, therefore, adopted strong measures; but in this case, as in many others, the blood of the martyrs was the seed of the church In driving the Christians out of Jerusalem they only spread the gospel through Judea, Galilee, and Samaria, with the greater rapidity.

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how judiciously he selects those incidents of ancient history apposite to his own case; and with what a masterly hand he emphasizes on them.

The case of the Patriarchs repudiating, abusing, and selling their brother Joseph, admirably serves his purpose. The motive is clearly alleged by him without comment. He only says "they were moved with envy." But God was with him, delivered him out of his afflictions, and exalted him to a throne. How like the Messiah's case was this!

Then come the fortunes of the Patriarchs till the birth of Moses. How apposite to his own case, too, were the fortunes of Moses. Like the Messiah, in some particulars his antitype, he, too, was refused and disparaged. He sought to redeem his people, but they would not be redeemed by him. He went into exile and sought the repose and the safety of the desert. But God appeared to him there, gave him a commission and authority, and sent him back to Egypt. This Moses, says Stephen, whom they renounced, "this very person did God, by the hand of his angel, send to be a ruler and a redeemer."

He then gives the history of the Jews under Moses, and down to Solomon and the temple. He relates their most humiliating idolatries, declarative of their aberations of heart from the living and true God, and proves them to be in the aggregate a stiff-necked and perverse people, "uncircumcised in heart and ears." Like fathers, like sons, continued he, you are a persecuting people. He challenges them to name a distinguished prophet whom they did not in some way persecute.

Upon a review of this speech, and all its circumstances and effects, we learn how the Holy Spirit strives with men, and how they resist it. While listening to Stephen, who gave them the testimony of the Holy Spirit, he accuses them of resisting that Spirit—"As your fathers *did*, so do you." In persecuting the prophets and in despising their words, the Jews did withstand the strivings of that Spirit: and now in persecuting Stephen, they too were perpetrating the same awful crime. So do all who read the gospel, or who hear it preached, and refuse to obey it. The Holy Spirit having inspired the record, and sustained it by miracles, every one who will not believe its promises and obey its precepts does not merely constructively, but in fact, resist the strivings of the Holy Spirit. In no other way did the auditors of Stephen's address resist that Divine Spirit than do the multitude of disobedient gospel-hearers in our own day.

The last words of Stephen, what a striking evidence of a spiritual state of existence apart from the body! The Jews seized the body of Stephen, but the Lord received his spirit. In a sublime and enrapturing vision he sees the Lord Jesus standing, as it were, in the attitude of receiving him. He is usually represented as *sitting* at the right hand of God; but Stephen saw him standing as one ready to receive him. Therefore, he said, "Lord Jesus, receive my spirit."

The death of the protomartyr, how like that of the King of Martyrs! There was no vengeance in his heart—there was no malediction on his tongue. He implored mercy on his enemies. He gave them his body, and resigned his spirit to God that gave it. The agony is soon over; but what a victory is gained! Who can estimate the honor of a martyr's crown! Who would not rather be Stephen for ever than Cesar for an age!

EDITORIAL COURTESY—*No. II.*

It is not the courtesy due from an Editor to his readers, but the courtesy due from one Editor to another, that now claims our attention. But even that is too general for our present consideration,

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inasmuch as the editorial army is a very great army, composed of whole regiments of political, literary, scientific, religious, and miscellaneous editors. Of these we dare not select any one class, and shall confine our attention, and that of our readers, to one department only of religious Editors—brethren of the same denomination, fellow-laborers in the same special field and vineyard of the Lord.

Religious Editors, it is affirmed by political Editors, are not more courteous than themselves. They frankly admit that, *as a class*, they are discourteous and unmannerly. I shall not, indeed, bring a railing accusation against either of them, nor institute any invidious investigation of their respective demerits. I am sorry that I cannot exonerate both of them, or either of them, from an imputation so dishonorable to themselves and so obnoxious to public displeasure. There are no men that exercise a greater influence over public morals and public taste than the masters of the quill and of the type. Since the days of Addison till now, they are only second to the pulpit for weal or woe to the whole community. And yet they are generally a self-created and cynical aristocracy, who, without any other electors than their patrons, clothe themselves with the awful functions of the guardians and keepers of the morals and good manners of the community.

Some of them, indeed, constitute themselves critics of the critics, and reviewers of the reviewers of the whole caste of Editors. These, indeed, are rare youths; for they are not unfrequently the juniors of the whole corps. But, being possessed of great precocity of intellect, without the experience of years, or the aids of predecessors—by the sheer force of an exuberant genius, they presume that they are specially raised up to supervise their fathers, and, as duteous sons, not only to wish their fathers had been more wise; but, kinder still, they endeavor to make them more wise. They are, indeed, exuberantly kind and benevolent. We complain only of their manner of illumination. They should consider that seniors do not usually prefer to be enlightened by their juniors; and, still less, to be corrected and instructed by them in the presence of all the people. When, then, any of these superlatively gifted, self-taught, and pre-eminently wise young Editors arise amongst us, they should rather privately than publicly accuse us of dulness, stupidity, and slowness to learn, what cost them nothing but a single effort of their own powerful imagination. If, indeed, any extraordinary GENIUS of MORALITY, LITERATURE, or CHRISTIANITY should arise amongst us as a *custos morum*, or as a guide to the blind, a teacher of babes, and an instructor of the ignorant Editors, we are of opinion that it would be

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a little more comely for him to make his suggestions to us rather privately with the pen, than publicly and ostentatiously through the press. He would thus save his senior brethren from the mortification of a public exposure, and himself from the suspicion of an exuberant vanity and self-conceit. There is some danger of the latter suspicion, notwithstanding his great affectation of modesty, his oft alleged extraordinary devotion to truth and unfeigned voluntary humility.

If, then, any new discovery be made, any new revelation be received by any young scribe, I would think it more comely and consistent with good taste and good manners that he would first privately communicate it to his seniors, and then let them make the annunciation of his discovery, if it prove to be one; and if not, it will save his feelings from some pain, and his brethren from some ungrateful sympathy with him should it become necessary to show as publicly that he is mistaken and exerting a sinister influence on those yet imperfectly instructed in the Christian Oracles.

No good or candid man will refuse a hint or a correction from any man, woman, or child, that does it in a Christian-like manner. Nay, indeed, if the manner be not good, still a good and wise man will learn from an enemy what he has not already learned from a friend. With the justly celebrated Dr. Rush, who acknowledged in one of his printed addresses to the graduates in his Medical School, that he had received many useful hints from empirics and old women in the science of physic and in the healing art, I will say that I have received many valuable hints, arguments, and proofs from those greatly inferior to myself in years and opportunities; and, therefore, I advise all who may need such an advice, never to turn away with disdain from man, woman, or child presuming to instruct them, in what they assume to know better than they.

Still I advise our young Editors and critics who desire to correct the errors of their seniors, not to do it through the whole world and the whole church, that may listen to them; but, with becoming modesty, privately, and in good temper, make their suggestions to them not as oracles of wisdom or apostles of revelation, but with all diffidence and in modesty of manner, that their labors may not be in vain.

Another good consequence will follow from the adoption of this advice: if what they imagine to be a better view should be a worse one, or what they suppose to be a new truth should be but an old error, they will save themselves from the mortification of an exposure.

Indeed, rather than hurt some young brethren, or injure the cause of truth and brotherly kindness, I know some Editors amongst us

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of good sense and large attainments who suffer several of these editorial developments to find their own quietus without any notice of them.

Within the present year I have seen several editorial notices of my own views on some important subjects; not only questioning, but censuring them with freedom. The author of these strictures informs us that he is quite an original thinker—very independent of any one for light or instruction, and conscientiously devoted to truth. We have not at all called into doubt the sincerity of his avowals, nor the soundness of his opinions; we only demur at his ostentatious manner of instructing us in these matters. We have never claimed infallibility. Our motto is, '*Let every man judge for himself.*' I have, indeed, allowed his speculations and criticisms to pass for what they are worth, as I have done those of some other very talented young brethren. I did not wish to wound their feelings, nor to attract to their speculations more consideration than they deserve; believing, indeed, that more enlargement of mind, more experience, and especially a more critical study of the sacred writings, will correct the authors of them; and if there should, perchance, be in any of them any thing carnal, or vain, or selfish, profound silence, in liberal doses, would be the best and most salutary medicine which I could administer.

Hoping, then, that such of these junior Editors as may have formed such conceptions of themselves, will learn to think more soberly, and that while they regard their labors as so important that, without them, nothing can succeed as it ought, they will choose a more courteous and a less ostentatious way of telling us our errors; and of assuring the brethren that unless they support them with greater liberality they must lose the benefit of their editorial speculations. Let them rather show by the good effects of their labors, what has been achieved for the cause of reformation by their writings and their toils. In doing this, in a manner courteous and persuasive, I have full confidence that they will obtain a full reward. A. C.

Steam-Boat "Rochester," Lake Erie, Aug. 8th, 1846.

EXTRACT OF A LETTER FROM THE EDITOR, REPRESENTING A LORD'S DAY IN BUFFALO, N. Y.

To-day, having no appointment any where, and withal much fatigued, I concluded, after some reflection, to visit the Baptist church under the pastoral care of Elder Tucker. On my way thither it occurred to me as both lawful and expedient to inform the Bishop of

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the church of my attendance, and of my readiness to address the congregation at some time during the day. Taking out of my pocket, in the meeting-house, a blank leaf of paper and my pencil, I wrote as follows:—

"*A. Campbell*, of Virginia, presents his Christian respects to Elder Tucker, of Buffalo, informing him that he intends to do himself the pleasure of hearing him this forenoon; and that, should it be agreeable to Elder Tucker, he would have no objection to delivering an address to his congregation, either in the afternoon or at night, as might, in his judgment, be most expedient.

Buffalo, August 9, 1846."

This note I handed to a gentleman who appeared to be an active member of the community, requesting him to convey it to Mr. Tucker. He did so on his arrival. Meantime the public worship began by reading the 23d Psalm in some modern version of it, which was well sung by a choir, composed of eleven performers—six male singers, four female singers, and one bass violist, who not only led, but performed by proxy, the praises of the listening assembly. There is something to me exceedingly cold, formal, and spiritless in this form of worship, even when inspired by the solemn sounds of a splendid organ. No "grave sweet melody" of a worshipping assembly was heard. The congregation very politely rose and turned their faces to the choir, but were as silent as the dead when the performers sung the solemn stanzas in corresponding tones, looks, and gestures. Soon as the praises were ended the congregation sat down, and the Elder read the 28th chapter of Genesis, containing Jacob's vow at Bethel. He then prayed standing, not a soul in the congregation changing his position. They sat, and looked, and listened, while the Elder stood and prayed. The choir then again performed praise. He then selected a verse from Gen. xxxv. "Let us arise and go up to Bethel, and I will make there an altar to God who answered me in the day of my distress, and that was with me in the way which I went."

Having read this sentence, the Elder, opening his manuscript, located it in the centre of his Bible, and proceeded to read his discourse. His sermon contained many good thoughts and pertinent remarks on an analogy assumed between the vow of Jacob and the vow of every converted man, and the duties incumbent on those who, in genuine conversion, had vowed to serve the Lord now, henceforth, and for ever.

Elder Tucker's performance was very acceptable to a popular assembly. He reads well, has a good voice, and an action not constrained or unnatural. His style was chaste, nervous, and varied. His terms and phrases well selected, and the mannerism throughout,

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though evidently artificial, was nevertheless pleasing and impressive. This was followed by another performance of the choir, and, after "the penny," came the benediction—without an intimation of a desire to hear from me a discourse, or any notice whatever of the request presented. It was right, I presume. I did my duty, and enjoyed my own approbation. The Elder knew what was agreeable to his audience, whether it was either safe or desirable that they should hear me. I acquiesced, as a matter of course, in his more enlightened judgment, and retired to my lodging without one unkind thought or feeling either towards the gentleman or his charge. May the good Lord enlighten them still more and more in the mystery of godliness! I am sorry to see that the Baptist society in this place is rather retrogressive towards the cold formality of the age, than progressive towards original Christianity. But here I shall pause till I hear for myself a discourse after dinner, from some other denomination.

I set out for the Presbyterian, but through mistake entered into a Universalian meeting-house; there was, however, no other meeting in town at that hour. The aspect of things in the Universalian differed nothing from the Baptist worship. They had an organ instead of a bass viol; but the choir sung, and the people looked at them and listened. The preacher prayed, and the people sat and listened. He, too, had his sermon written, and read it. The composition was very lean, and the reading was still worse; but the doctrine was any thing but honorable to God or profitable to man. I felt my spirit stirred within me, insomuch that I arose to beg the favor of delivering an address upon the motto on their pulpit, which was in golden capitals, "GOD IS LOVE." But, before I had pronounced a single sentence, the organ chimed again, and the congregation moved out.

In the evening I went to hear the Episcopalians. They have a very neat and tasteful church, after the fashion of the olden times. The congregation was much more respectable in number and in appearance, and certainly much more reverential and devout in their worship than either of the other two. There seemed to me much more marrow and fatness in the bones of the English liturgy and various services, than in the sermon, songs, and prayers of the Baptist or Universalian worship. There are, indeed, too many forms, too many repetitions, and too indiscriminate readings and collations of sacred scripture in the whole service; yet, with all these subtractions, it has more of the substance, and form, and spirit of ancient

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worship, than any of the popular forms of Congregationalism, Presbyterianism, Methodism, or Baptistism ever seen by me.

The officiating minister was a good, though not an elegant reader. He has a strong full voice, a clear and distinct articulation, and consequently very intelligible. He addressed us on Saul's conversion, and gave both an argumentative and practical view of the subject, confirmatory of the faith of Christians, but defective in one or two points. I left the house much refreshed in spirit and relieved from the disconsolate influences and dreary and desolating doctrines of Universalianism.

Still, on retrospecting the desolations of Christianity in its distracted, convulsed, and secularized conditions, by its antagonist creeds, controversies, and parties, I see much to deplore for the present, and much to fear for the future. There appears me to an almost all-predominating worldly spirit working in the bosom of every religious party, conforming all religious doctrines, discipline, and administrations to the taste and fashions of the world—to the policies and politics of men in the flesh; by reason of which it has lost its potency over the affections, conversation, and intercourse of professing Christians, and seems wholly inadequate to the conversion of the world. I am ready to say, O Lord, revive thy work in the midst of this generation! Send forth a host of mighty laborers into thy harvest, and strengthen them with all might by thy good Spirit in the inward man! O that we could go forth in the spirit and power of ancient times!

The religious papers of the day are a fair index and exponent of the religious taste and feeling. There is such a mixing up of things divine and human, of things political and religious, of things sacred and profane, not only on the same page, but often in the same column, desecrating religion and accustoming the mind to such rapid transitions from gravity to levity, from faith to sense, rom piety to profanity, as to disqualify the reader from receiving any spiritual advantage from such readings. They are consuming the piety and devotion of the Lord's day. They are read instead of the Bible and the hymn-book, because better adapted than either to the vitiated taste of the reading community. Even the pews in some of the meeting-houses are filled with them. On entering the Baptist meeting-house in Buffalo every pew was spread over with "The Macedonian," and a programme or notice of some lectures on I know not what, or I only glanced at the title and drift of both. On entering their pews, instead of opening the Bible or the Psalter, these sheets were opened and the mind thus diverted from devotion!

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These may be peculiar to the Yankees, who are a very economical people. In the interim between the different services of the day they can read the *religious news from all the world*, and thus redeem time on "the Sabbath" for other purposes than devotion. Still time saved from devotion is time lost for ever.

There appears to me (I hope I may be mistaken) a growing neglect of the means of spiritual life and health in all the professing world. There seems to be an all-pervading worldly spirit. The Lord's house is profaned with the mummery of unmeaning forms and unauthorized ceremonies; there is no kneeling, nor bowing, nor humbling of the heart, nor of the body that contains it, before the Lord, seen in most of the sanctuaries of the Protestant denominations. Every thing is formal as the costume of the worshippers. The milliner, the mantua-maker, and the tailor, have more power over the hearts and persons of the worshippers than the priests, the apostles, or their advocates. Every thing is decorated and adorned but the hearts of the worshippers, with here and there an apparent exception. But my sheet is full, and the mail waits. A. C.

FEMALE COLLEGIATE INSTITUTE;

Georgetown, Kentucky.

The 18th session will be opened on the 7th of September. This will give ample time for the renovation, refitting, and refurnishing now in progress; and the fitting up of two new Boarding Houses near the Academy, for such as may not prefer our house. In neither of the three will more than two beds be put in the same room, for boarders. The *Academy* is a new, well ventilated two story building, entirely detached from all others, and large enough for 150 pupils. The Examination and Graduation will *close* on the 24th of December.

Terms, in advance:—Tuition, from $12 to $16; Boarding, $48; Music, $20; French, Drawing, &c., $*.

T. F. JOHNSON, A. M., Principal, with five Assistants.

July 29, 1846

Correction.—By a communication from some of the members of the late Dr. Postlethwaite's family, of Greensburg, residing at Somerset, Pa., I learn that in the notice of the baptism of his surviving relict there were two errors. First, that the Doctor, though repeatedly solicited, would never consent to being an Elder of the Presbyterian church; and that Mrs. Postlethwaite had only been 37 years a member of said church before her immersion. She borrowed the Debate from a clergyman in her neighborhood, read it at different places, and at considerable intervals; and being persuaded that faith alone, without obedience, could not be acceptable to the Lord, nor satisfactory to herself, was accordingly immersed. A. C.

Printers' Notice.—Should any typographical errors appear in this number, the Printers would inform the public that the Editors and proof-readers were from home during most of the time it was preparing for the press. They would also state that many articles intended for this number are omitted for want of room: among them an Essay on Dissimulation. They will probably appear in our next.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. III. BETHANY, *OCTOBER*, 1846. No. X.

TRACTS FOR THE PEOPLE.—*No. XI.*

BAPTISM—No. IV.

WE are still in quest of the meaning of a Greek word. That word has been in debate amongst the English for two or three hundred years. The Greeks are all agreed upon the meaning of it. So also the Romans: for they uniformly adopted it, as they did the words *bishop, deacon, evangelist*, &c., with such other words accompanying as infallibly indicated their acceptation of it. There was not the shadow of a doubt as to the meaning of the word *baptisma* amongst either the Greeks or the Romans; nor is there a truly learned man amongst the modern nations of Europe that for a moment hesitates as to the precise meaning of that term. But all men are neither learned nor candid. The candid ignorant may, indeed, be much sooner enlightened on any subject than the uncandid and partially educated castes of society. Our present efforts are designed to put it into the power of every honest man to decide for himself as to the action set forth in the precept "*Be baptized every one of you.*" Many will, no doubt, conclude that we have already superabounded in such documentary evidence. But some of them forget with what reluctance they gave up their ancient opinions and predilections.

We shall now suppose not a very uncommon case. There are those whom no authority can satisfy without their own clear apprehension of the foundation on which that authority is founded. It is difficult to constitute a person, wholly uneducated in a foreign language, competent and self-approving judge of the meaning of a term in that language. The nighest approach we can make to it is to propound to his apprehension one law of language of universal application. Such is the following:—*Substitute for any term not understood* a given definition of it. If it always make good sense, it is. or may be, a correct definition of it; otherwise it is not. For example, the Roman word *natat* occurs in a sentence. One alleges it means to *walk;* another, to *fly;* another, to *swim*. But a merely English scholar,

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after hearing it debated by very learned men, is so confounded as not to be able to decide which is right. He then adopts the above rule, takes some English book in which the word is frequently adopted, but never translated. He opens the book, and on reading a few pages he finds the words, the dolphin, *natat*, in the sea. He substitutes the definitions *walk* and *fly*, and then it means, 'The dolphin *walks* in the sea,' or 'the dolphin *flies* in the sea.' Neither of these is admissible. Again he reads, "William *natat* in ten feet water;" 'William *walks* or *flies* in ten feet water.' This is still more irreconcilable. He translates the word *swim*, and then all is good sense; for the dolphin can swim in the sea, and William may swim in ten feet water.

Now apply the same law to *baptizoo* and its family. A says it means *sprinkle*, B to *pour*, and C to *immerse*. We shall then open the New Testament, and beginning at Matthew iii. 6., proceed to the end of the book. The first sentence is, "And were baptized in Jordan." I need not say that *persons* could not be sprinkled in Jordan, nor *poured* in Jordan, while all agree they may be *immersed* in Jordan. Neither will it help the difficulty to substitute *with* for *in*, as some would have it: for it is just as impossible to sprinkle or pour a man *with* Jordan as to sprinkle or pour him *in* Jordan.

We have before shown that no one pretends to *wash* the subject of baptism in that act. Washing is but an effect not of sprinkling nor of wetting, nor of pouring; but it may be the effect of immersing. Again we affirm that there must, by universal consent, be a congruity of sense between the verb and its object. Nothing can be the object of the verb *sprinkle* or *pour* that is not susceptible of being distributed into small particles. Hence a person never can be the object of the action *sprinkle* or *pour*, because a person cannot be distributed into small particles. But do we not sometimes say, "I sprinkled him with water!" Yes, and does not every one understand that to be an abbreviated form of "I sprinkled water upon him!" and as before shown, *epi* in Greek, *upon* in English, and never *en*, *in*, or *with*, follows the Greek verb *rainoo*, *I sprinkle*. It is always immerse him, never immerse *upon him*, nor immerse *with him;* but simply immerse him. There is not, then, one passage in the New Testament in which any preposition precedes the object of the verb *baptizoo*.

Some, indeed, have inferred that *pouring* is the proper meaning of *baptism*, because men are said to be baptized in the Holy Spirit, and because the Holy Spirit is said to be "*poured* out." But such are miserable interpreters of God's Book: for the *pouring out* of the

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Spirit was preparatory to the baptism of the Spirit, just as the pouring out of water into a basin is preliminary to dipping the hands into it. The dyer, the tanner, the washerwoman might instruct those who thus teach. They all pour out water before the immersion or washing of their respective subjects of those acts. Now though the baptism of the Spirit is a figurative and not a literal overwhelming, it must be in perfect good keeping with the action which furnishes the illustration. Hence the pouring out of the Spirit was prior to their baptism or the subordinating of the people to its influence. Such was the fact in the history of the baptism of the Holy Spirit. It was not poured out till Jesus was glorified as the Apostle John affirms, (John vii. 39.) And then it was after it was given the Apostles and first converts were overwhelmed by its influence.

But to return to the trial of that definition of *baptism* which represents it as indicative of sprinkling. John was *baptizing*, i. e. *sprinkling* or *pouring* at Enon, *because there was much water there!* You shall be *baptized*, i. e. *sprinkled* or *poured* with the Holy Spirit not many days since. Enough, common sense says, of this definition.

But there is a class of texts that, if possible, make it still more absurd. *Baptizoo* and *baptisma* are followed by *eis*, or *into*, no less than thirteen times in the New Testament. "*Sprinkling* them into the name of the Father." Matth. xxviii. 19. "Only they were *sprinkled* or *poured* into the name of the Lord." Acts viii. 16. "They were all *sprinkled* into Moses, in the cloud, and in the sea." 1 Cor. x. 1. "You have all been *sprinkled* into Christ." Gal. iii. 27. We may find in every passage where *baptize* occurs either the literal or figurative use of the word *immerse* or *immersion*, an appositeness which never violates either good taste or good sense. We all say, "A man is soaked, overwhelmed, or immersed in wine; he plunges himself into difficulties; he is immersed, not sprinkled, in debt; he is overwhelmed, not besprinkled, in sorrow," &c. &c.

But as the multitude ask for authority, and but a few seek for evidence, we shall proceed to multiply authorities and to adduce great and powerful names. We shall, then, resume our quotations, and show what many learned and candid Pedobaptist Doctors and Rabbis have said:—

Confession of Helvetia: "Baptism was instituted and consecrated by God; and the first that baptized was John, who dipped Christ in the water, in Jordan." Harmony of Confess. page 395.

Zanchius: "The ancient church used to immerse those that were baptized. Thus Christ went down into Jordan and was baptized; as also others that were baptized by John. Of this thing, and of im-

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mersion, the passage of the people through the midst of the sea was a type; concerning which the Apostle speaks, 1 Cor. x. 2. 'They were baptized,' says he, 'in the sea.' Opera. tom. vi. page 217.

Hoornbeekius: "We do not deny that, in the first examples of persons baptized, they went into the water and were immersed." Socin. Confut. l. iii. c. ii. sect. i. tom. iii. p. 268.

Daille: "It was a custom heretofore in the ancient church, to plunge those they baptized over head and ears in the water. This is still the practice, both of the Greek and the Russian church, even at this very day." Right Use of the Fathers, b. ii. page 148.

Salmasius: "The ancients did not baptize otherwise than by immersion, either once or thrice." Apud Witsium, Œcon. Fœd. l. iv. c. xvi. sect. 13.

Mr. Bower: "Baptism by immersion was undoubtedly the apostolical practice, and was never dispensed with by the church, except in case of sickness, or when a sufficient quantity of water could not be had. In both these cases baptism by aspersion, or sprinkling, was allowed, but in no other." History of the Popes, vol. ii. p. 110, Note. See also p. 121, Note.

Mr. Poole's Continuators: "A great part of those who went out to hear John were baptized—that is, dipped in Jordan. It is true, the first baptisms of which we read in holy writ, were by dippings of the persons baptized. It was a hot country, where it might be at any time without the danger of person's lives; where it may be, we judge it reasonable, and most resembling *our burial with Christ by baptism into death:* but we cannot think it necessary, for God loveth mercy rather than sacrifice; and the thing signified by baptism, viz. *the washing away the soul's sins with the blood of Christ,* is in scripture expressed to us by pouring and sprinkling, Ezek. xxxvi. 25; Heb. xii. 14; 1 Peter. i. 2. It is from this (John iii. 23) apparent, that both Christ and John baptized by dipping the body in water; else they need not have sought places where had been a *great plenty* of water. He [Paul] seems here (Rom. vi. 4.) to allude to the manner of baptizing in those warm eastern countries, which was to dip or plunge the party baptized; and, as it were, to bury him for a while under water. See the like phrase, Col. ii. 12." Annotations on Matt. iii. 6, and xxvii. 10, 20; John iii. 21; Rom. vi. 4.

Marckius: "The action to be performed in the administration of baptism, is washing the body with water; which we think is rightly done—1st. by immersion. (1.) As in that act there is the greatest washing of the whole body. To signify which, the word is therefore (2.) most frequently used. (3.) It was commonly practised by John the Baptist, the disciples of Christ, (Matt. iii. 6, 16; John iii. 23; Acts viii. 38,) and the first Christians. and (4.) to which reference is had, Rom. vi. 3, 4; Gal. iii. 27; Col. ii. 12." Compend. Theolog. Christ. cap. xxx. sect. 11. Vid. ejusdem Bib. Exercitat. exercit. xxvii. sect. 2, 3.

Mosheim: "The exhortations of this respectable messenger [John the Baptist] were not without effect; and those who, moved by his solemn admonitions, had formed the resolution of correcting their

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evil dispositions and amending their lives, were initiated into the kingdom of the Redeemer by the ceremony of immersion, or baptism. Matt. iii. 6; John i. 22. The sacrament of baptism was administered in this [the second] century, without the public assemblies, in places appointed and prepared for that purpose, and was performed by immersion of the whole body in the baptismal font. Those adult persons, that desire to be baptized [among the collegians] receive the sacrament of baptism, according to the ancient and primitive manner of celebrating that institution, even by *immersion*." Eccles. Hist. cent. i. part i. chap. iii. sect. 3; cent. ii. part ii. chap. iv. sect. 8; and cent. ii. part ii. chap. vii. sect. 1.

Bishop Taylor: "The custom of the ancient churches was not sprinkling, but immersion; in pursuance of the sense of the word [baptize] in the commandment, and the example of our blessed Saviour. Now this was of so sacred account in their esteem, that they did not account it lawful to receive him into the clergy, who had been only sprinkled in his baptism, as we learn from the epistle of Cornelius to Fabius of Antioch, apud Euseb. lib. vi. cap. xliii." Ductor Dubitantium, b. iii. chap; iv. rule xu. p. 644.

Clignetus: "In the primitive times persons baptized were entirely immersed in water. Thus Christ was baptized, as we are informed Matt. iii. 16, where it is said that Christ 'went up out of the water;' for a coming out, supposes a going in. To which form of baptizing Paul seems to have referred, (Rom. vi. 4; Col. ii. 12,) where he says that 'we are buried with Christ by baptism;' for a death and burial are better expressed by immersion than by sprinkling." In Thesaur. Disputat. Sedan. tom. i. p. 759, 770.

Dr. Priestley: "This rite appears to have been generally, though probably not always, performed by dipping the whole body in water. It is certain that in very early times there is no particular mention made of any person being baptized by sprinkling only, or a partial application of water to the body." Hist. Corrupt. vol. ii. p. 66, 57.

Grotius: "That baptism used to be performed by immersion, and not by pouring, appears both from the proper signification of the word, and the places chosen for the administiation of the rite, (John iii. 23; Acts viii. 38,) and also from the many allusions of the Apostles, which cannot be referred to sprinkling, (Rom. vi. 3, 4; Col. ii. 12.") Apud Polum, Synops. ad Matt. iii. 6.

Beza: "*Ye have put on Christ.* This phrase seems to proceed from the ancient custom of plunging the adult, in baptism." Annotat. ad Gal. iii. 27.

Mr. Bingham: "The ancients thought that immersion, or burying under water, did more lively represent the death, and burial, and resurrection of Christ, as well as our own death unto sin, and rising again unto righteousness; and the divesting or unclothing of the person to be baptized, did also represent the putting off the body of sin, in order to *put on the new man, which is created in righteousness and true holiness.* Persons thus divested, or unclothed, were usually baptized by immersion, or dipping of their whole bodies under water. There are a great many passages in the epistles of Paul, which

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plainly refer to this custom; as this was the original apostolical practice, so it continued to be the universal practice of the church for many ages, upon the same symbolical reasons as it was first used by the apostles. . . .It appears from Epiphanius and others, that almost all heritics, who retained any baptism, retained immersion also. . . .The only heretics against whom this charge [of not baptizing by a total immersion] is brought, were the Eunomians, a branch of the Arians." Origin. Eccles. b. xi. § 1, 4.

Buddeus.—"Concerning baptism, it is particularly to be observed, that in the apostolic church it was performed by immersion into water: which, not now to mention other things, is manifest from this: The apostle seeks an image, in this immersion, of the death and burial of Christ, and of mortifying the old man and raising up the new, (Rom. vi. 3, 4.) There are, indeed, some authors who think otherwise, and contend that sprinkling was practised in the apostolic church: to convince us of which, Dr. Lightfoot has left no stone unturned. But what may be said in answer to his arguments, has already appeared in my Instit. Theolog. Dogmat. l. v. c. § 5." Ecclesia Apostolica, cap. vii. p. 825, 826.

Sir Thomas Ridley. "The rites of baptism, in the primitive times, were performed in rivers and fountains; and this manner of baptizing the ancient church entertained from the example of Christ, who was baptized of John in Jordan." In Thomas Lawson's Baptismalogia, page 105.

Curcellæus. "Baptism was performed by plunging the whole body into water, and not by sprinkling a few drops, as is now the practice. For 'John was baptizing in Enon, near to Salim, because there was much water; and they came and were baptized,' (John iii. 23.) Nor did the disciples that were sent out by Christ administer baptism afterwards in any other way: and this is more agreeable to the signification of the ordinance, (Rom. vi. 4.) I am therefore of opinion that we should endeavor to restore and introduce this primitive rite of immersing, if it may be done without offence to the weak; otherwise it seems better to tolerate this abuse, than to raise a disturbance in the church about it. They are now ridiculed who desire to be baptized, not by sprinkling, but as it was performed by the ancient church, by an immersion of the whole body into water."—Relig. Christ. Institut. l. v. c. ii. et. apud Heidegg. Libert. Christ. a Lege Cib. Vet. c. xiv. § 3.

Wolfius: "That baptismal immersion was practised in the first ages of the Christian church, many have shown from the writings of the ancients. Some learned Christians therefore have judged that the same rite of immersion should be recalled into practice at this day, lest the mystical signification of the ordinance should be lost. Here the Apostle alludes to immersion in baptism, practised of old." Curæ, ad Rom. vi. 4. et Col. ii. 12.

G. J. Vossius: "That John the Baptist and the Apostles immersed persons whom they baptized, there is no doubt. For thus we read. 'And they were baptized in Jordan. And Jesus, when he was baptized, went up straightway out of the water, (Matt. iii. 6, 16.) It is also

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written, (John iii. 23,) 'John also was baptizing in Enon, near to Salim, because there was much water there.' And (Acts viii. 38,) it is said, 'They went down both into the water, both Philip and the Eunuch. And that the ancient church followed these examples, is very clearly evinced by innumerable testimonies of the Fathers."—Disputat. de Bap. disp. i. § 6.

Sir Peter King.—"To me it seems evident, that their [the primitive Christians'] usual custom was, to immerse, or dip, the whole body." Enquiry into the Constitut. of Prim. Church, part ii. chap. iv. § 5.

Abp. Tillotson.—"Anciently, those who were baptized, put off their garments, which signified the putting off the body of sin; and were immersed and buried in the water, to represent their death to sin; and then did rise up again out of the water, to signify their entrance upon a new life. And to these customs the apostle alludes, Rom. vi. 2—6; Gal. iii. 27." Works, vol. i. serm. vii. p. 179, edit. 8vo.

Bp. Pearce.—"I think the most probable meaning of the phrase [*baptized for the dead,*] is to be fetched from Matt. xx. 22; Luke xii. 50; and Mark x. 38; in all which places *baptizesthai* signifies to die a violent death, by the hands of persecutors. It seems to have been a metaphor taken from the custom of those days in baptizing; for the person baptized went down under the water, and was (as it were) buried under it. Hence, St. Paul says, 'were buried with Christ by baptism.' So that this custom probably gave occasion to our Saviour to express his being to suffer death by the hands of the Jews, in the phrase of *a baptism* that he was to be baptized with. And St. Paul seems to have taken up the same phrase with a little variation, but still with the same meaning." Note on 1 Cor. xv. 29.

Abp. Usher.—"Some there are that stand strictly for the particular action of diving or dipping the baptized under water, as the only action which the institution of the sacrament will bear; and our church allows no other, except in case of the child's weakness; and there is expressed in the Saviour's baptism, both the descending into the water, and the rising up." Sum and Subs. of the Christ. Relig; p. 413, edit. 6th.

Mr. Rich. Baxter: "We grant that baptism then, [in the primitive times] was by washing the whole body; and did not the differences of our cold country, as to that hot one, teach us to remember, 'I will have mercy and not sacrifice,' it should be so here. . . .It is commonly confessed by us to the Anabaptists, as our commentators declare, that in the apostles' times, the baptized were dipped over head in water, and that this signified their profession, both of believing the burial and resurrection of Christ; and of their own *present* renouncing the world and flesh, or dying to sin and living to Christ, or rising again to newness of life, or being buried and risen again with Christ, as the apostle expoundeth, in the forecited texts of Col. iii. [Col. ii.] and Rom. vi. And though (as is before said) we have thought it lawful to disuse the manner of dipping and to use less water, yet we presume not to change the use and significa-

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tion of it." Paraphrase on the New Test. at Matt. iii. 6. Disputations of Right to Sacram. p. 70. Plain Scrip. Proof, p. 134.

Bp. Burnet. "They [the primitive ministers of the gospel] led them into the water, and with no other garments but what might cover nature; they at first laid them down in the water, as a man is laid in a grave, and then they said those words: 'I baptize thee in the name of the Father, Son, and Holy Ghost.' Then they raised them up again, and clean garments were put on them; from whence came the phrases of being 'buried with him by baptism into death;' of our being risen with Christ,' and of our 'putting on the Lord Jesus Christ;' of 'putting off the old man,' and 'putting on the new,' (Rom. vi. 3, 4, 5; Col. ii. 12; Col. iii. 1, 10; Rom. xiii. 14.) After baptism was thus performed, the baptized person was to be farther instructed in all the specialities of the Christian religion, and in all the rules of life that Christ had prescribed." Expos. Thirty-nine Articles, pages 374, 375.

Braunnis: "Christ went down into Jordan, to be baptized by John, (Matt. iii.) The same thing seems to be intimated by the Apostle when he speaks of being 'buried by baptism,' (Col. ii. 12; Rom. vi. 3, 4; Gal. iii. 27.) Doctrina Fœd. pars. iv. cap. xxi. § 3.

Mr. De Courcy: "I grant that the word [baptize] signifies to dip, and that the ordinance might have been administered by immersion in the ancient church." Rejoinder, p. 265, 266.

Mr. Weemse: "When [in the primitive times] they were baptized, they went down into the water, and were baptized all over the body." Exposit. of Laws of Moses, book i. chapter xliv.

Mr. T. Wilson: "Baptism was performed in the primitive times by immersion." Archæolog. Dict., article, Baptism.

Assembly of Divines: " 'Were baptized.'—Washed by dipping in Jordan, (as Mark vii. 4; Heb. ix. 10.) 'Buried with him by baptism.' (See Col. ii. 12.) In this phrase the Apostle seemeth to allude to the ancient manner of baptism, which was to dip the parties baptized, and, as it were, to bury them under the water for a while, and then to draw them out of it, and lift them up, to represent the burial of our old man, and our resurrection to newness of life." Annotations on Matt. iii. 6, and Rom. vi. 4.

Mr. Joseph Mede: "There was no such thing as sprinkling, or *rantismos*, used in baptism in the Apostles' days, nor many ages after them." Discourse on Titus iii. 5. Works, page 63, edition 1677.

Dr. Cave: "The party to be baptized was wholly immerged, or put under water, which was the almost constant and universal custom of those times; whereby they did more notably and significantly express the three great ends and effects of baptism." Primitive Christianity, part i. chap. x. page 203.

Dr. Towerson: "What the practice of those [primitive] times was, will need no other proof than resorting to rivers, and other such like receptacles of waters, for the performance of that ceremony, and that too, 'because there was much water there.' For so the scripture doth not only affirm concerning the baptism of John, (Matt. iii.

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5, 6, 13; John iii. 23;) but both intimate concerning that which our Saviour administered in Judea (because making John's baptism and his to be so far forth of the same sort, John iii. 22, 24,) and expressly affirm concerning the baptism of the Eunuch, which is the only Christian baptism the scripture is any thing particular in the description of. The words of Luke (Acts viii. 38,) being, that 'both Philip and the Eunuch went down into a certain water,' which they met with in their journey, in order to the baptizing of the latter. For what need would there have been either of the Baptist's resorting to great confluxes of water, or of Philip and the Eunuch's going down into this, were it not that the baptism both of the one and the other, was to be performed by an immersion! A very little water, as we know it doth with us, sufficing for an effusion, or sprinkling." Of the Sacram of Bap. part iii. p. 55, 56.

Bossuet: "The baptism of John the Baptist, which served for a preparative to that of Jesus Christ, was performed by plunging. When Jesus Christ came to John, to raise baptism to a more marvellous efficacy in receiving it, the scripture says that 'he went up out of the water' of Jordan, (Matt. iii. 16; Mark i. 10.) In fine, we read not in the scripture that baptism was otherwise administered; and we are able to make it appear by the acts of councils, and by the ancient rituals, that for *thirteen hundred years* baptism was thus administered *throughout the whole church*, as far as was possible." In Mr. Stennett *against* Russen, p. 175, 176.

Mr. George Whitefild: "It is certain, that in the words of our text (Rom. vi. 3, 4,) there is an allusion to the manner of baptism, which was by immersion; which our own church allows, and insists upon it, that children should be immersed in water, unless those that bring the children to be baptized assure the minister that they cannot bear the plunging." Eighteen Sermons, p. 297.

Dr. Doddridge: "And after Jesus was baptized, as soon as he 'ascended out of the water' to the bank of Jordan.....And John was also at that time baptizing at Enon, which was a place near Salim, a town on the east side of Jordan; and he particularly chose that place because there was *a great quantity* of water there, which made it very convenient for his purpose. Nothing, surely, can be more evident than that *apolla u'lata*, (many waters,) signifies *a large quantity of water;* it being sometimes used for the Euphrates, (Jer. li. 13. Septuag.) To which I suppose there may be an allusion, Rev. xvii. 1. Compare Ezek. xliii. 2, and Rev. i, 15, xiv. 2, xix. 6; where 'the voice of many waters' does plainly signify the roaring of a high sea. Considering how frequently bathing was used in those hot countries, it is not to be wondered that baptism was generally administered by immersion; though I see no proof that it was essential to the institution. It would be very unnatural to suppose that they [Philip and the Eunuch] *went down to the water* merely that Philip might take up a little water in his hand to pour on the Eunuch. A person of his dignity had, no doubt, many vessels in his baggage, on such a journey through so desert a country; a precaution absolutely necessary for travellers in those parts, and never omitted by them. (See Dr. Shaw's Travels, Pref. p. 4.).....'Buried with him in bap-

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tism.' It seems the part of candor to confess that here [Rom. vi. 4.] is an allusion to the manner of baptizing by immersion, as most usual in those early times; but that will not prove this particular circumstance essential to the ordinance. They who practise baptism by immersion are by no means to be condemned on that account; since, on the whole, that mode of baptism is evidently favored by scripture examples, though not required by express precept." Fam. Expos. on Matthew iii. 16: John iii. 23, Acts viii. 38; Rom. vi. 4. Lectures, proposition cliii. corol. 1.

Jurieu: "The ancients used to plunge persons into the water, calling on the adorable Trinity." In Dr. Gale's Reflections on Dr. Wall's History of Infant Baptism, page 193.

Le Clerc: "The manner of baptizing at that time, by plunging into the water those whom they baptized, was an image of the burial of Jesus Christ." In Dr. Gale's Reflections, page 193.

Venema: "It is without controversy, that baptism in the primitive church was administered by immersion into water, and not by sprinkling; seeing John is said to have baptized *in Jordan*, and where there was *much water*, as Christ also did by his disciples in the neighborhood of those places, (Matt. iii. and John iii.) Philip also *going down into the water* baptized the Eunuch, (Acts viii.) To which also the Apostle refers, Rom. vi. Nor is there any necessity to have recourse to the idea of sprinkling in our interpretation of Acts ii. 41, where *three thousand souls* are said to be added to Christ by baptism; seeing it might be performed by immersion, equally as by aspersion, especially as they are not said to have been baptized at the same time. The essential act of baptizing, in the second century, consisted, not in sprinkling, but in immersion into water, in the name of each Person in the Trinity. Concerning immersion the words and phrases that are used sufficiently testify; and that it was performed in a river, a pool, or a fountain. To the essential rites of baptism, in the third century, pertained immersion, and not aspersion; except in cases of necessity, and it was accounted a *half* perfect baptism. Immersion, in the fourth century, was one of those acts that were co sidered as essential to baptism; nevertheless, aspersion was used in the last moments of life, on such as were called *clinics*, and also where there was not a sufficient quantity of water. Beveridge, on the fiftieth *Apostolical Canon*, asserts that the ceremony of sprinkling began to be used instead of immersion, about the time of Pope Gregory, in the sixth century; but without producing any testimony in favor of his assertion; and it is undoubtedly a mistake. Martene declares (in his Antiq. Eccles. Rit. l. i. p. i. c. i.) that in all the ritual books, or pontifical MSS. ancient or modern, that he had seen, immersion is required; except by the Cenomanensian, and that of a more modern date, in which pouring on the head is mentioned. In the council of Ravenna also, held in the year thirteen hundred and eleven, both immersion and pouring are left to the determination of the administrator: and the council of Nismes, in the year one thousand two hundred and eighty-four, permitted pouring, if a vessel could not be had; therefore, only in case of necessity. The council of Celichith, in the beginning of the ninth cen-

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tury, forbade the pouring of water on the heads of infants, and commanded that they should be immersed in the font. Baptism was administered by immersion in the twelfth century. In the thirteenth century baptism was administered by immersion, thrice repeated; yet so that one immersion was esteemed sufficient, as appears from Augerius de Montfaucon. That was a singular synodal appointment under John de Zurich, Bishop of Utrecht, in the year one thousand two hundred and ninety-one, which runs thus: "We appoint that the head be put three times in the water, unless the child be weak, or sickly, or the season cold; then water may be poured, by the hand of the priest, on the head of the child, lest, by plunging, or coldness, or weakness, the child should be injured and die." Hist. Eccles. secul, i. § 138; secul. ii. § 100; secul. iii. § 51; secul. iv. § 110; secul. vi. § 251; secul. viii. § 206: secul. xii. § 45; secul. xii. § 164.

Altmannus: "In the primitive church, persons to be baptized were not sprinkled, but entirely immersed in water; which was performed according to the example of John the Baptist. Hence all those allusions: seeing, by immersion, they plainly signified a burial; by the following emersion out of the water, a resurrection; and agreeably to these ideas are those passages of scripture to be explained which refer to this rite. (See Rom. vi. 3, 4, 5; Col. ii. 12, and Gal. iii. 27.") Meletem. Philolog. rit. tom. iii. exercit. in Cor. xv. 29, § 8.

Magdeburg Centuriators: "The Son of God was dipped in the water of Jordan by the hand of John the Baptist. Philip baptized the Eunuch in a river, (Acts viii. 38.) It seems also, that Lydia and her household at Philippi were baptized in a river, at which prayers were usually made.

Dr. Hammond: "John baptized in a river, in Jordan, (Mark i. 5;) in a confluence of *much water*, (John iii. 23;) *because*, as it is stated, *there was much water there;* and, therefore, as the Jews, writing in Greek, call those lakes wherein they wash themselves *columbethra;* so, in the Christian church, the *baptisterion*, or vessel which contained the baptismal water, is oft called *columbethra*, a *swimming* or *diving* place." Annotations on Matt. iii. 1.

Dutch Annotators: " 'Because there was much water there. Because they that were baptized by John went into the water with their whole bodies. (See Matt. iii. 16; Acts viii. 38.) The Apostle here [Rom. vi. 3,] alludes to the manner of baptizing, much used in those warm eastern countries; where men were wholly dipped into water, and remained a little while under water, and afterwards rose up out of the water: to show that their dipping into and remaining in the water, is a representation of Christ's death and burial; and the rising up out of the water, of his resurrection." On John iii. 23, and Rom. vi. 3.

Bishop Stillingfleet: "Rites and customs apostolical are altered; therefore, men do not think that apostolical practice doth bind: for if it did, there could be no alteration of things agreeable thereunto. Now let any one consider but these few particulars, and judge how far the pleaders for a divine right of apostolical practice do look upon themselves as bound now to observe them: as dipping in bap-

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tism, the use of love-feasts, community of goods, the holy kiss, by Tertullian called 'signaculum orationis:' yet none look upon themselves as bound to observe them now, and yet all acknowledge them to have been the practice of the Apostles."

Edward Leigh: "The ceremony used in baptism is either dipping or sprinkling: dipping is the more ancient. At first, they went down into the rivers; afterwards, they dipped in the fonts. Zanchius and Mr. Perkins prefer (in persons of age and hot countries, where it may be safe,) the ceremon. of immersion under the water, before that of sprinkling, or laying on the water, as holding more analogy to that of Paul, Rom. vi. 4." Body of Div. book viii. chap. viii. page 665.

Locke: "We Christians, who by baptism were admitted into the kingdom and church of Christ, were baptized into a similitude of his death: we did own some kind of death, by being buried under water, which being buried with him, i. e. in conformity to his burial, as a confession of our being dead, was to signify, that as Christ was raised up from the dead, into a glorious life with his Father, even so we, being raised from our typical death and burial in baptism, should lead a new sort of life." Paraphrase on Romans vi. 4.

J. J. Wetstenius: "John baptized in the river Jordan, in Enon, 'because there was *much water*,' (John iii. 23;) and Christ, when he was baptized, 'went down *into the water*,' (Matt. iii. 16. And Christians, in baptism, are said to *put off their clothes*, (Gal. iii. 27;) to be *washed*, (Titus iii. 5;) and to be *buried under the water*, (Rom. vi. 4;) all of which are expressive, not of sprinkling, but of dipping." Comment. ad Matt. iii. 6.

Dr. Whitby: "It being so expressly declared here, [Rom. vi. 4,] and Colos. ii. 12, that we are 'buried with Christ in baptism,' by being buried under water; and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence; and this immersion being religiously observed *by all Christians for thirteen centuries*, and approved by our church, and the change of it into sprinkling, even without any allowance from the Author of this institution, or any licence from any council of the church, being that which the Romanist still urgeth to justify his refusal of the cup to the laity; it were to be wished that this custom might be again of general use, and aspersion only permitted, as of old, in case of the clinici, or in present danger of death." Note on Romans vi. 4.

Even yet there is room wanting beyond this paper, to complete our Pedobaptist cloud of witnesses in attestation of the ancient usage of the Christian church in the administration of Christian baptism. Many will say, "*What need have we of farther witness?*" But as there are some that will ask for more, we shall yet add a few more distinguished names from our yet teeming files of illustrious men. That multitude that ask for authority must be satisfied with authority from those masters of their faith to whom, in religious affairs, not only their contemporaries, but their successors, have looked up with a respect and deference as profound as it was sincere and enduring. We are resolved that no sort of evidence that men can desire, in all reason or conscience, shall be wanting to displace from their minds a rite that has not only supplanted the institution of Jesus Christ, but which also has enslaved them to the doctrines and traditions of men in other matters of equal, if not of superior, importance.

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AN ESSAY ON DISSIMULATION.

"To err is human." Our first parents sinned, and all their posterity are sinners. We are all, as it is often said, "Sinners by nature, and much worse by practice." "And we have before proved," says the Apostle to the Romans, "both Jews and Gentiles, that they are all under sin."

There is no such thing as perfection in any of the children of nature—or, in other words, among all the sons and daughters of Adam, in their natural state. But the law of the Lord says, "Be ye perfect." All, therefore, are to be blamed and are blamed, who are under the law. All are under the law, who are not Christians. All who are under the law are under its curse: for it is written, "Cursed is every one who continueth not in all things written in the book of the law to do them."

And Christians, too, who are not under the law of a covenant of works—who, from their connexion with Christ, having been married to him, he having been made a curse for them, are under favor—are, nevertheless, blameable and to be blamed for every infraction of the law which is holy, just and good.

We have but two instances of human perfection recorded in the scriptures, beside that in the person of our Lord Jesus Christ, and these were Enoch and Elijah. They walked with God, and were not: for he took them.

But Moses, the meekest of men; Job, the most patient; and David, the man after God's own heart, sinned, and so did other prophets and the apostles of our Lord Jesus Christ. Peter, having confessed his faith in Christ, having forsaken all to become his disciple, and having followed him for some years, in an hour of trial denied him, and cursed and swore. None had been more forward among the disciples, and made greater professions of attachment to the Lord; and, perhaps, none loved him better than Peter—"Though all men forsake thee," said he, "yet I never will." "And though I should die with thee, I will not deny thee." Peter said this, believing that he was able to keep himself. But the Lord knew his weakness. He, therefore, left him, and predicted the result: "Before the cock crows thrice thou wilt deny me thrice." After the crowing of the second cock, the Lord turned and looked upon Peter, "and he went out and wept bitterly." Now was he *converted*, turned again to the Lord: and now was he enabled to strengthen his brethren. He could strengthen them by preaching to them the strength of the Lord.—"Forasmuch then," says he, "as Christ hath suffered for us in the flesh, arm yourselves with the same mind: for he that hath suffered in the flesh, hath ceased from sin." Again: "Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you."—Peter sinned again, and was reproved by the Apostle Paul—an account of which sin and reproof we have in Paul's Epistle to the

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Galatians, 2d chapter: "I withstood him," says Paul, "to the face: because he was to be blamed."

Bearing well in mind, now, our own liability to sin, and our relations to Christ—to the blood of his atonement—to his advocacy of our cause and intercession for us at the right hand of God—it may be profitable for us to consider this sin of Peter—the circumstances under which it was committed—the faithfulness of the Apostle Paul—and then make such an application of the whole teaching to ourselves, as our character, conduct, and relations require. And

1st. *What was this sin of Peter?*

I answer: It was *dissembling*. It was professing one thing by his conduct, at this time, which did not accord with the sentiments of his heart. "He withdrew," says Paul, "and separated himself, fearing them which were of the circumcision."

The circumstances in which the Apostle Peter was placed, appear to be these: He was a Jew, and his apostleship was to the Jews, or circumcision. But having been taught by God, in the vision which prepared him to preach the gospel to the Roman centurion, Cornelius, and his family, that what God had cleansed, he should not call common or unclean—that God was no respecter of persons, but in every nation, whosoever feared him and wrought righteousness, was accepted of him—he had eaten with the Gentiles. "For before that certain came from James," says Paul, "he did eat with the Gentiles." These certain persons who came from James were Jews—possessed of the common prejudice of all the Jews of that time, who knew not that the middle wall of partition between Jews and Gentiles was broken down by the cross of Christ. They supposed that the law was still in force which forbade "a man that was a Jew to join with, or to come into the house of one of another nation." Peter being aware of this—of the existence of this prejudice and ignorance in these Jewish brethren, feared them; and so withdrew and separated himself. "And the other Jews dissembled likewise with him," says Paul, "insomuch that Barnabas was carried away with their dissimulation." Dissimulation was Peter's sin. He had eaten with Gentiles, and other Jews, who were with him, who had been enlightened to know that they might do so under the reign of Christ, had eaten also. But he withdrew and separated himself—and, mark the effect of his example—they also "dissembled with him." By thus withdrawing and separating themselves from their Gentile brethren, they said and meant to say to their Jewish brethren, who had now lately came from James, that *they did not and would not eat with the Gentiles.* This was false—was known by themselves and was known by the Gentiles to be false.

Mark, now, *the faithfulness of Paul.*

"But when I saw," says he, "that they walked not uprightly, according to the truth of the gospel, I said unto Peter before them all, If thou being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews!"

We hence learn, that "the truth of the gospel" requires of all who profess to believe it and to be governed by it, perfect integrity:—not only the not lying to one another in word, but in deed also; not only

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the shunning of all evil, but of the appearance of evil also.—Christians are denominated the children of the day and of the light. "Let us, who are of the day," says the Apostle, "be sober: for we are not of the night or of darkness." They are called the children of the day, because they have professed to believe in an everywhere present and allwise God. They profess to believe in the perfection of his moral character; as holy, just, and good; and in their responsibility to his judgment seat. Because God is everywhere and sees and knows all things—because he is true and requires truth, and will bring every work into judgment, with every secret thing, whether it be good or whether it be evil—and all Christians have professed to believe this—it is required and expected of them to live and act uprightly. As the darkness and the light—day and night—are both alike to God, they are alike, too, to all the children of God. They are true—they are honest before God and their fellow-creatures. They will not do in the dark or in secret, what they would not do openly in the light of day. Or if any do, or would do thus, they walk not, or would not walk uprightly, according to the truth of the gospel.

"You have heard," says the Lord, "that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, swear not at all: neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." And the Apostle James enforces this law thus: "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea; and your nay, nay; lest you fall into condemnation."

Why this law! and *why* thus enforced!

I answer: Because a *Christian's word* should be sufficient, without any other attestation. Such should be his character for truth and uprightness, that his word should be as good as the word and oath and sealed bond of another man. And so it once was, and so we believe it still to be of all who are worthy of wearing the Christian name. But, oh! how many unworthy professors are there in our day! "Whatsoever is more than this"—that is, than a simple *yes* or *no*—"cometh of evil." The evil from which it comes, or which renders oaths, and notes, and bonds necessary in the world, is a want of integrity. If every man, at all times, told the truth, nothing more than a simple affirmation would ever be required; and notes and bonds only would be required, where the subject matter of them might otherwise be forgotten. "Let your yes, therefore, be yes; and your no, no; lest you fall into condemnation." Always speak as you mean, and mean what you speak. Let your conduct correspond with your professions. Let every Christian act thus, and it will be enough to say, or have it known, as an attestation to the truth of any word or deed, that it was said or done by *a Christian.*

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"Then shall we best proclaim abroad,
The honors of our Saviour, God,
When his salvation reigns within,
And grace subdues the power of sin."

I remark again, that we learn from this teaching, that all sin is to be reproved, discountenanced, disfellowshipped; and that the open transgressor is to be openly rebuked. The Apostle Paul here acted on the rule which he subsequently gave to Timothy: "They that sin, rebuke before all, that others may fear." But in another precept he enjoins: "Rebuke not an elder; but entreat him as a father." The one who reproves, it hence appears, must be an equal or superior in age, or rank, or station, to the sinner to be reproved. Paul and Peter were both apostles, and ranked alike. And they, doubtless, both loved each other as Christian brethren. It became Paul, therefore, to do as he did, under existing circumstances—to withstand Peter to the face; for he was to be blamed. Let us possess the uprightness, and then let us imitate the boldness and faithfulness of Paul. Let us not be guilty of any dissembling, and let us not countenance it in any of our brethren. And the nearer and dearer the relationship which may exist between us and the transgressor, the more prompt should we be in removing sin from him. "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." So reads the law of Moses, and the law of Christ also: for open rebuke, when deserved, is better than secret love.

But I have said that regard must be paid to age, to rank, and to station. An elder is not to be rebuked, but by an elder: by a junior brother or sister he or she is to be entreated as a father or a mother. A husband is not to be reproved by a wife, nor a parent by a child. And all rebukes and entreaties, in case of any violation of the laws of Christ—which are to govern all our conduct—are to proceed from love, and be tendered in love, for the good of the transgressor, and for the sake of truth.

I remark again, that we learn from this teaching that all reproofs for transgression should be made to the face of the transgressor and direct. "*I withstood him to the face*," says Paul. To reprove an offender, either by rebuke, if an equal or inferior, or by entreaty, if a superior, according to the law of Christ, *from* love and *in* love, is ever a painful duty; and the more the transgressor is loved, the more painful. To think that my friend, or brother, or sister, or child, or parent, or wife, or husband, has done wrong, is a painful thought—to know it, is more painful knowledge. To hint it, then, how painful! To speak out the fault, plainly, to the offender's face, how much more painful! But to the face and direct, from love and in love, by entreaty or rebuke, is the way and the only way authorized by the law of Christ.

Had not Paul been an equal of Peter—had he not loved him, and had he not rebuked him in love and openly, his rebuke might have been as wrong, and productive of as much mischief, as Peter's dissimulation. And the same may be said of all reproofs, in which we are the subjects or objects.

Suppose, now, that Paul had not withstood Peter to the face—

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suppose he had let him pass unreproved; he would, by so doing, have tacitly acquiesced in Peter's fault; and thus the standard of Christian rectitude would have been lowered in the view of all present, and of all to whom the knowledge of it might come. Suppose, again, that letting him pass in public, Paul had reproved Peter in private; the effect might have been salutary on Peter, but it would have been lost on the others. And besides, he would have violated his own rule: "Them that sin, rebuke before all, that others may fear."—Again, suppose, that letting Peter pass in public, he had not reproved him in private, and suppose that Paul had spoken of Peter's dissimulation behind his back—not only, in this case, would Paul himself have become a transgressor, and equally worthy of blame with Peter, but he would, by so doing, have shown the want of that Christian affection for Peter and for the cause of Christ, which he ought to have possessed. "Let the righteous smite me," said the Psalmist, "it shall be a kindness: and let him reprove me, it shall be an excellent oil, which shall not break my head." Here is the reason given, why open rebuke is better than secret love:—because, when given in love, it proceeds from love, and this is a manifestation of love. No greater proof could Paul have given of his affection for Peter and for the cause of Christ, than he gave in promptly and openly rebuking him for his fault. And, in similar circumstances, no greater proof can we give or receive of love, than in imitating his example. *In* love and *from* love, we repeat it, and it cannot be too emphatically declared: otherwise no duty is performed by the reprover. On the contrary, the reprover sins, and is himself worthy of being rebuked.

For an enemy to rebuke an enemy in anger, how easy! Here we have crimination and recrimination, by wholesale: and none is made better, but all are made worse. How easy, then, both for the offended and the offender—or, rather, for both offenders, (for it matters not who was first to blame, both are offenders now,) to repeat one another's faults in private, behind each other's backs! What a world of mischief hence ensues! But so did not Paul rebuke Peter: and so should not we rebuke one another.

We have said, and repeated, and would finally repeat the remark, that regard must be paid to age, place, and circumstances also.—Our relations being changed, our duties are changed with them. An apostle was only to be rebuked by an apostle; an elder, by an elder; and, where the parties exist not as equals, the inferiors by the superiors. Or, if the superior has offended, the reproof is to be administered not in rebuke, but by entreaty. The fault is to be modestly stated, in love, from love, and the offender is to be entreated to consider if he has not sinned, and if so, to make reparation. The Apostle Jude tells us of certain "dreamers," who existed in his day—and they have ever existed—who "despise dominion, and speak evil of dignities;" and he adds, "Yet Michael, the archangel, when contending with the devil about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

Wherefore? I ask, *wherefore?*

The answer is—or the answer which satisfies me is—because

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Michael, though the existing archangel, was not the equal of his fallen antagonist. The devil had been and then was, in rank, superior to him—he was superior in power, nor could Michael cope with him. Jesus Christ, our Lord, and he only, under the Father, is the devil's superior. He, when tempted by him, rebuked him, and afterwards vanquished him; and he will vanquish him.

Let us, therefore, do our duty, my brethren, and do all in the name of the Lord. Let us fight the good fight of faith, and lay hold on eternal life. Then shall we come off victorious through him that has loved us and given himself for us. ADELPHOS.

We will not presume to say that our Baptist brethren are at all changing their views, but are as stationary as an oyster to his native rock. Still we are glad to see that what we in part call reformation views, are now being published with the approbation of the leading journals all over the land; and of these views the most distinguished Doctor in the denomination, Wm. B. Johnson, D. D., of South Carolina, is the oracle. We may give some farther specimens at some more convenient time. A. C.

From the Carolina Baptist.

LECTURES REVIEWED.

In this form of government, the wisest plan is laid for union among the members of a church. As there is but *one* "foundation" for their hope of salvation, so there is but "*one* Lord, *one* faith, *one* baptism, *one* God and Father of all." All the members of a church of Christ meet as equals, for they are "fellow-citizens with the saints and of the household of faith," "where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all." Whatever distinctions may exist between these members in society (and distinctions *there* must necessarily exist) they are not known in the church relation, for the members of this body "are all *one* in Christ Jesus," having equal rights and equal privileges. The Jew, on entering the church claimed no pre-eminence over the Greek, and the Greek, in becoming a member of the same body, despised not the Jew, but both harmoniously joined in the *one* faith to serve the *one* Lord. How gracious, how just, how wise the principle on which the members of a church of Christ are gathered together. How admirably calculated to harmonize the materials of such a body, brought together from different communities, nations, and empires, and educated under systems of different and opposing principles and forms.

Now, to preserve the union of these materials, this first principle must be kept in view. That they are the subjects of *one* Master, to be governed not by *their own opinions*, or by the *opinions of others*, but by the laws of Christ. In all their inquiries, their judgments, their acts, the question must not be, How *feelest* thou?—How *thinkest* thou! but, How *readest* thou! They must bring their feelings, their thoughts, "To the law and to the testimony,"—"To the scripture

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which is given by inspiration of God, and which is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Hence the duty of searching the scriptures, which are able to make them wise unto salvation, and hence the inconsistency of studying other books, to learn from *them* what the *Scriptures* teach. If a citizen would know what the laws of his state require at his hands, he must study her constitution and the enactments of her legislature, and not the writers on these points.

Keeping this first principle in view—that Christ is the *one* Lord of his people, and has given the revelation of his will in a complete and perfect code of laws and precepts, the impropriety of having any human selection and compilation of these, as a *standard of faith and practice*, is manifestly evident. If it be said that the compilation thus prepared, contains what is in the Bible, the question comes up, Why then form the compilation! Why not use *the Bible* as *the standard?* Can man present God's system in a selection and compilation of some of its parts, better than God has himself done it, as a whole in his own book! Suppose the Legislature should select portions of the Constitution of the State and compile them into a book, and set it forth as the standard by which its laws should be made! Would the people allow it!

The manner in which divine truth is taught in the Bible, is not that frigid, dry manner which system-makers adopt. But like its divine author, grand, striking, powerful. Is it respectful to the Great Teacher, who spake as never man spake, to turn away from *his* teachings, to *human* compilations, to learn from *them* what their common Master has required them to learn from *Him, in His incomparable book, the Bible?*

If union then is to be secured in the church, it must be in *the truth as it is in Jesus*, in drawing from the *one* fountain of knowledge, in drinking in the same spirit of grace, in habitually referring every thing to the *one* standard, "the law and the testimony."

And that this may be effectively done, what is learnt from this standard must be reduced to practice. "Happy are ye, if ye know these things, *if ye do them*." "Then shall we know, if we *follow on* to know the Lord." "Ye are *my* friends, if ye *do whatsoever* I command you." "If ye love *me* keep *my* commandments." "He that keepeth my commandments, *he* it is that loveth me." The Lord has not given us his revelation to admire and improve in words, and then to neglect, and disregard, and trample it under our feet. But he has given it to us, as the "more sure word of prophecy, to which you do well to take heed, as to a light that shineth in a dark place." And to which implicit obedience is to be rendered.

In the government of a church thus formed by Christ, one is not the representative or delegate of another, for the principle of proxy in the church relation is abhorrent from its genius. Great responsibility thus rests upon *each* member of a church, a responsibility which cannot be shaken off. This responsibility may not be met, the duties which it imposes may be neglected; but the responsibility remains in all its force—it cannot be thrown off. And what a responsibility is this! The Apostle says, "As many of you as have been baptized

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into Christ, have put on Christ." Such have voluntarily bound themselves to "observe *all things whatsoever* Christ has commanded them." This responsibility requires obedience—implicit obedience. Now knowledge is necessary to obedience, and hence the necessity of studying the Scriptures to know the commands of Christ, that we may obey them.

A church of Christ, then, should be an intelligent, moral, spiritual community, maintaining intercouse with its Head, doing all things in obedience to his will and for his honor. Provided with a perfect code of laws for its government, and blessed with the presence and teaching of the Holy Spirit, such a body is an independent community of the highest rank on earth. Its members are to be living epistles of the truth, known and read of all men. Such a community is the representative of Christ on earth. According to the principle on which the Christocracy is founded, one church of Christ is not to take another as her "pattern." She is not to inquire how another acts, in order to know how she should act. Nor is she to be deterred from acting in conformity with the "pattern" shown by the Apostles, because others are not conformed to that pattern. The value of the Christocratic form of government consists in this, that each acting in reference to Christ alone, all will be conformed to Christ, and thus conformed to each other. And this is the manner in which uniformity is to be secured and preserved, and not by confederations of churches, confessions of faith, or written codes or formularies framed by man, as bonds of union for the churches of Christ.

When a church is formed, the inquiry touching the order which she is to adopt should not be, What are the usages of other churches! but, What are the laws and ordinances which Christ has appointed for the observance of *his* churches! And if, in the adoption of these, there be a departure from the usages of other churches, the inquiry should not be, What will those churches think of such measures!—But, Are they right! Are they taught in the word of God!

Another obvious advantage attending the Christocratic form of government is, that it frees the churches from the influence of mere human customs, and the authority of men. The history of our race developes a strong propensity in man to submit to the guidance of mere names, and to yield obedience to customs of mere human origin. Hence the power of the traditions of men. The principle on which the government of the churches of Christ is founded, scatters to the winds all this extraneous influence. It carries us back beyond our fathers, and places us at the feet of Christ. It delivers us from the traditions of men, and brings us under the authority of the Law Giver in Zion. It takes us back to the fountain, to first principles, and enables us to break from our necks the iron dominion of mere names, by teaching us to call no man master or father on earth.

I shall in my next pursue the subject.

Affectionately yours,

WILLIAM B. JOHNSON.

EDGEFIELD, C. H., S. C.,
28th June, 1846.

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AMERICAN AND FOREIGN BIBLE SOCIETY.

AMERICAN AND FOREIGN BIBLE ROOMS,
New York. July 29th, 1846.

ELDER ALEXANDER CAMPBELL,
President of Bethany College, Va.

DEAR BROTHER—Although not favored with the pleasure of a personal acquaintance, the friendship which you have ever manifested for our Society, emboldens me to address you in its behalf. You were acquainted with its origin, and have observed its progress, and probably are somewhat conversant with its present condition; still there are circumstances connected with it, which are not likely to be as familiar to your mind as to one who is daily engaged in its operations. These you will permit me to lay before you, and to ask your advice and assistance concerning them.

I feel deeply grieved, on reviewing the operations of past years, to observe the large proportion which expenses bear to receipts.

Having been upon a committee to examine this subject for several years in succession, I have to come to these conclusions respecting it.

The expenses cannot be materially diminished without disastrously crippling the operations of the Society. Dr. Luke Barker, with whom you are personally acquainted, is, and has been for nine years, Chairman of the Committee of Publication and Finance; and, as a member of that committee from the origin of the Society until I entered upon the duties of my present office, I can testify to the scrupulous care and indefatigable zeal with which the committee examine every account, and with which the Chairman makes our purchase of printing materials and our contracts for work. The most rigid economy reigns throughout every department. But a certain amount of machinery is requisite, whatever may be our income. The churches must be visited by agents, and, although we have not in two or three years paid one over $600 per annum, and employ some very industrious and well qualified men at 400, 450, and 500, yet the number required to traverse all the States and present the condition and needs of the Society, renders the joint expense very heavy. One person, brother Allen, must keep the accounts, and a Secretary to maintain the correspondence is indispensable. There might be some demurrer with regard to the need of agents, on the part of those who had not thoroughly examined the subject; but as it has been my study, if it should be necessary I could show that *in our case* they are indispensable.

But although a careful examination of what I have merely alluded to, will convince an experienced, candid mind, that no important diminution in our expenses can be made without positive detriment, yet it is equally true that a very large increase of receipts would not materially increase our expenditures. Should every collection in the land be doubled, or even trebled, I cannot see how it would, except in some slight particulars, enhance our cares or occupy more of our time, or add to our expenses. The surplus above our present expenses would all go the making of Bibles and Testaments, either in our own land or in foreign parts. Every principle, therefore, of economical benevolence seems to require that the most strenuous efforts be put forth to enlarge the sum of our receipts.

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Under these circumstances, it would seem to be the duty of all those who admire the principle upon which the Society is organized, to make renewed exertions for its support and the enlargement of its operations. Yet at this very time, as you are doubtless informed, the Southern Baptist Triennial Convention has adopted resolutions rendering its own Boards the agencies for Bible operations; thus virtually withdrawing all but indirect co-operation with us. In the same spirit, the Virginia and Foreign Baptist Society has dissolved connexion with us, ordering its Treasurer to pay over its surplus funds, collected during two years while auxiliary to us, into the treasury of the Southern Convention! Yet both the Convention and the Virginia Society speak in the highest terms of us and find no fault with our proceedings! We still hope that the Boards of the Convention will do their utmost to maintain *direct* co-operation with us; but the action of Convention and of our late auxiliary tend to cripple our operations at the South and sadden our views of the future.

While the action of Convention was pending, I addressed the Disciples at Richmond, and received from the leading brethren, and especially from the Pastor, brother Henshall, the strongest assurances that, not only they, but the Reformers generally at the South and the South-West, would feel themselves required, in case the action of the Convention was unfavorable as it afterwards proved, to exert themselves more energetically for us, and to contribute to our funds more liberally than they ever before have done. I have since written to several upon the subject, but have not yet received any reply.

That we need efficient aid at the present time may be deduced not merely from the consideration to which I have already alluded, but from the urgent appeals which are made to us from the countries where we are distributing the scriptures.

I shall only have space to speak in particular of one or two. Last week I received a letter from a brother preacher, under date of June 19th, '45, at Breslau, in Silesia, whither he had been invited to baptize four persons converted from Romanism through the instrumentality of a colporteur and a resident convert, both before conversion Romanists. He had just come from Stettin, in Prussia, where *one hundred and twenty* persons have been baptized since January. The public mind in Germany seems to have been strongly aroused by the movement of Ronge and other providential circumstances, and the doors of prejudice, by which it was closed against scripture truth, to have been burst open. This is especially the case with Roman Catholics, who appear to be eager to obtain the scriptures, and many of them embrace the truth in the love thereof. Brother Oncken writes with tears of joy at the privilege allowed him by our Board to employ at our expense two colporteurs for scripture distribution—the salary of each not to exceed $100 per annum. The two now employed are converted Romanists, zealous, enterprizing, devoted men. One of them has several times, at imminent hazard, penetrated into the interior of Austria with our scriptures bound about his body under his clothing, to distribute them among

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his brethren according to the flesh, who are famishing for the bread of life.

Brother O. most earnestly entreats that we may increase the number of colporteurs to *ten*, and thinks that there never was a better opportunity of doing good among Romanists. But the books—Bibles and Testaments—which *ten* colporteurs would distribute in a year, would probably cost no more than $10,000, although we have made arrangements, by casting stereotype plates under Oncken's superintendence, to issue scriptures in Germany even more cheaply than we do here. Here, then, is a wide door and an effectual, opened before us for doing good among Roman Catholics. What shall we say to it! What shall we do about it!

The colporteurs employed for such service are private brethren, sufficiently intelligent to commend the gospel which they have received, and full of zeal for the salvation of their countrymen. Shall we increase their number at a time when, by the action of the Southern Convention, our supplies are likely to be diminished, unless old friends increase their efforts and new ones take the place of those who have withdrawn!

One more topic, and I shall cease to weary your patience. I have been engaged in rather an extensive correspondence in reference to the French scriptures, and at length have made up my mind upon the feasibility and desirability of correcting a version and preparing it for the press.

My plan is to take De Lacy's, the Romanist version, the idiomatic French of which is admired by all educated natives, and is far superior to Martin's, Ostervald's, and the German, and to correct it in doctrine, *translating* all words now transferred, and making the book such as our Society can consistently propagate.

I am likely to engage in the enterprize an eminent Greek scholar and biblical critic, and to have the French alterations revised by an eminent French scholar, who is also a fair linguist in the dead languages, and is an immersed believer, although once a bigoted Romanist. I have assurances from missionaries that the book, thus prepared, will be circulated by them; and one, now stationed in Hayti, informs me that he can find ready sale for 1500 copies a-year. We have urgent demands for French scriptures from France, Nova Scotia, and Canada, as well as from Hayti.

Shall we, then, my dear brother, engage in this new enterprize! If successful, as there is ever probability, it will do much to overthrow Pedobaptism, while it will do immense good in the circulation of the word of God among Romanists. But we want means.

I dare not now tell you about the door now opened in Burmah, nor about the modern Greek, of which I could present a case similar to that of the French. I have said probably more than you will read; but my head and my heart are full, and I must earnestly request you to give these matters a careful examination, and advise me therein. Can we reasonably expect much aid from the Reformers, and can I do any thing to secure that aid!

With great esteem and respect, your brother,

WM. H. WYCKOFF, *Cor. Sec.*

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REPLY TO BROTHER WYCKOFF.

Dear Brother—I received your favor of the 29th July, on the eve of my departure on a few weeks excursion to the North. I could not, therefore, at that time, give it all that consideration which its importance demands. And now that I have returned and read it a second time, I cannot enter into its merits with that consideration and decision of mind which I could wish. Of all the benevolent operations of this remarkable age, I regard the Bible Society and the Missionary Association as the greatest and the best. These, indeed, are but two branches of the same great enterprize to enlighten and save the world. And of all the Bible Society foundations, domestic or foreign, I regard the "*American and Foreign Bible Society*" as the most worthy of our esteem and support, because it aims at giving the Bible to the Pagan nations, fairly and impartially translated. This is not only its theory or its profession, but its practice. On this account its claims upon all the friends of Bible truth and of the nations that sit in darkness, are, in my opinion, paramount to those of any other institution. I am, indeed a friend and an humble contributor to the American Bible Society, as well as one of its life directors. Still I am much more interested in your Society. I am, therefore, with you, much grieved at the withdrawal of those auxiliary aids in the South.

A few of our brethren, in and about Cincinnati, have got up a Bible Society under the title of the *Christian Bible Society*. While I have not only much respect, but affection for the originators of this institution, I can neither approve the way of getting it up, nor see any necessity for it. To create an institution of this sort merely as a denominational affair, is, on our premises, in my judgment, wholly inexpedient. The American and Foreign Bible Society can do every thing that we can do, and much more than we could do, in disseminating the Bible both at home and abroad, and that, too, without any increase of expenditure worthy of much consideration. That Society has its rooms, its printing presses, its officers already in existence, and the distribution of a hundred thousand dollars worth of Bibles per annum, in the same fields of labor, could be accomplished with a very trifling extra expense beyond your present outlay—perhaps, indeed, in the long run, without any additional expense in the form of officers. I, therefore, see neither economy, nor policy, nor advantage in the outlay necessary to the erection and maintenance of a new institution.

Besides, your Society has already achieved a great deal in Judson's translation of the Bible into the language of many millions in Asia.

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I take more interest in foreign than in home distribution. The old Bible Society is scattering Bibles with a liberal hand, and you are also causing the word to run throughout this land, and that at a price as low as any new establishment could furnish it. We, therefore, look with much interest to the East, and many of us would rather take stock in Judson's version, and in the foreign distribution of the Living Oracles amongst Pagans and Romans, than in the mere operation of home distribution. Still we would not wholly leave the field at home to the exclusive cultivation of others. We desire to have some fruit at home as well as abroad. But we look to Asia and Europe, whence the Oracles came to us, with superlative interest. I would rather give two dollars to that undertaking than one to any other.

Your other projects commend themselves much to my approbation. The French version of which you speak, is a great desideratum. I wish you all success in that enterprize. Indeed, so far as I am informed of the proceedings of your Board, and of the great objects you have in contemplation, you have my cordial approbation, and my best wishes for your success. I cannot at this moment do more than acknowledge the receipt of your communication and lay it before my readers. Soon as I shall hear from some of them, I will address you more fully on the ways and means of aiding in this cause.—Excuse my hasty notice, and accept the assurance of my high consideration and respect.———Your brother,

A. CAMPBELL.

P. S. We are glad to learn from various sources of the liberality of a portion of our brethren in their contributions to this cause.—We hope their liberality will more and more abound. I concur in opinion with our excellent brother Henshall, that many of our churches will superabound in this good work. You had better have some agents occasionally to visit them, and to stir up their pure minds by way of remembrance. A. C.

CREEDS *VERSUS* THE BIBLE.

Our views of creeds have long been before the public. One generation has passed away and another has come since first we entered our solemn protest against creeds. The battle has been fought in one or two branches of the present ecclesiastic establishments, and a very decisive victory obtained.

In Scotland and then in England this war began more than one

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century ago, and has, with more or less success, been prosecuted ever since. The Glassites, or Sandemanians, the Haldanians, or Independents, the Arians and the Unitarians, with more or less zeal, have taken a part in the controversy. Some of these opposed creeds, not *because they were creeds*, but because they were opposed to the doctrines contained in them. We, on the contrary, have opposed creeds *because they were creeds*, irrespective of the doctrine contained in them; not, indeed, because they exhibited a system of faith or of sound doctrine, but because they were made indispensable and authoritative terms of communion, or justifiable and valid grounds of exclusion;—because the terms and phrases, or the mental abstractions and opinions in them, propounded as the essential doctrines of Christ, expressed in human terms, were placed upon the same footing with the Oracles of God, and sometimes above them, insomuch that it became a greater sin to oppose or controvert the words of the creed than the words of the Bible.

We never opposed a declaration of our faith in word or writing. On the contrary, we have often published in word and writing our views of Bible truth—not, indeed, as of equal authority with the inspired words of Apostles and Prophets. Some there were in former times, and some there yet are, such very simpletons, or such shrewd cavillers, as to represent us as having changed our views on this subject, and as now building the things which formerly we destroyed. I do not say whether their mere stupidity or their more reprehensible pravity of mind, has betrayed them into this sin of misrepresentation. But most certainly a gross and culpable misrepresentation it is, and they must answer for it again. I care not to publish my whole faith every year; but I will not immutably impose that faith upon myself, or any one else, as essential to the communion of saints.

The Baptists, while few in number and feeble in power, opposed creeds in their ecclesiastic sense, but, so far as known to me, they never opposed a man's declaring in word or writing his faith. But they have not invariably maintained their former position. Some of them are candid enough to admit that they have been just as tyrannical as their neighbors in converting their own little confessions and covenants into creeds of excommunicating power and efficiency. We have been, and still are, monuments of this their departure from ancient professions and pretensions. In Virginia, in Kentucky, in Ohio, and in several other states and territories they have, in the form of conventional decrees, associational fulminations and anathemas, excommunicated us from their communion by

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the force of their own little innocent creeds and covenants; and yet some of their editors and stars, so courageous and regardless of their own reputation for candor and fair dealing, represent us as now standing on the creed question in rank and file with themselves; and still worse, while admitting our faith to be as evangelical as their own, still holding over us the pains and penalties of decrees and acts of excommunication as barbarous and pontifical as those of a "Star Chamber" or a "High Court of Commission;" because of our refusal to do homage to the idols they have set up. They think, or seem to think, that we are so desirous of their communion as to complain of their decrees and anathemas merely because we regard them as barriers to our admission amongst them, and not as sins and offences against the King of saints and Lord of heaven and earth. From various sources I have, with reluctance, been compelled to this conclusion. Without any desire to indulge in a spirit of resentment for such imputations, I would inform them, that, although desirous of a cordial union and communion with all the faithful in Christ Jesus every where, I still think, as I have always thought, that our union with the Baptists on any terms which we could accept, would be, to say the very least, as honorable to them as to us, and to them much more advantageous than it possibly could be to us. Right or wrong, true or false this conclusion, I can honestly say that such has always been, and such is still my sincere conviction. While, then, we remonstrate against their creed, in the proper and ecclesiastic sense of that word, it is not because of its bearings against us, but because of its competition with the Bible and its usurpation of an authority over men's consciences, opposed both to the letter and the spirit of the gospel.

The age is, indeed, growing too fast for these dwarfish schemes. Hence the attempt to roll off the shame of these remains of ages of superstition and error. We hail as auxiliary to our efforts in this cause the growing liberality and enlargedness of mind developed in the following well written essay from the forcible pen of Mr. C. BEECHER, and especially the Resolutions passed at the recent Indiana Convention of Congregationalists. These are good indications of the progress of the age. I am truly glad to receive many assurances from our Baptist brethren and others, North and South, of their esteem for us and of their desires for a co-operation with us on common grounds. Still I do not think that, as a denomination in the United States, they are at all advancing in their non-conformity to the popular delusions of the age. On the contrary, I see in them a more servile apishness of the public manners and customs of the

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synagogues of the land, in all the observances of the Lord's day. Except the mere question of immersion for sprinkling, and of an adult or a strippling for a babe, they are not one step in advance of any other Protestant denomination in the land. Nay, indeed, all the tribes of Presbyterians and Congregationalists are, so far as known to me, greatly in advance of them in all that pertains to family training and family religion, to the observance of the Lord's day, to the solemn and more orderly devotion to the forms of religion, and to that public liberality in the great works of benevolence and mercy so characteristic of the age in which we live. A. C.

THE BIBLE A SUFFICIENT CREED.

BY CHARLES BEECHER.—SERMON II.

In the further consideration of the subject this morning presented to your view, having already established the first proposition, viz.—"The Bible is a creed, sufficient, under God's blessing, to regulate the belief, experience, and practice of the whole Christian world,"—I would now proceed to establish the second, viz.—"The substitution of any other creed for any of these purposes, is one step in *apostacy*."

But what is the substitution of any other creed! Not the publishing, in book form, of a system of doctrines, which any man, or body of men, suppose to be contained in the Bible. It is right to compare, to harmonize, to systematize; it is right to publish, to defend, to propagate. This is not what we mean by substitution.

Nor is it the mere publication, defence and propagation of a book, by any man, or body of men, as containing *the* system of doctrines taught in the Bible. That this would be an unwise presumption, I must believe. Man's mind is finite; the teachings of the Bible, infinite. How can men, then, give *the* system while their minds are physically too small! Humbly must we confess that there is scarce a question started in God's word, which does not depend for its complete solution on facts and relations unseen; which does not revolve in an orbit so vast that the small arc we see cannot afford the elements necessary to form a calculation; which does not sweep out far beyond our horizon, and link in with invisible emergencies.

Hence to pronounce the results of the research of three score years and ten, *the* system, is a daring deed; as daring as for the astronomer to say, this is *the* system of astronomy, ignorant, as yet, on what unknown path, about what unknown centre, our sun is travelling; as daring as for the geologist to say, this is *the* system of the earth, ignorant, as yet, of what is twenty miles below the surface; as daring as for the chemist, or the physiologist to say, this is *the* system of chemistry, or physiology, ignorant, as yet, of the nature of electricity, or the vital principle; or rather, as daring as for an Academy of Sciences to come forward and say, this is *the* system of universal science, while there is not a science in the sisterhood yet out of swaddling bands.

Would not these exhibit presumption? But if the Bible be of God, is it not vast as nature! And is it not a precisely similar pre-

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sumption to say, this is *the* system of doctrines contained in the Bible? How much more fitting to say, 'these are parts of his ways; but the thunder of his power who can understand!' Yet, however we may censure such a course as unwise presumption, it is not the substitution which we are to examine.

What, then, is such substitution?

It is, after having presumed to publish such a book; and to say, 'This is *the* system of doctrines contained in the word of God,' to go further, and require the acceptance of that book by every candidate, for licensure or ordination, as a test of his qualification. It is this which I shall attempt to show is one step in *apostacy*.

1. Because it is a direct contradiction of the unequivocal teaching of the Holy Ghost.

The estimate which God has set upon his word is, the man of God who sincerely receives and adopts the Bible in the best exercise of his natural faculties of interpretation, is perfect, thoroughly furnished unto all good works.

This is what must strike every unprejudiced mind as real apostacy. Let me illustrate. Compare this with a well known feature of the Romish apostacy. The Bible declares that there is one Mediator between God and man, Jesus Christ the righteous, and that there is salvation in none other; that his blood cleanseth from all sin, &c. What, in this cardinal point, is the very gist of Roman apostacy? Denying Christ? No. Denying that he is the Mediator? No. What then? She adds other mediators—the virgin, the saints. This is recognized by all Protestants as the very essence of her apostacy on this point. But, men and brethren, I submit it to you whether the case in hand be not precisely parallel. God declares that the man of God, who sincerely receives and adopts the Bible, is *perfect* for certain specified purposes. We declare that the man of God, who sincerely receives and adopts the Bible and *this creed*, is perfect for the very same specified purposes.

God declares that Christ as a Mediator is perfect. Rome declares that Christ *and the saints*, as mediators, are perfect. Now, if the latter be apostacy, why not the former? Do not we and Rome, so far, stand on precisely similar ground?

2. But I judge it to be a real step in apostacy, because it has arisen, and is advancing, in the same mysterious, stealthy way, out of the midst of good men, and good motives, that saint worship arose. The rise of saint worship was prophesied by St. Paul, as a revival, under a Christian dress, of the ancient Pagan worship of good demons. 1 Tim. iv. 1.

Now, how was it brought about in its earliest stages? By bold bad men? By a general vote of apostacy? Ah! no! These "hypocritical liars," with "consciences seared as with a red hot iron," mentioned by the Apostle, were the product and the support of the mature, full grown apostacy, stalking forth a grim and ghastly spectre of defunct Paganism, evoked from hell, and clad in the fleecy vestments of the Lamb.

The stupendous mystery of satanic skill was, that he contrived to have martyrs substituted for discarded demons, by the pious, un-

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suspicious co-operation of godly men—men ready, in their turn, to become martyrs. They were the unconscious tools, in the hands of that arch-plotter of ruin, to bring about the fatal resurrection of that very old Paganism, (under a truly godly form,) from whose fires they had barely escaped.

How did it begin!

In a pious and decent respect for the memory of the martyrs.—Nothing more. In cherishing and defending their memories. It was fostered, creeping step by step, from affectionate remembrance to respectful veneration; from respectful veneration to superstitious adoration; by such men as Eusebius, Theodoret, Basil the Great, Gregory Nazianzen, Gregory Nysen, Chrysostom, and almost all the Fathers of the fourth and fifth centuries.

Innocently it flourished in their unsuspicious hands, and peacefully and piously it passed beyond their day, to a fearful consummation.

So it was with fasting from meats.

So it was with forbidding to marry.

So it was with every feature of the Romish apostacy.

Precisely in the same manner is this feature of what I must call Protestant apostacy, now arising—creeping stealthily through its first innocent stages, among good men, from good motives: and precisely in the same manner will it pass beyond our day to a similar consummation.

Our best, most humble, most devoted servants of Christ, are fostering in their midst what will one day, not long hence, show itself to be of the spawn of the dragon. They shrink from any rude word against creeds with the same sensitiveness with which those holy fathers would have shrunk from a rude word against the rising veneration of saints and martyrs, which they were fostering. They would have supposed that he who should have plainly remonstrated with them, and told them that they were taking a step in apostacy, was an enemy to religion. They would have told him, perhaps, he was doing the devil's work, just as our holy fathers, with equal solicitude, say, when he attempts to disclose the necessary tendency of creeds. While, in point of fact, in both cases, it is the holy fathers themselves who are doing the devil's work.

For,

3. This is a radical feature of Romanism, revived under a Protestant form, just as really as saint worship was a feature of Paganism, revived under a Christian form.

What has been a radical feature of the Roman apostacy from the first, more marked than this one thing, as admitted by all Protestants, that she claimed the sole right of interpreting the Bible! Has not Rome always either deprived the people of the Bible altogether, or else set up that ineffable church fog of tradition for an infallible interpreter! And how was it that this celebrated feature of the Romish system took its rise? I answer in the voice of history, by creed-making. It was the creed-making power, which began in the second century—crept slowly and stealthily forward, was first exercised in a general council in the fourth century, and which afterwards centered in the Vatican, and put its veto upon the Bible.

The making an authoritative creed, to which the clergy were com-

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pelled to subscribe, was the first step; the absolute prohibition of the people was the last step. The difference between was only the principle. For the right to dictate what a man shall find in the scripture, and the right to dictate that he shall find nothing, are one

Look at the facts. The apostolic churches, during the whole of the first century, had no creed but the Bible. The Apostles' creed, even, the simplest, oldest, most harmless of the species, was not made by the Apostles. "There is," says Mosheim, "indeed, extant a brief summary of Christian doctrines, called the Apostles' Creed, and which, from the fourth century onward, was attributed to Christ's ambassadors themselves; but, at this day, all those who have any knowledge of antiquity, confess unanimously that this opinion is a mistake, and has no foundation."

And still more, when it was made it was not used as a *test*. It will be observed that, in this argument, "creed" means not articles of belief, but articles made authoritative *tests*.

There was no such test in existence during nearly the whole of the first two centuries. They never were heard of until after *councils* appeared. During the whole of that time churches were independent; all members equal. Each church chose her own officers, and each church was a presbytery in itself. The modern forms of Presbyteries, Synods, and General Assemblies, were unknown. The first idea of them was borrowed from the political world by the Greeks, who were versed in such features of civil administration. The idea of an authoritative creed is, therefore, exclusively political. It is not of Christian parentage. "These Councils," says Mosheim, "of which no vestige appears before the middle of this [second] century, changed nearly the whole form of the church; for by them, in the first place, the ancient rights and privileges of the people were very much abridged; and, on the other hand, the influence and authority of the Bishops were not a little augmented."

By thus consolidating the churches, by delegates, into a political union, was formed a *hierarchy*. For the delegates, little by little, transformed themselves into legislators, and avowed that Christ had given them power to make laws of faith and practice for the people. These things went on gradually until A. D. 325, when the first General Council was called, and the first general creed made—viz. the Council of Nice, and the Nicene Creed.

How was this council called!

By the authority of Christ! By the authority of the church? It was called by the authority of a man who was not even a member of the Christian church—a man who was an Emperor and that of Rome. The Roman Emperor, by the absolute political power assembled a General Council of the Christian church! Three hundred and eighteen Bishops fully settled the doctrines taught in the Bible, banished Arius into Illyria, and compelled his followers to subscribe. Here is the happy origin of authoritative creeds! Had I time I could go on to show you how they multiplied in swarms; creating and fomenting those very divisions they were designed to suppress — part and parcel of that ambitious and apostate hierarchy. I would show you how the creed-making power, thus unknown to apostolic

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times, thus a political idea, thus first generally exercised under a Roman Emperor's mandate, became the constant, inspiring spirit of the apostacy in all its stages; and having masked and gagged the Bible with creed upon creed, tradition upon tradition, fable upon fable, lodged at last in the papal chair, and launched imperial thunders against the Bible itself. This is what I mean by saying that the creed-making power was a radical feature of Roman apostacy; and this power it is that we are now reviving under a Protestant form.

For,

4. We are doing the selfsame things by which that creed-making power then and there began; and, strange to say, are using the selfsame arguments therefor. What were the Romish arguments from the days of the Nicene debate down to the pontifical anathema! They were, Truth is one—therefore, true believers cannot differ. But they *do* differ—therefore, there is heresy. Heresy must be kept out. Make a creed to keep it out; and as to which side *is* heresy, "Quod semper, quod ubique, quod ab omnibus,"—that is, heresy is the opinion which is in the *minority*. A strange rule in a world where wise heads are certainly not generally in the majority, but a rule eminently convenient and practical. Yes; shear off the troublesome tinkers, and sing stagnant hallelujahs. This by way of keeping the church pure! This has been Rome's policy. Mother of harlots! how holily has she protected the purity of the church!

Now, unless my ears deceive me, Protestants are using the selfsame arguments; only for Church read Denomination. We must keep the denomination pure! We must keep out heresy—i. e. the opinion of the minority; and although God has said his Bible *is* perfect for this very purpose, we say, No. We want a creed to boot. And is not this just the same as it was when Rome said it! Was saint worship any better than demon worship! Is denomination creed power any better than Catholic creed power!

5. Especially when we consider that the Protestant church is making progress towards the same results, a virtual prohibition of the Bible—progress more silent, but more rapid. Let one fact suffice.

When the Westminster Assembly of Divines formed their Confession and Catechism, it was proposed by the Scots commissioners that the answers of the Shorter Catechism should be subscribed by the members of that body, the proposal was rejected after discussion, as an *unwarrantable imposition;* and not for forty years was subscription made a test of ministerial standing.* Three hundred and twenty-five years were necessary to produce the Nicene creed; but it took one Protestant denomination only forty years to turn what their own Assembly scouted as an unwarrantable imposition into an iron rule.

This shows the rapid movement of Protestant apostacy. At this rate, how long before the ultimatum!

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* Duncan on Creeds, pages 53 and 54—a work which should be read by every young candidate for the ministry, who desires to see a masterly treatment of the subject.

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CONGREGATIONAL CONVENTION.

A letter dated Michigan city, Indiana, August 3, to the editors of the New York Journal of Commerce, states that the chief business of the Congregational Convention assembled there, was finished by the adoption unanimously of an able report of a special committee, closing with the following resolutions:—

"1. *Resolved*, As the judgment of this Convention, that the plan agreed upon in 1801, by and between the General Assembly of the Presbyterian Church in the United States and the General Association of Connecticut, ought to be abandoned; that no new organizations should be made under it, and that Congregational churches now under it would best promote their own prosperity and all the objects of their association, by withdrawing, as speedily as in Providence a door shall be opened by which they can retire without special injury to the local interests in which they are placed.

"*Resolved*, As the judgment of this Convention, that it is inexpedient to adopt any new plan of union by which Congregationalists shall bind themselves to any one denomination of Christians, but that they should exercise a liberal charity towards the disciples of our common Lord, to whatever denomination they may belong; never hindering them in any of their labors, but extending them the hand of Christian brotherhood—co-operating with them in any way which Providence may indicate—and especially that in the new settlements of our country, and wherever the true church of Christ is feeble, and unable without an enlarged liberality to support the institutions of Christians; that in such cases Congregationalists should co-operate with other Christians in the support of those institutions, upon any plan which their wisdom may suggest, and the local circumstances may require."

MR. BROWNSON'S LECTURE ON THE INFALLIBILITY OF THE CHURCH.

In this lecture, so highly commended by the "Catholic Register," Mr. Brownson says:—"For twenty years I was like a man walking upon floating cakes of ice, none sufficiently large to bear up his weight; the moment he steps upon one, he begins to sink, and must spring for another which he sees is no better than what he has left, but which he must gain or perish. After those twenty years of toilsome life, finding no solid footing, and feeling the ground on which I stood constantly giving way, I sprang for my life, and now thank God that at length I rest in this church of which I have been speaking. Here I found that which I sought every where else, but found not." Mr. Brownson frankly acknowledges his liability, nay, certainty of erring, while he depends upon creeds invented by men, each of which he very properly compares to a floating cake of ice, which not being sufficiently large to support his weight, he is compelled to

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relinquish for another, though he finds no advantage in changing, save the change itself; and yet he has unfortunately, and no doubt unconsciously, again trusted himself on a precarious foundation.—Should this article meet his eye, let him not for a moment believe any other than a just motive induced an affectionate sister and a warm friend to bring the slightest censure against the sentiments of one who was more than a brother to her, when deprived of that most valued of earthly friends—a wise father. He who formed my youthful taste, and directed my reading for many pleasant years, deserves and has my gratitude; and it is not his fault that I am so bad a metaphysician, for many are the tedious hours he has caused me to bend over Brown and others equally barbarous to a thoughtless girl.—Could I only prove to him that I am a better theologian, I should be but too happy. Who can tell the good his pen and tongue might achieve for the gospel could he see clearly its simplicity, beauty, and wisdom! and what should we think of that eloquence which has been listened to with intense interest when commenting upon mere humanity, had it for its theme the subject which caused Felix to tremble! No wonder Paul was happy in being permitted to make his own defence in the presence of Festus and Agrippa—no wonder the teaching on Pentecost Day became persuasive eloquence on the lips of an obscure fisherman! Hitherto Mr. Brownson's strong and flowing language has dignified and adorned his subject. What should we say to him were he to espouse that subject which dignifies language!

We have great sympathy, and no less admiration than sympathy, for one who has spent twenty years of toilsome life in finding firm footing; but we feel constrained to apprize our dear brother that he is once more upon floating ice, which we fear will, like all other cakes of ice, prove insufficient for his salvation. I think I know my brother, and whoever censures his motive must be unacquainted with his heart. I respect him for his sincerity and for the many proofs he has given the world, that he believes, By works is a man justified and not by faith only. We wish all men were as consistent and as active. How many are at this time hazarding their lives on the cake of ice the energetic Brownson abandoned twenty years since, in the rash expectation that they are to be saved, if saved at all, by the interposition of divine agency. How many remain carelessly on the one he abandoned seventeen years ago, deceiving themselves with the false belief that God has no respect to actions because he has none to persons! How many are still lingering madly on a foundation which leaves no room for a blissful hope beyond the grave! And

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what countless thousands still cling fearfully to that emphatically barren and icy position which strips the blessed Saviour of his divinity! No wonder the warm and thrilling heart of Brownson forsook that chilly region, that dreaded iceberg of Christendom. In that lifeless region he found nothing around which his hopes of pardon and sanctification might cluster; and though we are still apprehensive for his safety, we are thankful for his escape; he has at least gained strength by his exertions, and who may say he is not honest in his struggles! The candid world should be generous enough to see in his frequent changes, not a capricious temperament, but an honest heart and an earnest desire for truth. We hope he may change at least once more. There is no dark hiding-place for sentiments in his breast. His lips are the faithful telegraph of what his heart conceives; and when we listen to him we have at least the satisfaction of knowing he believes what he calls on others to believe. But we did not mean to pronounce a eulogy on Mr Brownson, but merely to point out the danger of his situation.

There is much of moral grandeur in the untiring efforts of a sinking man to preserve life, and we feel an involuntary determination that his exertions shall not prove unavailing; we would, therefore, encourage, nay, implore our dear brother to make a last, an effectual spring from a foundation which, if there be any truth in the word of God, must prove treacherous beneath his feet, and finally throw himself upon the Rock, Jesus the Mediator between God and man. This will be the sublimest leap of all! one which cannot fail to secure for him a safe and quiet resting place. "Come unto me, all you that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for my yoke is easy and my burden is light; and you shall find rest to your souls."

"I changed often, for I sought to follow the spirit of Protestantism in which I was born, and if I had changed with all its changes I should have changed much oftener indeed; for if I had kept up with the changes of my masters, I certainly should have changed every moon." In this assertion of Mr. Brownson's we have convincing proof of the bewildering tendency of sectarianism, which should induce every professed follower of Christ to inquire what sentiments he is diffusing in society, and what influence he is extending over his family and friends. Are we teaching the pure principles of Christianity, or are we teaching what our parents taught us, without one moment's reflection on its truth? Are we the disciples of Christ? Should we not obey his commands? Are we his children? Should we be ashamed of his name in which we ask and receive all our

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blessings! Why do we discard the name Christian, and yet be offended in our brother for bearing, not assuming, that name which was bestowed on the Lord's disciples eighteen and a half centuries ago, and which every Christian inherits at his new birth? Who can calculate the harm that is being done to the glorious cause of the Saviour by divisions among his children, and their wide aberations from the gospel! And to what extremes are men driven by their inconsistencies, professing to build upon the Apostles and yet unwilling to receive their testimony, or take them as models in teaching others the way of life. Many an honest man plunges into the awful delusion of Universalism or Romanism as the alternative from despair under sectarian preaching! Hear Mr. Brownson on this subject:—"While rushing thus, we suffer not only the pain and anxiety, the torture, of feeling we know not where to rest, but the other feeling that we must be out of the way of salvation. The voice of man's conscience, vain though he be, infallibly tells him he is a sinner. No man ever quietly and calmly looks back on his past life, but he finds there, that which he feels, which he knows is wrong, is sinful. He becomes dissatisfied with himself, and he says, 'If there be a God, he must be more displeased with me than I am with myself. How shall I be saved! That terrible question of questions rushes back, What shall I do to be saved!" This is most rational, most true, and worthy Mr. Brownson's reflecting mind; but, his conclusion is bad. 'What shall I do to be saved!' Let me ask it of the heavens—let me ask it of the earth—let me ask it of the deep—let me ask it of the pastor or peasant. No answer comes! Let me ask it of the learned and of the unlearned—they can only reply in guesses and conjectures, and return from the inquiry broken-hearted and sad, and are tempted to exclaim, Why, O God, hast thou placed me here in this darkness!" &c. This is certainly one of the most humiliating confessions a Christian could make, and the more humiliating coming as it does from one who has been nominally a teacher of the Bible for more than twenty years! unable to find on its lucid pages an answer to that important question which on the day of Pentecost agitated the sinful Jews, whose very words Mr. Brownson has borrowed, "What shall we do?" And does Mr. Brownson, who has so often pushed a metaphysical idea till he has sublimed it out of existence and in looking for the idea with which, while reading him we set out we saw nothing but a phantom cloud of the brain; does he, I ask, pay so poor a compliment to Peter who possessed the keys of the kingdom, as to suppose he was either unable or unwilling to answer that great question to the inquiring multitude who had

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assembled in their rich metropolis, not to hear Peter deliver his mission to the world, but to celebrate a great national anniversary. We may imagine with what earnestness they put the question, Men and brethren, what shall we do! when we consider the wickedness of which they had been guilty, and the unexpected scene they there witnessed. Their stubborn ears are suddenly saluted with a sound from heaven as of a rushing mighty wind, and their eyes were upon cloven tongues like fire sitting upon each of the disciples of their lately crucified Lord, enabling them to make known the gospel to all present in their own vernacular. When we realize with what earnestness Peter disclosed to them that what they then witnessed was but the fulfilment of prophecy—when he drew their attention to the startling fact that God has raised up Jesus whom they had taken and by wicked hands crucified and slain—Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he has shed forth this which you see and hear—finally, when he comes to the peroration—Therefore, let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ,—we do not wonder they were pricked in their hearts, and know not who with more propriety than those same incredulous Jews could have asked, What shall we do! Peter we are assured spoke as the Spirit gave him utterance; and it is impossible to conceive how any one dare question the truth or propriety of his answer; yet Mr. Brownson, who has been applauded on two continents, and who has been called in Europe "America's most hopeful son"! confesses his ignorance of the Bible, and says, "Let me ask it of the heavens—let me ask it of the earth—let me ask it of the deep—let me ask it of the pastor and the peasant. No answer comes!" With the utmost propriety he might continue his complaints and say, 'Let me ask it of the Conference—let me ask it of the Synod—let me ask it of the Association—let me ask it of the Convention—let me ask it of the Council—and let me ask it of the Pope!—and no answer comes!' Hopeless and wretched indeed were our condition were these the only sources of our information! They possess not the keys of the kingdom. Peter was made their sure repository, and it is an indignity to the Son of God to ask an unauthorized person to unlock its treasures. His answer is prompt and explicit; and to contemn it, is not to contemn Peter, but God! But what shall we think! Has Mr. B. really overlooked this answer on account of its simplicity, or does he think the church of Rome better capable than the Spirit of God of answer-

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ing a question on which hang life and death! How many are there at this time professing to stand up and preach in the name of Christ, who, were they inquired of by a poor penitent, What shall I do to be saved, would be unable, or, worse still, unwilling to give a Christian answer! No doubt there is a fearful account for those who misguide their flocks—an awful judgment awaiting those who trample upon the dignity and authority of God's dear Son. How often do we hear from the pulpit expressions like this: 'I thank God I was born a Methodist,' (it must be a natural birth certainly, since it is not spiritual;) or, 'I thank God I am a Baptist;' or, 'I thank God I am a Roman Catholic;' or, that 'I rest in the church of Rome;' or, that 'I was brought up a Presbyterian.' Well, I thank God, too, that I was brought up in nothing worse than Presbyterianism; but most of all do I thank my heavenly Father for his holy word which is able to make us wise unto salvation. "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment shall he be thought guilty, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of God!" But to return to the lecture: 'Why, O God, hast thou placed me here in this darkness! Why hast thou surrounded me with this deep night! Why hast thou planted this conscience within me, and given me this spirit of inquiry, and this desire to be aright, without the power or ability of knowing what I must do to commend myself to thee! These are the times when the heart grows better, and we all but curse the day that gave us birth, and the Being, our Creator. We should forbear charging that to our Creator, which is the result of wrong teaching, or a train of unfavorable circumstances in life, or perhaps the effect of our own folly. These are not reflections which a rational mind could make on the goodness of Him who has condescended to manifest himself to us by assuming our nature—of Him who has deigned to make known to us by revelation his holy will and our duty and destiny. Are they not the result of attaching so little importance to the word of God, which is quick and powerful, and sharper than than any two-edged sword! And in acknowledging the authority of men, do we not rob God's dear Son of that honor which he won upon the cross, of being our High Priest, seeing he bore our sins and forgave our transgressions! He suffered vicariously on Calvary's brow, and what mortal tongue can describe the love that prompted to that tragic scene, or who would say all homage does not belong to Him who purchased us by his atoning blood!

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When Jesus was transfigured in the presence of Peter, John, and James, there appeared by his side Moses, the lawgiver of the Jews, and Elias their great Prophet; yet Peter was reproved for wishing to make a tabernacle for the Lord of glory the same as for Moses and Elias, by a voice out of the cloud overshadowing them, saying, "This is my beloved Son; hear him." Immediately Moses and Elias vanish, and Jesus is found alone; thus showing the disciples that not even Moses and Elias must come in competition with God's Anointed: "being made perfect he became the author of eternal salvation unto all them that obey him." Mr. Brownson continues: "This comes from that uncertainty, from that despair, from that deep and burning hell of doubt, when once it has taken possession of the soul. There we shall be till we are saved, and we never can be saved till we have some one to teach us as with authority from God, at which we cannot revolt." Thank God, in the church we find it. And are not the Saviour and his Apostles authority from God, at which we cannot revolt. If they are, we need not fly to the church of Rome for an answer to a question which they have answered to so great a variety of characters that no one at this day can say his own case is not implied in some one of them. Is he a Jew? Recollect the Saviour's reply to a Jew: "Keep the commandments." This was sufficient to one living under the Jewish dispensation. Is he a Pagan? Observe the answer of Paul and Silas to the jailor: "Believe on the Lord Jesus Christ." Is he already a believer? Then, as Peter said to the believing Jews on Pentecost day, "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins." Is he both a believer and a penitent? Let him hear Ananias to Saul: "And now why tarriest thou? arise and be baptized and wash away thy sins, calling on the name of the Lord." And will Mr. Brownson say no answer is valid but that given by the Romish church? And what is that? Pay her priests liberally for absolution, and do penance? Peter, in his epistle to the Christians in Asia, says, "Forasmuch as ye know that ye were not redeemed with corruptible things, as of silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ as of a lamb without blemish and without spot; who needeth not daily, as those high priests, to offer up sacrifice first for his own sins, and then for the sins of the people; for this he did once when he offered up himself. For the law maketh men high priests, which have infirmity; but the word of the oath which was since the law, maketh the Son who is consecrated forever more." "Therefore, let us draw near with a true heart, in full assurance of

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faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

May we all search carefully for the truth where alone we shall be able to find it—in the word of God—that Jesus may not be "a stone of stumbling, a rock of offence unto us, as unto those that stumbled at the word." D. H. GOODRICH.

Newport, Kentucky, April, 1846.

REMARKS.

The only difference that has occurred in Mr. Brownson's present position, compared with his past relations, is, that he now stands upon a larger cake of ice than before. Perhaps I might say he has got off the flat cakes and seated himself on the side of an iceberg. It will, however, soon melt under him, and perish he must in the mighty depths of his Platonism and Papal Aristotelianism. His Papal rock is most certainly an iceberg, and his transubstantiation frozen water, or water converted into ice. I wish he could be induced to extend his inquiries a little farther, and get off the ice on the rock of divine truth, or on the Bible. I think Mr. Brownson cannot defend his present position, and I presume he has prudence enough to avoid all discussion of the grounds of his present belief. I should like to see one of his best efforts to defend Popery, or to show reason, philosophy, or revelation, in justification of his uniting himself with the greatest anomaly and mystery of iniquity on which God now permits the sun to shine or the rain to fall. Has Mr. Brownson ever given any reason for turning Romanist that would not justify his turning Pagan, Jew, or Mussulman! If he have, I have not seen it. A. C.

THE REFORMATION IN GREAT BRITAIN.

It must be a source of much gratification to every lover of the cause we plead, to know that it is raising up for itself so many advocates, and in so many different and distant parts of the world.—Within a quarter of a century, we may say, the cry for reformation has sounded forth from America—from Virginia—from the valley and hills of Buffalo, and its vibrations have spread North, South, East, and West, till the whole boundless continent is well nigh encircled; and from Canada and Mexico, New Zealand and Oregon, the strong echo is thrown back upon us, and we are made to rejoice that even to the uttermost parts of the earth, and to the isles of the sea, the original proclamation of Peter and the Apostles on Pente-

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cost is repeated, and sinners are every where called upon to reform and be immersed for the remission of their sins. True it is, that in many places the proclaimers are few and the calls many; yet we are rather astonished that so much has been done and is doing, than that we are yet so weak; and the evident blessing of the Lord gives us confidence to persevere with all boldness in the hope of a still more abundant and a richer harvest: for whose arm but his could have so broken down the barriers of sectarian prejudice and tradition and opened such a vent for the flow of primitive truth as its feeble and humble advocates are in so many places finding!

A recent hasty excursion through some parts of the United Kingdom of Great Britain, has made us somewhat acquainted with the condition and prospects of the cause there; and we were made glad to meet, even in this strange land, with faces ever turned steadfastly towards Jerusalem, and hearts ennobled and warmed by the same common hopes and aims with ourselves. More than two thousand souls have rallied around the standard of Reform, and forty or fifty congregations been organized after the primitive example. We regret that we could not find it practicable to visit a greater number of these little congregations and give and receive a mutual word of exhortation in our pilgrimage. Still it was gratifying to hear of them in the main a good report. Steadfast in their adherence to the explicit teachings of the scriptures and scrupulously exact in their conformity to the examples of the Apostles, where those examples are *clear*, it may be feared that some of them, like some of us, either congregations or individuals, may be led by the principle, to an unwarranted extreme, and find imaginary precepts in mere casual expressions, and formal examples in what may be only accidental historical narration. There is certainly a constitutional tendency to this error in the human mind, and we have felt somewhat the injurious influence of its practical results in the United States.—The cause in Great Britain can scarcely hope to escape a similar injury; yet it would seem by no means necessary, since she has our experience by which to profit. It is true, however, that we derive but little advantage, except from our own misfortunes and the only lessons truly fraught with wisdom to us, are those we study for ourselves. Just emerging from the overwhelming gulf of priestly tradition and clerical dominion, in Great Britain, ten fold more powerful than here, it is but a reasonable, or rather natural failing, to plunge into the equally dangerous waves of incredulity and insubordination. Monarchy and anarchy are extremes that always nearly meet; and,

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in avoiding one, we but too often fall upon the other. They are the sharp rocks of Bozez and Seneh, between which lies the narrow passage to truth.

Where there is manifestly no intention to give a ritual, we should be always careful to consider as authoritative, or even exemplary, what may have been a mere accident. For instance,—when in the 2d of Acts we are told, "They (the disciples) continued steadfast in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers," it will not do to conclude that these various duties and privileges must always be attended to in the order in which they happen to be mentioned by the historian,—that in coming together in a congregational capacity, we must *first* attend to instruction in the "Apostles' doctrine," *then* contribute to the "fellowship," *next* celebrate the Lord's death, and *finally* conclude with "prayer." It is plain that it was no intention of the historian to do any thing more than state the points of general and important bearing in the practice of the primitive Christians, without having the least reference to the order of time or sequence in which they were attended to by them; and that he did not mean, in so doing, to give us any formal ritual of service, either as followed by them or as proper to be urged upon their successors in time to come. Not only is this evident, but also that he did not mean to be understood as even naming all the things which were of uniform practice in their congregational assemblies; for there is no specific mention made of singing, of exhortation, of reproof, nor indeed of edification and *social* worship of any kind. "To continue in the Apostles' doctrine" is by no means necessarily expressive of any one of these ideas. This they might have done, and doubtless the historian means to say they did so in private as well as in public. So with "prayers:" they continued steadfast in prayers, both in their congregational meetings and in private.

This method of interpreting the scriptures would lead us to many absurdities; and, if generally applied, would evidently show us greatly inconsistent with ourselves; for if Luke is to be understood as intending any thing more than to give a general history of what was practised, then must we take the whole chapter as *preceptive*, and sell our possessions, have all things in common, resort daily to a *temple* as do the Catholics, and eat our meat from house to house with gladness and singleness of heart.

Paul, in his epistle to the Philippians, (ch. iv. 6.) exhorts them to be careful, i. e. anxious about nothing; "but in every thing by prayer and supplication, with thanksgiving, let your request be made known

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unto God." Now it is quite possible, by an ingenious stretch of this method of interpreting the scriptures, to find in this passage a formal precept for the regulation of this part of our service when we are met, as a congregation, and to argue from it that the Apostle meant to teach us the importance of discriminating between prayer and supplication and thanksgiving, by making each the subject of a special address and by a different person;—that, for instance, the presiding officer should give notice, that the time for this service had arrived, and that one, not called upon, but of his own accord, should offer up prayer—a second, supplication—a third, thanksgiving—and if these should have omitted any thing of importance, which a fourth or a fifth or any other *ordinal* might happen to think of, he or they should fill up the vacuum as to their judgment might be proper, and then the presiding officer conclude with his benediction. But in this, several things strike us as wanting in the ritual. Where is the scriptural precept for determining the *time* for these privileges? If the presiding officer or officers may dictate it, why not also appoint the persons who shall give utterance to these requests for the *Amen* of the congregation? Where is the authority for putting an end to the vain repetition which, in a large congregation, must necessarily follow such an indiscriminate and unrestrained licence? If the Elder may say at *last*, who shall *not* pray, why not allow him to say at *first* who *should* pray? The same authority that gives him power in the one case, gives him power also in the other. But more general still;—whence is it proved that Paul was referring to congregational duties at all! Do not these inquiries lead us at once to see that any inferences so loosely drawn, can never be urged as binding upon us in our church order, and that therefore they cannot be properly matters for contention or strife.

But it has not been our intention to do more than merely hint at these questions. We desire only to excite the observation, that much is left to our own sense of what is decent and in good order,—that the "other things" which the Apostle left to be set in order in Corinth, when he should visit the congregation in person, were points of discretion, which circumstances and common sense, then, as now, should arrange, and about which no general and unconditional rule could be given; and, therefore, that it is not wise nor right to dogmatize too largely upon the narrow premises afforded us in the mere casual mention we may find of some specific acts or duties in the scriptures and base upon them a detailed ritual—binding as a creed. This were to make opinions law, and inferences matters of faith, and thus introduce practically an evil worse than

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creeds, into the bosom of a denomination, one of whose fundamental points is, the banishment from the church of this very principle.

I would not be understood in the above remarks as giving a picture of what actually exists in Great Britain. The observations I have made are intended more as precautionary and general reflections upon a subject at present of much anxious inquiry, both there and here. We do not all profess to have made a full and satisfactory induction of all the scriptures teach upon church organization; certainly we cannot say that we are agreed in practice as to what this may be. In the mean time, let us not forget what we have learned, and establish any principle which will endanger our freedom and serve to kindle and fan into flame, rather than extinguish the fires of discord, which now burn so destructively amongst the people of God. We were happy to find that great harmony prevails among those who have espoused the Reformation in these islands, and that no principle is more liberally cherished than that which recognizes the fullest freedom of difference in all matters of mere inference and opinion. This is as it should be; and whilst it is most desirable for many purposes, that our churches should all have the same order in their public worship—yet so long as we practise and observe *all the things* that are commanded, we can have no just ground for strife—if we happen to differ in the order or sequence of the parts.

One of the very best features in the state of the controversy in Great Britain, is the prayerful and anxious zeal for the cause, felt and cherished, not only by the principle men, but by the great mass of the churches. Every man and woman, if not a public, is at least a warm and zealous private preacher of reformation. Nor does their conduct, as is too often the case, neutralize their doctrine. By a good example they show forth the beauty of holiness, and in their good works and piety as well as by their exhortations, lead others to glorify God. I am persuaded that the best of us might be stirred up to more liberality by the example of some brethren in England, and feel ourselves awakened to the holy emulation of becoming more excellent in good works, and more ardent in Christian love. They love one another and contribute liberally to the fellowship, yet many of them are slow to contribute as we all should do to the divinely appointed means of planting churches. But little is done to keep efficient evangelists in the field, and with some the plain question of duty on this point is yet in dispute, and they are not satisfied that in negligence, yea, even in positive opposition, there is sin. Hence, though I believe there is much liberality among the

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brethren in contributing of their means to other purposes, they have but one regularly and constantly sustained evangelist in the field. The church at Nottingham have alone provided for the temporal wants of brother Greenwell, and thus enable him to devote his time and talents to the preaching of the word. Upon this point there seems to be something yet to learn; though it may not be altogether from the want of knowledge that this remissness springs. Many and heavy are the demands at home, that is in their respective congregations, which the brethren have to answer; and with but limited fortunes, it may be, that the means are more wanting than the the will. This we would rather believe—for it certainly argues but a poor appreciation of the riches of salvation to see us so careless about proclaiming them—or a very undue estimate of the efficiency of human instrumentality in the conversion of the world, when we show ourselves so unwilling to employ evangelists.

A better acquaintance with the scriptures and a more enlarged experimental knowledge of the true spirit and genius of Christianity, we doubt not will lead to a wholesome correction of our views on this point and infuse into our policy not only more liberality in the consecration of our means, but a larger share of public benevolence, for sending the gospel to our dying fellow-mortals. It is in this way that the reformation must spread itself and continue its triumphs over those who would oppose it. By this means our brethren in Great Britain can do much towards the spread of truth and surmount the strong bulwarks thrown around the many establishments about them. These are a powerful obstacle in their way; but of them and many other matters of interest, we must speak in another number.

W. K. P.

AFFECTION.

There is nothing more beautiful in the human character than affection. It throws a softened hue over every color in our destiny, and gives its sweetest charm to the picture of domestic life. Without it, the fireside of the Statesman is but the gloomy abode of selfish and plotting ambition; and the family of the scholar, the neglected and unhappy victims of a cold and morose philosophy. The Upas shadow of his presence freezes every gushing fountain in the young hearts about him, and falls like a blight upon the fresh feelings of his offspring. But with it, how beautiful are the scenes of domestic life! With what freshness spring up the young hopes of happiness, and how gently fall the blows of disappointment! 'Tis the fire upon the altar that may not be extinguished without the darkness of desertion and despair.

W. K. P.

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ACTS OF APOSTLES.

Analysis of chapter VIII.

The dispersion of the church in Jerusalem. The introduction of the gospel into Samaria. The labors of Philip the Evangelist. Peter's address to Simon. The Ethiopian's officer's visit to Jerusalem. His return to Ethiopia. The dominion of Queen Candace. His conversion. The miraculous transportation of Philip to Ashdod

SECTION V.—CHAP. VIII.

5 Then came Philip to the city of Samaria, and announced the
6 Messiah to them. And the people unanimously attended to the
things that were spoken by Philip, as they heard them, and saw
7 the miracles which he performed. For unclean spirits, which

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VIII. 1—4. As before noted, Saul of Tarsus kindled the fire of persecution in Jerusalem, and so exasperated the populace as to compel the whole Christian company to fly into the country. The Apostles alone stood their ground. But the refugees became an army of preachers. They went every where proclaiming the word. Christian men and women required no other call than that of the openings of divine providence to tell what they knew of the Messiah and his kingdom.

"*Philip went down to Samaria.*"---Who was Philip, and where was Samaria? Philip was not the Apostle Philip; for all the Apostles continued in Jerusalem, [verse 1,] and all the Apostles had the power of imparting spiritual gifts by the imposition of hands. This Philip had not. He is sometimes called "*the deacon*," "*one of the seven.*" But the SEVEN were not chosen to the ministry of the word, but to the ministry of tables. Therefore, he preaches not as a *deacon*. But he appears again in the history as "Philip *the Evangelist*"---"*one of the seven.*" He settled in Cesarea after the baptism of the Treasurer of Queen Candace.

Samaria---"*The city of Samaria.*"---This is a mistranslation. It ought to read literally according to the received text, "a city of Samaria." Samaria was at this time a country, and not a city; for the city of Samaria, according to Josephus, was at this time destroyed. Antiq. book 11, chap. 8. sect. 6. Sychem, it is thought by some, was probably the place here alluded to. Samaria had, indeed, been rebuilt by Herod the Great, and was then called Sebaste, or Augusta, in honor of Cesar Augustus. Still it might have been called by some Samaria, as well as Augusta.

Next to the Jews, the people of the country of Samaria were better than any other people prepared to believe the gospel. They had their own Pentateuch and were conversant with the law and the Prophets of the Jews.

5. "*He preached to them Christ*"—that is, the doctrine concerning Christ, or that *Jesus was the Christ.* Philip was enabled to confirm his testimony by miracles, as were some others in that day beside the Apostles.

7. Amongst his miracles was that of dispossessing demons, frequently called "*unclean*" or "*wicked spirits.*"

One of the most palpable evidences we have of a spiritual world around us, and of a spirit within us, not mere breath nor blood, but a real spirit—a positive entity, or being distinct from the body—but capable of living in it as an animal within a shell, or a man in his clothes, is found in the history of demons and demoniacal possessions.

Those who assume that demons were diseases, have, through their peculiar indocility and scepticism, chosen for themselves a very hard task. They

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had possessed many, crying with a loud voice, came out of them;
8 and many, who were paralytic and lame, were healed. And
9 there was great joy in that city. But there was a certain man, named Simon, who had before, in that city, used magic, and astonished the nation of Samaria; pretending himself to be some
10 extraordinary person: to whom they all paid regard, from the least to the greatest, saying, This man is the great power of
11 God. And they paid regard to him; because he had, for a long
12 time, astonished them with his enchantments. But when they gave credit to Philip, declaring the glad tidings concerning the kingdom of God, and the name of Jesus Christ, they were im-
13 mersed, both men and women. And Simon himself also believed; and being immersed, he kept near to Philip, beholding, with amazement, the great and powerful miracles which were done.
14 Now when the Apostles, who were at Jerusalem, heard that Samaria had received the word of God, they sent to them Peter

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have, indeed, a much harder task than that which they refused. They were, truly, singular diseases that came out of men's mouths, *crying with loud voices!*

The word "*possessed*" also indicates that these demons, or unclean spirits, were not diseases of the body, but spirits IN the body. They were *in* the body, and came *out* of it, *crying with loud voices!* Surely there is no excuse for that infidelity that pretends to believe the Bible and to disbelieve that demons, or spirits, ever dwelt *in* man, or operated upon his spirit. Besides, the lame, and the palsied, and others physically diseased, are added to those possessed of evil spirits, forming a list of those healed by Philip.

9. "*Used sorcery*"—"*using magic.*"---Much has been said, and much may be said, upon this word *mageuoon*. A number of our most learned antiquarians and critics, such as Wolf, Kuinoel, Heuman, and Rosenmuller, are of opinion that this was Simon the Cyprian, mentioned by Josephus, (Ant. xx. 5, 2,) and that he was rather a magian than a magician, like one of the Persian magi that came to do honor to the infant Messiah. This, however, is more conjectural than certain. He pretended, indeed, to superior wisdom and power, but acted more like a magician or sorcerer than a sage or a magian.

13. "*And Simon himself also believed.*"---He believed the report concerning the miracles, death, and resurrection of the Messiah; but seems to have regarded the Messiah in the light of a greater magician than himself, who, by the aid of demons or angels, wrought many wonderful works; and, ultimately, when killed revived again. Had he properly understood the claims and character of Jesus as the Messiah, he could not possibly have imagined that the power of imparting the Holy Spirit could be purchased with money.

14. The Apostles at Jerusalem hearing of the conversion of the Samaritans, sent Peter and John to impart to them the supernatural powers of the Spirit of God. They "*sent* Peter and John." Now-a-days the pretended successors of Peter always send their legates, but are themselves never sent. If Peter were Pope, he was without the dignity and power; for he is sent as a messenger by the authority of ten Apostles. And, as saith the Lord Jesus, "Greater is he that sitteth than he that serveth;" Peter and John must now be regarded, however equal before, as the servants of them that

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15 and John; who, going down, prayed for them, that they might
16 receive the Holy Spirit. (For he was not yet fallen on any of
them; only, they were immersed into the name of the Lord
17 Jesus.) Then they laid hands on them, and they received the
18 Holy Spirit. Now when Simon saw that the Holy Spirit was
given by the imposition of the Apostles' hands, he offered them
19 money, saying, Give me also this power, that on whomsoever I
20 lay hands he may receive the Holy Spirit. But Peter said to him,
Let your money go with you to destruction, since you have
thought that the gift of God might be purchased with money.
21 You have no part nor lot in this matter; for your heart is not
22 upright in the sight of God. Reform, therefore, from this your
wickedness; and beg of God, if, indeed, the thought of your heart
23 may be forgiven you; for I perceive that you are in the gall of
24 bitterness, and bond of iniquity. And Simon answered, and

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sent them. It were to be wished that all who pretend to fill the place of Peter, were like him, in being governed by others rather than in governing others. Peter was a governed, rather than a governing Pope!

Peter and John, desirous that they should be admitted into the Christian kingdom as the Jews had been, according to ancient custom and that of their Master, laid their hands upon some of them, and prayed for the Holy Spirit to fall upon them in his visible and sensible manifestations. Their prayer was immediately answered, and the Holy Spirit in his marvellous demonstrations acknowledged the Samaritans as well as the Jews. Thus were the Jews and the Samaritans baptized into one spirit.

That these gifts of the Spirit were sensible and manifest, is made evident from the effect produced upon Simon the magian. Some Protestant churches have grafted upon this stock their views of a sacrament of confirmation. But there is not such an institution in the Bible. This was not for confirmation, but for admission into the church. For if the first fruit be holy, the harvest is holy. God received the Jews into this new institution by sensible pledges of his Spirit. He here receives the Samaritans by similar demonstrations; and we shall see, Acts x., that he also received the Gentiles in the same manner. Thus of Jews, Samaritans, and Gentiles, he makes one new institution, redeemed by his Son and sanctified by his Spirit He settles the old controversy between the Jews and Samaritans about precedency by not sending directly upon them, as upon the Jews and the Gentiles, his Holy Spirit; but in causing them to receive it through the imposition of the hands of the Jews.

20. "*Thy money perish with thee.*"---This is rather a prophecy than a malediction or curse.

21. "*Neither part nor lot in this matter.*"---Evident it is that Simon Magus was not in any sense interested in the gospel. His heart was not changed. He had not in his soul submitted to the grace of God. He was an ignorant mercenary wretch—"in the gall of bitterness and bond of iniquity." His heart was not right before God.

22. "*Repent, then, of this thy wickedness.*"---He preaches repentance to him. If repentance were possible, he must pray for remission; for that alone could make it possible that such a sin might be forgiven. He does not seem to make pardon impossible, but fears the possibility of his repentance.

23. "*Gall of bitterness.*"---"Is the bitterest gall." Doddridge.

24. "*Pray ye to the Lord for me.*"---Whether this was sincere, or feigned

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said, Make your supplications to the Lord on my behalf, that none of these things which you have spoken, may come upon me.
25 Now when they had borne their testimony, and had spoke the word of the Lord, they turned back for Jerusalem, and declared the glad tidings in many villages of the Samaritans.
26 And a messenger of the Lord spoke to Philip, saying, Arise, and go toward the south, by the way that goes down from Jeru-
27 salem to Gaza, which is desert. And he arose, and took his journey; and, behold, a certain Ethiopian officer, a grandee of Candace, the queen of the Ethiopians, that was over all her
28 treasure, who had come to worship at Jerusalem, was returning
29 and sat in his chariot, reading the prophet Isaiah. And the Spirit said to Philip, Approach, and join yourself to this chariot.
30 And Philip, running up, heard him read in the prophet Josiah,
31 and said, Do you understand what you are reading? And he said, How can I, unless some one should guide me? And he re-
32 quested Philip that he would come up and sit with him. Now the passage of scripture which he was reading, was this, "He was brought to the slaughter, as a sheep; and as a lamb before
33 its shearer, is dumb; so he opened not his mouth. In his humiliation his condemnation was extorted; and who shall describe his

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as an excuse for himself, is not easily decided. As there is no farther history of this case, it is impossible to ascertain with certainty the state of his mind in making this request. It does not appear that Peter prayed for him.

25. "*When they had borne their testimony.*"---A primary part of the apostolic commission and business was to bear testimony to the facts of Christianity—to declare what they had seen and heard. They were the witnesses of all the facts of the gospel. After leaving Samaria, they proclaimed the gospel in *many villages* of the Samaritans. Thus were they fulfilling the precept, "You shall be witnesses for me in Jerusalem, in all Judea, and in Samaria, and to the uttermost parts of the earth."

26. "*An angel of the Lord.*"---During the ministry of our Lord and his Apostles, angels are often introduced as ministering to the heirs of salvation, and as messengers despatched in such cases as called for a special providence. They are still ministering spirits, though they do not present themselves to us in any sensible way as they have done to the prime ministers of the gospel.

"*Gaza.*"---A town some two or three miles from the sea, the last on the way from Phenicia to Egypt, and on the entrance into the wilderness.

27. "An *Eunuch.*"—A name frequently given to officers in the courts of princes, to whom it would not literally apply according to Matthew xix. 12. This was a person of great authority, Treasurer of the realms of Queen Candace.

"*Candace.*"---A name common to several Queens that reigned in Meroe, a part of Ethiopia to the south of Egypt. *Doddridge.*

33. "*His judgment was taken away.*"---His condemnation was extorted. This is a just comment on the manner of our Lord's trial and conviction.

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34 generation? for his life is cut off from the earth." And the
officer answering Philip, said, I beseech you of whom does the
35 prophet say this?—of himself, or of some other person? Then
Philip opened his mouth, and beginning from the scripture, told
36 him the glad tidings concerning Jesus. And, as they went along
the way, they came to a certain water, and the officer said,
37 Behold, water; what hinders my being immersed? And Philip
said, If thou believest with all thine heart, thou mayest. And
he answered and said, I do believe that Jesus Christ is the
38 Son of God. And he ordered the chariot to stop, and they both
went down into the water, both Philip and the officer, and he

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"*Who shall declare his generation?*"---"Who shall be able to enumerate the number of his people, or declare how long he shall live?" Calvin and Beza. But this idea is expressed in verse 10th, Isaiah liii. The term *generation* frequently represents contemporaries. Gen. vii. 1; Judges ii. 10 It is, therefore, more consonant to the context and to usage to interpret it, "Who can describe the men of his time?"

35. "*Preached to him Jesus.*"---A phrase equivalent to preaching the gospel. In preaching Jesus, or the gospel, Peter must have preached to him baptism, otherwise how could the officer have asked for baptism?

36. "*Came to a certain water.*"---A phrase uniformly indicative of a considerable stream or pool. No writer would call a little brook or rivulet, "*a certain water.*"

37. "*I believe that Christ is the Son of God.*"---It is surprising to see in how many ancient copies and versions this verse is omitted. (See Dr. Mill, *in loc.*, and the version of 1727.) "Nevertheless," says Beza, "God forbid I should think it ought to be expunged, since it contains such a confession of faith as was in the apostolic times required of the adult, in order to their being admitted to baptism." Allowing it to be genuine, it fully proves that Philip had opened to the Eunuch the doctrine of Christ's divinity; and, indeed, if he had not done it, he must have given him a very imperfect account of the gospel.

The Ethiopians mentioned here, are those who inhabited the isle or peninsula of *Meroe*, above and southward of Egypt. It is the district which Mr. Bruce calls *Athana*, and which he proves formerly bore the name of *Meroe*. This place, according to Diodorus Siculus, had its name from *Meroe*, daughter of Cambyses, king of Persia; who died there in the expedition which her father undertook against the Ethiopians. Strabo mentions a queen in this very district named *Candace:* his words are remarkable. Speaking of an insurrection of the Ethiopians against the Romans, he says, "Among these were the officers of Queen Candace, who in our days reigned over the Ethiopians. She was a masculine woman, and blind of one eye." Though this could not have been the *Candace* mentioned in the text, it being a little before the Christian era: yet it establishes the fact, that a queen of this *name* did reign in this place; and we learn from others, that it was a *common* name to the queens of Ethiopia.

38. "*They both went down to the water.*"---Doddridge says on these words, "It would be very unnatural to suppose that they went down to the water merely that Philip might lift up a little water in his hand to pour on the Eunuch. A person of his dignity had, no doubt, many vessels in his baggage on such a journey through so desert a country, a precaution absolutely necessary for travellers in those parts, and never omitted by them."

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39 immersed him. And when they were come up out of the water, the Spirit of the Lord suddenly conveyed away Philip, and the
40 officer saw him no more: so he went on his way rejoicing. But Philip was found at Azotus; and going on thence, he proclaimed the glad tidings in all the cities, till he came to Cesarea.

PRACTICAL THOUGHTS AND REFLECTIONS.

In this section of apostolic church history we have much valuable information and much matter of useful reflection. Samaria has yielded to the gospel, and the Jew and the Samaritan are now one in Jesus Christ. They receive the same baptism and the same Spirit. We must here note the uniformity of the apostolic operations in preaching the word. They state the same facts, give the same version of them, command the hearers to believe them, baptize only those who profess faith, and then introduce them into the same fellowship by the impartation of the same Spirit. But all the baptized are not believers in fact, though in profession they were. In the church of Jerusalem we find an Ananias and his wife Sapphira, and among the Samaritan converts we find Simon the sorcerer. Our Lord had those who followed him and who believed in him, to whom he would not commit himself, because he knew them. But his preachers did not always know what was *in* man. John tells us, while at Jerusalem at one of the festivals, many persons "*believed on the Lord;*" but because he knew *what was in them* he would not commit his secrets to them. Amongst this class stood Nicodemus.

I fear we have many believing Nicodemuses now, who as much need regeneration as did he who said, "We believe that thou art a teacher come from God: for no one could perform those miracles which thou dost unless God were with him." The true believers are those who truly understand, as well as profess, the faith. "He that received the seed in good ground," said Jesus, "is he who *understandeth* it." Many confound the meaning of a *word* with the realizing of the *thing* represented by it. "Faith is the conviction of *things* not seen," as well as "the confident expectation of *things* hoped for." There is a belief of a proposition or an assenting to the truth

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Adam Clark on this passage also says, "They alighted from the chariot into the water. He probably plunged himself under the water, as this was the plan which appears to have been generally followed among the Jews in their baptisms." His "plunging himself" is a mere conceit of Dr. Clark. We are positively assured that Philip *baptized* or *plunged* him. Such trifling with sacred things is unworthy of Dr. Clark or any other man that reverences the Lord.

39. "*The Spirit of the Lord snatched away Philip, and he was found at Azotus,*" or Ashdod. To me it has long appeared that these phrases intimate that Philip was carried in a whirlwind or a wind from the Lord, and safely landed at Azotus. Of the translation of Enoch it is said, "He was not found" after being taken up from the earth. With apparent allusion to these words, the cases being otherwise similar, it is added, "*he was found* at Azotus." Elijah was taken up by a whirlwind, and was not found, though diligently sought after for some days. Philip, however, was truly found at Azotus. The *spirit* and the *wind* are, moreover, both proper translations of the original. "The wind of the Lord caught away Philip." True, indeed, the Lord, or the power of the Lord, was in the wind. An angel of the Lord led Philip into the desert, and a wind from the Lord, or an angel of the Lord, by means of the wind, carried him into another field of labor without loss of time or any damage.

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of a proposition, without realizing the things set forth in that proposition. Still faith, true faith, is neither more nor less than *the belief of the truth* set forth in the gospel. But many suppose they believe while they do not. Let every one, then, "examine himself whether he be in the faith"—whether he realizes the great facts of the gospel. This he can best prove to himself, as he proves it to others—*by his works*.

The case of the Ethiopian officer is one of much interest. We have in the book of Acts of Apostles many valuable developments of great principles in the form of particular cases and incidents. Amongst these is the conversion of the Treasurer of Queen Candace. In him we see "Ethiopia stretching out her hands to the Lord." The apostolic manner of preaching the gospel and of fulfilling the duties of the commission is clearly set forth in this very interesting incident.

He is reading a portion of the 53d chapter of Isaiah. He propounds a very proper question. The preacher answers it by giving him the history of Jesus, and then showing him to be the subject of that chapter. He enlarges upon the person, offices, and character of this mysterious and glorious messenger of the covenant, and developes the gospel. Amongst its requisitions and gracious institutions he mentions baptism. The Eunuch is convinced, persuaded, and becomes obedient to the faith. He asks for baptism so soon as a proper place presents itself, and is immediately baptized. No convenience of baths or baptisteries, like those in Jerusalem, being there, they went down into the water, both Philip and the Eunuch, and the preacher baptized him. The Spirit falls upon the Eunuch, and a wind from the Lord transports the preacher to Ashdod, about thirty miles from Gaza. The whole affair is greatly calculated to inspire the Eunuch with joy, and therefore he proceeds on his way rejoicing. Truly the gospel is "glad tidings of great joy to all people."

In the history of this distinguished officer of state, as in the case of Daniel and David of olden time, we are taught that pious men will, in all circumstances, find time to study the Bible. Although much engaged in public duties, Christian men must take time to commune with God through his word and prayer. But how few professors of the gospel, in high stations, are seen in their journeyings reading the Prophets and meditating on their developments? Still the friends of God are all lovers of his word, and whether filling public or private stations of life, will not fail to meditate upon his word day and night. The Lord blesses all them that earnestly seek him as he blessed the Eunuch—all that seek him as the Eunuch did, with all their hearts.

A. C.

AMERICAN SLAVERY.

EGAR COUNTY, ILLS., July 14th, 1846.

BROTHER CAMPBELL:—

Dear Sir:—The world of mind, (rather the world of notions,) like the world of matter, is constantly subject to its fluctuations and its vicissitudes. Mutation is a characteristic of all sublunary things. That which is popular, and lauded to the skies to-day, may be unpopular, denounced and trampled under foot to-morrow. What is orthodox, and, therefore, right, this year, may be heterodox, and, therefore, wrong, the next. With these introductory remarks, I will observe that I, with many others of the brethren in this country, have a curiosity, (we hope not altogether idle,) that you would reconcile some apparent difficulties, in the views which you have at

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different times laid before your numerous readers on the subject of *Slavery*. I hope that you will not consider it flattery when I say that your general consistency has been such, throughout your long, useful and eventful career, that even one inconsistency (apparent though it be,) excites a curiosity amongst your numerous friends and admirers—amongst whom I am—that you should reconcile it.—Especially is this the case when that subject is one involving "the temporal and eternal salvation of millions." The magnanimity and independence which you have at all times manifested in the discussion of all great moral questions, that have come under your consideration, induces me confidently to hope that you will publish this communication in the Harbinger, with such a notice as will in your judgment be satisfactory. I ask you not to discuss slavery *again*, that you have already done; but to reconcile some apparent discrepancies. Perhaps on the 90th page of the "Harbinger" for 1832, you used the following language, (I quote from memory,) in reference that institution: "*Slavery, that largest and blackest spot upon the national escutcheon, that many-headed monster, that Pandora's box, that bitter root, that blighting and blasting curse, under which so fair and so large a portion of our beloved country groans—that deadly Upas, that poisons every thing it breathes upon*," &c., &c. On page 356, Harbinger of 1845, you say, "I have shown that while the relation of master and servant has existed since the days of Abraham till now, amongst Patriarchs, Jews, and Christians, it is one thing in the hands of those who fear God, and another in the hands of them that fear him not." In your Essays throughout on this subject, (I allude to those of late,) you *seem* to regard slavery in the *concrete*, *wrong*, though in the *abstract, right:* in other words, right or wrong according to its use or abuse. In the first quotation above, you *seem* to make a full sweep at the institution, both in the *concrete* and in the *abstract*. This is the apparent inconsistency to which I allude. This is what causes many to say that you denounce that as a *curse*, in 1832, which you abvocate as *right*, in 1845, of which they make much capital, and they show up your consistency quite to your disadvantage. They say that "Alexander Campbell, at last, after *all* his labors, settles down that a *'blighting curse' is right*, and can be sustained by the Bible." Now I am sorry that they should have *apparent* grounds for thus saying. I have no doubt, however, but that you can and will reconcile this matter to the entire satisfaction of all candid persons. The uncandid don't want to be satisfied.

Yours fraternally, S. YORK.

REMARKS.

That the relation of master and servant is lawful and right in certain circumstances, has been incontestibly, and indeed, unanswerably shown from both the Old and New Testaments. This view of the subject I have always argued as justifiable, scriptural, and rational. But that the relation of master and servant is lawful and right in all circumstances and conditions of life—or that it is lawful and right for masters to treat servants in any way they please, or for

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servants to treat masters in any way they please, or for masters to make masters, servants, or for free men to make free men, slaves, *nolens volens*, are propositions the breadth of the heavens different from those that I entertain or ever have entertained. Those sectarian *pro slavery* and *abolition* leaders are always like our Calvinists and Armenians, on extremes. They are superexcited and elevated many degrees above the reasoning point. My essays on the subject are daily being well received by candid and thinking men of all parties. In Old England and New England such men as Dr. Chalmers are moderating the fury of abolition and pro slavery intolerance, and reason and common sense, I think, are in the ascendant. I have never changed my opinions nor my position on this question. I am happy to learn since my essays on that subject have been written, that I have the concurrence of the ablest men on both sides of the ocean with me.

I think on other subjects abolitionists would argue more rationally: for example, that the relation of rich men and poor men in society is lawful and right, would, I apprehend, be acceeded to by most of them. But they would not thence argue that is essentially necessary that in every form of society some men must be rich and some poor. And would they think it fair and honorable that their opponents should represent them as arguing that it is right for rich men to treat poor men just as they please—to oppress and tyrannize over them according to their own interest and caprice, and at any time to make rich men poor, *nolens volens*, for their own convenience? But I have neither time nor inclination to expose the want of candor or of discrimination on the part of those who so misrepresent us. I can only say that if rich men and masters must unavoidably be tyrants, then neither the one nor the other is to be endured in society by any law or precedent of Divine authority. A. C.

DANGERS OF THE SEA.

July 19, 1846.

Dear Father—We are just about making the port of Halifax after a voyage from Boston, from 2 o'clock P. M. last Thursday. It is now 7½ A. M.—making 67½ hours for about 400 miles. We are on the royal steam ship Britannia, under the control of the Lords of the Admiralty, and she is reported to be the strongest vessel in the line. Her strength stood us well in stead last afternoon. Owing to the dense fog which floated off the eastern coast of New Brunswick, our pilot got lost, and about 3½ o'clock P. M. we ran hard upon a rock. Great care had been taken, as the pilot knew by the uneven sounding that we were both lost in our way and in danger. We were,

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therefore, barely moving forward—feeling softly our way, when she struck. Owing to this, our shock was small, yet sufficient to fill with alarm nine-tenths of our company—about 120 passengers. Men and women, alike in agitation, were running to and fro—some screaming and clinging to each other, and others peering into places they never saw before for their life-preservers. Not a few with trembling haste were found girding themselves and stuffing their pockets with their valuables, and preparing, if not to die, at least to live decently after the danger. Meantime the prow of our ship hung fast by the rock, and she rolled fearfully in the waves. Fortunately it was comparatively very calm and the sea smooth, so that we were really in but little danger. *Clarinda* and myself were seated on the upper deck at the time of the shock; and, delicate as she is, with an affection essentially nervous, I could discern no symptoms of the least alarm in her countenance. I felt desirous to know the extent of our danger, and wished to remain on deck; but seeing most of the men behaving with such effeminacy, and knowing that women naturally trust in men, I feared that she might take alarm from their timidity, and took her down to the ladies' cabin. But she kept her confidence throughout, and was the object of remark by all who were not too much alarmed to notice.

There is no better test of a Christian's faith than danger at sea, and I value it as an additional evidence of that strengthening discipline formed in the rigid family training, so prominent in the family culture at Bethany; for it was this that gave us our assurance, when in the midst of alarmed and fear-stricken companions, we felt ourselves involved in rocks on a coast confessedly unknown to our experienced pilot. We knew that between us and the rocky deep was not only the frail bottom of our seaworthy boat, but surer far the strong hand in whose hollow the waters of the ocean are measured. With him are the issues of life and death—and in him, more than the skill of pilots or the strength of bottoms, was our trust.

After a few efforts we were backed off from the rock, but not out of danger. Our gig was out sounding in every direction, and the depth varied from five to seventy and eighty feet; so that it required the greatest skill to move the ship at all. At length we started slowly on the safest tack we could find; but in a few minutes we struck again. New alarms of course filled the fearful; but our difficulty was nearly surmounted and a few bounds of our steamer cleared all danger and made out to a clear sea. In all this we have renewed reason to thank the over-ruling hand of our God, and additional evidence of his tender care for us; nor do we feel more grateful for our preservation than for the calm trust which he enables us to put in him in every condition. This is, after all, one of the sweetest present rewards of faith. What more delightful than the reflection that such a friend is ours! One to whom the deep has no mysteries, the sky no clouds, the night no darkness, and the shore no unknown rocks.

I would have written ere this, and more at length, but have had the good fortune to be most desperately sick nearly all the journey. I begin to feel much better though now, and doubt not that I shall be much benefitted by the prescription of so imperious a physician

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as the Atlantic Ocean. You know I am much averse to taking medicine, but this Doctor asks no questions and hears no excuses. His examination of the case is silent, and the administration of his medicine secret; so that the first intimation you have of his interference is too late for remonstrance. Well, we are but unreasonable children at best, and sometimes we need to be controlled by the strong hand of authority.

Our future course is uncertain. We are about to put forth on Her Majesty's soil, and I am entirely unacquainted as yet with the points to be made *en voyage*. Communications between points is not so rapid as in Yankee land, and our letters may not be regular. We have been wheeled about so rapidly that we have scarcely taken log of our health; by the sounding of our stomachs, however, we are not likely to run ashore soon. You will feel concerning us the same confidence we do for you, and commend us to the Lord.

Always in the one hope, yours, W. K. P.

A TEXT FOR MINISTERS AND POLITICIANS.

Only let your politics be as it becometh the gospel of Christ.---Phil. i. 27.

This is, of course, a new translation. The passage as it stands in King James' Bible, who probably thought that ministers and apostles should not meddle with politics, is thus:—"Let your conversation be as becometh the gospel." In a free country we suppose we may inquire which, or what is the true translation—that which corresponds most nearly with the exact meaning of the original.

The word "conversation" occurs in our English version of the New Testament eighteen times. In fifteen of these the corresponding word in the original is some form of the verb *anastrepho* or the noun *anastrophe*, both of which mean general conduct or general manner of life, and are properly translated "conversation." In one instance—["let your conversation be without covetousness"]—the original word is *tropos*, and might more strictly be rendered, 'Let your disposition be without covetousness;' or, 'Be generous hearted.' In the remaining two, one of which is the text above, and the other is the subsequent verse of the same epistle, the original word is a form of the verb *politeuo*, or the noun *politeuma*. Now what is their true import?

Let us consult the lexicons; and as Donnegan's seems to be just now the standard one, we shall take that. We find it in several kindred words, the meaning of which is given as follows:—

"*Polis*—a city; a town; a state; the commonwealth.

"*Polites*—a citizen; a fellow-citizen.

"*Politeia*—the condition or life of a citizen; the life or business of a statesman; the management of public affairs; politics, &c.

"*Politeuma*, which is the word used in Philippians iii. 20, is defined as meaning the same.

"*Politikos*, (adjective)—pertaining to, proper, *or* peculiar to, *or* becoming a citizen; citizen-like; pertaining to, proper, or suitable to a statesman, politician; *or* one taking part in politics or government; political, skilled in politics, &c.

"*Politeuo*, (a verb,) a form of which (*politeusthe*) is the original of the passage above, is thus defined: To be and act as a citizen; to follow the life and occupation of a citizen; *especially*, to take part in public concerns and politics; to discharge the functions of a public office; to manage and administer state affairs; *in general*, to live and demean oneself as a citizen."

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Those words, it will be seen, are the very words in Greek which correspond with our English words city, body politic, citizen, citizenship, political, politics, and the like. The definitions quoted are the definitions just as they are given, *italics* and all, in the present most approved Greek lexicon, and without any reference of course to the question of the true translation of the text in consideration. And yet that which is given as the "*general*" meaning of the very word used in this text, is, "To live and demean oneself as a citizen;" and that which is given "*especially*" as its meaning, is, "To take part in public concerns and politics."

We submit it, then, to all candid and conscientious minds, whether ours be not the *true* translation of the inspired word, and whether the real injunction of the apostle to the Philippians were not just this:—"Be your conduct in all civil relations worthy of the gospel of Christ." For ourselves we cannot doubt it.

What such conduct, in all the extent of its detail, is, we cannot, if we would, now specify. We venture to ask, however, all Christian men and ministers the following questions:—

1. Is any conduct, in any relation, worthy of the gospel of Christ, which does not admit the absolute supremacy of Christ over that relation, and is not therefore in harmony with and in obedience to *his will?*

2 Are not the relations of civil rulers, legislators, judges, the ruled and elected many, civil relations?

3. If ministers should attempt to tell plainly what should be the character of rulers, legislators, judges; by what moral and religious principles they should conduct in these relations; and by what moral and religious principles electors should be governed in their choice of them to office, would they therein be meddling with politics, or only teaching men to "conduct in civil relations worthily of the gospel of Christ?"

4. When God-fearing men and ministers maintain and teach that the living incarnations and representatives of intemperance, profanity, impurity, injustice, oppression, violence, or blood, should not be installed in the places of public confidence, honor, and power—that such men are not fit and cannot be trusted to wield God's sword of authority and justice, and politicians cry out that they are meddling with that with which they have no concern, do they cry against men or against the Lord? And, by all those who would stand fast in the liberty wherewith Christ maketh free, and maintain a birthright freedom worthy of the gospel, is their voice to be heeded, or the voice of the Lord? We speak to wise men. We take sides with no man or party as such. But we do say to all parties, and all persons, in the name and with the authority of God's Bible, "Be your conduct in all civil relations worthy of the gospel of Christ." W. W. E.

NEWS FROM THE CHURCHES.

Versailles, Kentucky, July 27, 1846.

I attended an annual meeting of the brethren—17 additions. I returned through Garrard, and met in annual meeting at the Forks of Dick's River—12 valuable additions there; and brother Willian Morton and J. C. Smith closed a protracted meeting at South Elkhorn on yesterday. I learn from them 11 additions obtained there. JOHN N. PAYNE.

Boon County, Missouri, July 23, 1846.

Yesterday evening I returned from Paris, in Monroe county, where I held a meeting of five days, in connexion with brothers H. Thomas and T. Thompson, the two resident preachers. I had not visited Paris since I was there with you last fall. As I was the greatest stranger I was compelled to

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labor *hard*, giving two discourses a-day, besides exhortations. The result was glorious; 12 additions to the church. One of them was among the most prominent lawyers of the county; another was a very respectable and prominent member of the old school Presbyterians; one was also from the Cumberlands; one from the Baptists, and I believe one from the Methodists. "Truth is mighty and will prevail," notwithstanding we are on the eve of an exciting election, in the midst of the war spirit, and greatly opposed by the sects. After preaching Wednesday morning I rode across Grand Prairie, 42 miles, home, leaving brothers Thompson and Thomas to continue the meeting.

We have been quite successful in recruiting lawyers: I trust some of them will go to preaching; for never have I known a time when they were so much needed in this state as at present. The fields are already ripe for harvest. Oh! that we had more laborers to go forth and reap!

T. M. ALLEN.

Erwinton, South Carolina, July 26, 1846.

Good news is not only gratifying to the receiver, but it is also a source of pleasure to the communicator. That I may thus add somewhat to the pleasure of others whilst enjoying it myself, I impart the present pleasing intelligence. We receive brother James Bailey's labors of love once-a-month. On one of these occasions, about three months since, we were gratified by the addition of one member to our congregation. On this occasion considerable interest was manifested by several others.

At brother Bailey's next appointment, through the good providence of the Lord, we, very unexpectedly, received timely and most efficient aid from brother John Moore, of Anderson District. At this meeting there were several additions, as well as at each succeeding one; numbering in all sixteen. Surely I have reason to rejoice in the Lord and take courage: my daughter was of the number of those who became obedient to the faith. The only two children that we have, who have numbered more than ten summers, are now of the 'one body.' But I have other, to me peculiar sources of rejoicing: amongst the obedient are four of my brother's children. O that the obedience of these interesting and lovely young disciples may have a salutary influence on the minds of their parents whilst it may be called 'to day.'* But my joy has been farther greatly increased on this occasion by the addition of two young ladies, my wards, who, in consequence of the demise of their mother, and only remaining earthly parent, had a few months since become members of my family, as well as several other interesting young ladies, who have been with us for several months—pupils of our zealous brother Havener, whose labors of love have not been in vain in the Lord. Eight of the number who recently obeyed the Lord are his pupils. This to him must be a source of great gratification and encouragement. The good news I have now communicated will greatly rejoice the heart of the beloved E. A. Smith, who labored long and faithfully amongst us, sowing the good seed. In the recent additions he will recognize many on whose young and tender minds the impressions he made have not been effaced. One sows, another waters, and the Lord gives the increase.

WM. R. ERWIN.

P. S. Will brother E. A. Smith let us know his whereabouts?

W. R. E.

Georgetown, Kentucky, September 18, 1846.

We have just closed the annual meeting, of this section, at Cane Ridge. We had several of the preachers of these parts present. Of the more experienced were Joshua Irvin, B. F. Hall, John Rogers, John A. Gano, and

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* *I had the pleasure of immersing, at Bethany, a few days since, Gen.* Erwin' *of Erwinton, one of the parents above alluded to.*

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——— Morrow. Brother Gano and myself remained until yesterday, making seven days labor. We had a most delightful meeting, which resulted in thirty-four confessions and baptisms! It was a foretaste of heaven with the brethren, and especially with the relatives of the saved. Of the number was a most substantial, sensible music-teacher, who had been trained up as a Presbyterian from infancy. He arose, and in his happy simplicity—true eloquence—gave a brief history of his training by most pious, godly parents; as well as the change wrought in his religious sentiments. It was most feeling and satisfactory. He will, we hope, do great good. Every pupil in a respectable class, at that place, with the exception of three or four, as we learned, is *now* a member of the church.

Much to the credit of the brethren at old Cane Ridge, at my instance, they raised $67 80 cents for W. R. M'Chesney, to assist him in spending the next year in the West Indies and other places, for the restoration of his health. It is a case of life and death with our beloved brother. We hope he will be restored to health, and be enabled, by the blessing of the Lord, to do much good before he departs to receive his reward in the skies.

At Midway, as I learn, a meeting of several days has closed with thirty additions. The preachers L. L. Pinkerton, R. C. Ricketts, C. Smith, &c. Yet our enemies say the reformation is a miserable failure!!!

J. T. JOHNSON.

BROTHER M'CHESNEY.

This much valued and beloved brother has been threatened with a pulmonary disease of a very dangerous character. His sole or main hope is in spending the winter in the West Indies. Will not the brotherhood in Kentucky, among whom and for whom he has so ardently and indefatigably labored, contribute to save him from terminating his labors so prematurely? There is much reason to hope that one winter in Cuba might add years to his life. Certainly those in affluent circumstances and enjoying good health will take some stock in brother M'Chesney's life and labors, and help him forward in his effort to safe life—his own and that of others. Cane Ridge ought not to stand either alone or ahead of other churches in this good work.

A. C.

Henderson, Knox county, Illinois, July 8, 1846.

I have, during the last five months, been laboring in the cause of Christ in this vicinity; during which time I have immersed nineteen into the name of Christ, seventeen of which were in this congregation. Brother Condray immersed three here since that, making in all twenty additions to this congregation in the last five months.

On the third Lord's day in June I held a meeting in the southern part of Stark county, at brother Ephraim Barret's. The congregations were very good, considering the opposition. There were two additions—one from the Lutherans and one from the Presbyterians. There is a prospect of much good being done there. The congregation was organized with six members, on December 15th, 1844, and numbers twenty at present. Proclaimers are requested to call at brother Barret's and speak for them. May the Lord bless the prosperity of the good word of grace until all shall bow to the authority of Prince Messiah.

M. P. KING.

Norton, Ohio, September 16, 1846.

We have just closed our yearly meeting, held in Norton, Summit county, Ohio. We had a very interesting meeting, at which fourteen penitent souls became obedient to the faith. May the Lord bless them, and guide them in the way that leads to everlasting life. The saints were greatly refreshed, our hope confirmed, and we rejoiced that we were delivered from the power of darkness and translated into the kingdom of God's dear Son, in whom we have redemption through his blood and the forgiveness of sins.

A. B. GREEN.

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ANOTHER TROPHY OF THE LEXINGTON DEBATE.

Bethany, Va., September 20, 1846.

Dear brother Campbell—I spent the months of July and August in Barbour, Marion, and Mongalia counties, Va., and Green county, Pa. My labors resulted in fifty-three additions to the family of the Lord. May they sustain a character worthy of the Christian name!

One of the above, a Mr. John Leonard, had been a Methodist preacher for several years. Previous to my visit there he had carefully read the Debate with Mr. Rice; and, being fully convinced, was waiting for an opportunity to renounce infant sprinkling, and to be immersed on his own confession into the name of Christ. He made a short and sensible speech immediately before his immersion, in which he renounced infant sprinkling and exhorted his Methodist brethren to obey for themselves the precepts of the Lord. The truth is mighty and will prevail.

JOHN LINDSEY.

ANNIVERSARY MEETINGS.

It is said the annual meeting of the brethren in Trumbull county, Ohio, was the largest assembly ever seen on the Western Reserve on a Lord's day. It has been variously estimated from ten to fifteen thousand persons.—There were some thirty immersions on the occasion. Whole number of immersed persons present not less than two thousand.

The annual meeting in Columbiana county was also very large and well attended with brethren. Some twenty immersions during that meeting.

☞ NOTICE.—At a co-operation meeting, Helen's Run, Marion county, Va., JOSEPH PATTERSON, formerly a preacher amongst us, was excluded from the fellowship of the brotherhood for unchristian conduct.

DANIEL SWEENEY.

OBITUARY.

On the 7th of July last, at his residence in Maniteau county, Missouri, departed this life brother JAMES EDDLEMAN, in the 48th year of his age, rejoicing in the hope of a glorious immortality. He became a Baptist while in Tennessee many years since. He embraced the reformation while a resident of Kentucky, and united himself to the church at Stamping Ground, Scott county. Migrating to Missouri, he carried with him a good character, which he sustained to the last. His end was peaceful and triumphant.

G. W. D.

Died, on the 22d of July, ELIZABETH, wife of Dr. J. M. Allen, of Detroit, and daughter of Elder William Hayden, of Chagrin Falls, Ohio. The deceased was born September 17, 1819—obeyed the gospel June 15, 1835. Her sickness was tubercular consumption, which she bore with wonderful patience. She preferred Christ and the gospel to her chief joy, and to the last trusted in his promise that he would raise her up at the last day; said she felt prepared and feared not death, except the pangs of dying. "Them that sleep in Jesus will God bring with him."

Also, on the 4th of September, suddenly, brother JAMES HANNAH, of Steubenville, Ohio, aged 58. He was a member of the church some 12 years, and much esteemed by a large circle of acquaintance.

Very many matters, great and small, are laid over for our next number. Let our correspondents add to their temperance patience, and we will do them justice.

☞ Let those wanting good teachers of common schools, academies, or private families, address us, and we may, perchance, be able to commend to them those worthy of their patronage.

A. C.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. III. BETHANY, *NOVEMBER*, 1846. No. XI.

TRACTS FOR THE PEOPLE.—*No. XII.*

BAPTISM—No. V.

THE large space which Christian baptism occupies in the Christian institution, and in the unhallowed divisions and strifes of the church for ages, is my justification to myself, and I hope it will also be my justification to the public, for the attention which I have given to it in this series of Tracts now in progress. I shall, for this reason, yet add a few more testimonies from the highest sources of ecclesiastic intelligence, learning, and piety, that a fair, if not a full, sample of this species of evidence of the correctness and authority of our conclusions may be obvious to all.

We shall first hear nine of the most ancient Fathers, and then some others:—

Barnabas, Paul's companion. An epistle ascribed to him has escaped the ravages of time. Two passages refer to baptism; in one he says, 'Blessed are they, who, fixing their hope on the cross, have gone down to the water.' The other, 'We descend into the water,' and come up out of it, bringing forth fruit, having in our hearts reverential fear, and hope through Jesus." Epist. cap. xi.

Hermas, honored by Paul's salutation, Rom. xvi. 14. "A late version of his work, entitled 'the Pastor,' or Shepherd, is extant. In it he speaks of the Apostles *accompanying* the persons to be baptized into the water. 'The Apostles and teachers—preached to them that before were dead, and gave them this seal; for they, (apostoli, &c. descenderunt in aquam cum illis,) went down with them into the water, and came up again.' See this and other allusions in Lib. i. vis. 8, sect. 7; and Lib. iii. similit. 9.

Justin Martyr. "About A. D. 140, Justin Martyr wrote 'An Apology for Christians, addressed to the Emperor, the Senate, and People of Rome.' In this work he describes the doctrines and ordinances of the church of Christ; and on baptism has the following passage:—'I will now declare to you also after what manner we being made new by Christ have dedicated ourselves to God, lest, if I should leave that out, I might seem to deal unfairly in some part of my apology. They who are *persuaded* and *do believe* that those

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things which are taught by us are true, and do promise to live according to them, are directed first to pray and ask of God with fasting, the forgiveness of their former sins; and we also pray and fast with them. Then we bring them to some place where there is water, and they are baptized by the same way of baptism by which we were baptized: for they are washed (*en too udati*) *in the water* in the name of God the Father, Lord of all things; and of our Saviour Jesus Christ, and of the Holy Spirit." Justin Martyr, Apology ii., section 79.

Tertullian, A. D. 204. "Because the person [to be baptized] in great simplicity.....is let down in the water, and with a few words said, is dipped." De Baptismo, cap. 2, 4, 7.

Gregory Nazianzen, A. D. 360. "We are buried with Christ by baptism that we may also rise again with him; we descend with him that we may also be lifted up with him; we ascend with him that we may be glorified with him." In Stennett's Answer to Russen, page 144.

Basil, A. D. 360. "*En trisi tais kataduseesi*, &c. By three immersions the great mystery of baptism is accomplished." In Stennett, as above.

Ambrose, A. D. 374. "Thou wast asked, Dost thou believe in God the Father Almighty! Thou saidst, *I do believe*, and wast immersed, that is, thou wast buried, (mersisti, hoc est, sepultus es.) Thou wast asked again, Dost thou believe on our Lord Jesus Christ and his crucifixion! Thou saidst, *I believe*, and wast immersed again, and so wast buried with Christ."

Cyril, of Jerusalem, A. D. 374. "As he, *ho endunoon en tois udasi, who is plunged in the water*, and baptized, is *encompassed* by the water on every side; so they that are baptized by the Spirit, are also wholly covered all over," &c.

Chrysostom, A. D. 398. "To be baptized (*kai kataduesthai*) *and plunged*, and then to emerge or rise again, is a symbol of our descent into the grave, and our ascent out of it; and, therefore, Paul calls baptism *a burial*." Homil. xl. in 1 Cor.

We shall now hear twenty-four witnesses of different orders:—

John Rogers. "I would sooner be induced to dip one that was never before baptized than to sprinkle one; for to me it would be more significant, and full, and pregnant with former practices." In Mr. Crosby's Hist. Bap. vol. iii. Pref. p. 53.

Estius. "Though the ceremony of immersion was anciently more common, as appears from the unanimous language of the Fathers, as often as they speak about baptism; and in a more expressive manner represents the death, burial, and resurrection of our Lord, and of us: whence St. Thomas affirms, that the rite of dipping is more commendable; yet there have been many reasons, for which it was sometimes convenient to alter immersion into some other kindred ceremony. Hence, therefore, the ceremony of *pouring*, as a medium between dipping and sprinkling, was much used; which custom, Bonaventure says, was in his time much observed in the French

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churches and some others; though he confesses that the ceremony of immersion was the more common, the more fit, and the more safe, as S. Thomas teaches." Apud Knatchbul. Animadvers. in Lib. Nov. Test. p. 181.

Dr. Clarke. "In the primitive times, the manner of baptizing was by immersion, or dipping the whole body in the water. And this manner of doing it was a very significant emblem of the dying and rising again, referred to by Paul, Romans vi. 3." Expos. of Church Catechism, p. 294.

W. Perkins. "A question may be made, whether washing of the body in baptism must be by dipping, or by sprinkling! Answer: In hot countries, and in the baptism of men in years, dipping was used, and that by the Apostles; and to this Paul alludes, Rom. vi. 8; and dipping doth more fully represent the spiritual washing than sprinkling." Works, vol. ii. p. 256.

Mastricht. "Immersion was used by the Apostles and primitive churches, because it is not only more agreeable to the warm eastern countries, but also more significant, (Rom. vi. 3, 4, 5.") Theologia, l. vii. c. iv. sect. 9.

M. Morus. "Baptism was formerly celebrated by plunging the whole body in water, and not by casting a few drops of water on the forehead; that representing death and the resurrection much better than this." In Stennett's answer to Russen, p. 149.

Dr. Cave. "The party to be baptized was wholly immerged, or put under water; whereby they did more notably and significantly express the three great ends and effects of baptism." Primitive Christianity, part. i. chap. x. p. 203.

Practice of the Greek church, affirmed by several credible and weighty witnesses:—

1. Hasselquist. "The Greeks christen their children immediately after their birth, or within a few days at least, dipping them in warm water; and in this respect they are much wiser than their brethren the Russians, who dip them in the rivers in the coldest winter." Travels, page 394.

2. Anonymous. "The Muscovite priests plunge the child three times over head and ears in water. Encyclopedia Britanica, vol. ix. page 6910.

3. Venema. "In pronouncing the baptismal form of words, the Greeks use the third person, saying, 'Let the servant of Christ be baptized in the name of the Father, and of the Son, and of the Holy Spirit; and immerse the whole man in water." Hist. Eccles. tom. vi. page 660.

4. Deylingius. "The Greeks retain the rite of immersion to this day; as Jeremiah the patriarch of Constantinople declares." De Prudent. Pastoral. pars. iii. c. iii. sect. 26.

5. Millar. "In baptism they [the Muscovites] dip their children in cold water." Propagation of Christ. vol. ii. chap. vi. p. 115.

6. Sir Paul Ricaut. "The modern Greek church defines baptism to be, 'A cleansing, or taking away of original sin, by thrice dipping

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or plunging into the water;' the priest saying at every dipping, 'In the name of the Father, Amen; and of the Son, Amen; and of the Holy Ghost, Amen.' This thrice dipping, or plunging into the water, this church holds to be as necessary to the form of baptism, as water to the matter." Present State of the Greek Church, p. 163.

7. Dr. Wall. "All the Christians in Asia, all in Africa, and about one-third part of Europe, are of the last sort. [i. e. practise immersion;] in which third part of Europe are comprehended the Christians of Gracia, Thracia, Servia, Bulgaria, Rascia, Walachia, Moldavia, Russia Nigra, and so on; and even the Muscovites, who, if coldness of the country will excuse, might plead for a dispensation with the most reason of any." Hist. of Infant Baptism, part ix., page 477.

"The Pantalogia, under the article 'Greek Church,' thus explains: —"That part of the Christian church which was first established in Greece, and is now spread over a larger extent of country than any other established church. It comprehends in its bosom a considerable part of Greece, the Grecian isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Lybia, Arabia, Mesopotamia, Syria, Cilicia, Palestine. It may be observed, that amid all their trifling rites, they practise trine immersion, which is unquestionably the primitive manner."

Stuart. "The mode of baptism by immersion the oriental church has always continued to preserve, even down to the present time.— The members of this church are accustomed to call the members of the western churches *sprinkled Christians*, by way of ridicule and contempt." Walch's Einleit. in die relig. Streitigkeiten, Th. v., pp. 476–481. "They maintain that *baptizo* can mean nothing but immerge; and that *baptism by sprinkling* is as great a solecism as *immersion* by *aspersion;* and they claim to themselves the honor of having preserved the ancient sacred rite of the church free from change and from corruption, which would destroy its significancy. See Alex. de Stourdza, Considerations sur la Doctrine de l'Esprit de l'Eglisse Orthodoxe, Stutt. 1816, pp. 83–89."

"F. Brenner, a Roman Catholic writer, has recently published a learned work, which contains a copious history of usages in respect to the baptismal rite, viz. Geschichtliche Darstellung der Verrichtung der Taufe, &c. 1818. I have not seen the work; but it is spoken of highly on account of the diligence and learning which the author has exhibited in his historical details. The result of them respecting the point before us, I present, as given by Augusti, Denkwurd, vii. p. 58.

"Thirteen hundred years was baptism generally and ordinarily performed by the immersion of a man under water; and only in extraordinary cases was sprinkling or affusion permitted. These latter methods of baptism were called in question, and even prohibited."

"In the work of John Floyer on cold bathing, page 50, it is mentioned that the English church practised *immersion* down to the beginning of the seventeenth century; when a change to the method of sprinkling gradually took place. As a confirmation of this, it

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may be mentioned, that the first liturgy in 1547 enjoins a *trine immersion* in case the child is not sickly." Augusti, ut sup. page 229.

The Edinburgh Encyclopædia. "The first law for sprinkling was obtained in the following manner:—Pope Stephen II. being driven from Rome by Adolphus, king of the Lombards, in 753, fled to Pepin, who, a short time before, had usurped the throne of France.—Whilst he remained there, the monks of Cressy, in Britany, consulted him whether, in case of necessity, water poured on the head of the infant would be lawful. Stephen replied that it would. But though the truth of this fact be allowed—which, however, some Catholics deny—yet, pouring or sprinkling was admitted only in *cases of necessity*. It was not till the year 1311, that the legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent. In Scotland, however, sprinkling was never practised in ordinary cases, till after the reformation (about the middle of the sixteenth century.) From Scotland, it made its way into England, in the reign of Elizabeth, but was not authorized in the established church." Article, *Baptism*.

Barnes. "*Therefore we are buried*, &c. It is altogether probable that the Apostle in this place had allusion to the custom of baptizing by immersion. This cannot, indeed, be *proved*, so as to be liable to no objection; but I presume that this is the idea that would strike the great mass of unprejudiced readers."

In his recent lecture on the Romans, and on the passage before us, Dr. Chalmers says:—"The original meaning of the word *baptisma* is *immersion;* and though we regard it as a point of indifferency, whether the ordinance so named be performed in this way, or by sprinkling, yet we doubt not that the prevalent style of the administration, in the Apostles' days, was by an *actual submerging of the whole body under water*. We advert to this for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ, by death, underwent this sort of baptism by an immersion under the ground, whence he soon emerged again by his resurrection.

"We, being baptized into his death, are conceived to have made a similar translation. In the act of *descending under the water* of baptism, to have resigned an old life; and in the act of *ascending*, to emerge into the second or new life, along the course of which it is our part to maintain a strenuous avoidance of that sin, which as good as expunged the being which we had formerly, and a strenuous prosecution of that holiness which should begin with the first moments that we are ushered into our present being, and be perpetuated and made progress toward the perfection of full and ripened immortality."

After Dr. Chalmers, the greatest man of the Scotch Free Church, we must hear from Germany Professor Tholuck, the greatest and most orthodox of her commentators, at least in the esteem of Prof. Stuart of Andover, and other eminent theologians of our own country. His commentary on the Romans is the most learned which I have read, and in many respects the most profound. He is as candid on the allusions to baptism, Romans vi., as is Dr. Chalmers in his commentary. We have the two greatest modern theologians in the

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world with us on the question of ancient apostolic baptism. Their testimony is worth the whole American pulpit, and the American press too, on this question. Hear the profound Tholuck on Rom. vi.

Tholuck. "We find at another place the same symbolical allusion, Col. ii. 12. For the explanation of this figurative description of the baptismal rite, it is necessary to call the attention to the well known circumstance, that, in the early days of the church, persons when baptized, were first plunged below, and then raised above the water, to which practice, according to the direction of the Apostle, the early Christians gave a symbolical import." p. 178.

After these let us next hear the latest and most learned of the continental church historians:—

Neander. "Baptism was originally administered by immersion, and many of the comparisons of St. Paul allude to this form of its administration: the immersion is a symbol of death, of being buried with Christ, the coming forth from the water is a symbol of a resurrection with Christ, and both taken together represent the second birth, the death of the old man and a resurrection to a new life. An exception was made only in the case of sick persons, which was necessary, and they received baptism by sprinkling." p. 197.

Waddington. "The ceremony of immersion (the oldest form of baptism) was performed in the name of the three persons of the Trinity; it was believed to be attended by the remission of original sin, and the entire regeneration of the infant or convert, by the passage from the land of bondage into the kingdom of salvation." p. 46.

Mosheim. "The sacrament of baptism was administered in this century, [first,] without the public assemblies, in places appointed and prepared for that purpose, and was performed by *immersion* of the whole body in the baptismal font." vol. 1, p. 126.

Ten witnesses on the origin of sprinkling:—

Deylingius. "So long as the Apostles lived, as many believe, immersion only was used: to which afterward, perhaps, they added a kind of affusion, such as the Greeks practise at this day, after having performed the trine immersion. At length, after the Apostles were dead, the baptism of clinics was known; when disease, or extreme necessity in any other respect, forbade immersion, sprinkling and pouring began to be introduced; which in a course of time were retained, plunging being neglected. For in following times, when adult persons were seldom baptized, infants were initiated into the Christian church by pouring and by sprinkling." Observat. Sac., pars. iii. observ. xxvi. sec. 2.

Salmasius. "The clinics only, because they were confined to their beds, were baptized in a manner of which they were capable; not in the entire laver, as those who plunge the head under water, but the *whole body* had water poured upon it. As Cypr. iv. epist. vii. Thus Novatus, when sick, received baptism; being (*perichutheis*) *besprinkled*, not (*baptistheis*) *baptized*. Euseb. vi. Hist. cap. xliii."—Apud Witsium, Œcon. Fœd. l. iv. c. xvi. sect. 13.

Turrettinus. "Immersion was used in former times and in warm climates, as we are taught by the practice of John the Baptist, (Matt. iii. 6, 76;) of Christ's Apostles, (John iii. 22, and iv. 1, 2;)

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and of Philip, (Acts viii. 38.) But now, especially in cold countries, when the church began to extend itself towards the north, plunging (*katapontismos*) was changed into sprinkling, and aspersion only is used." Institut. Loc. xix. quæst. xi. sect. 11.

W. Perkins. "The ancient custom of baptizing was to dip; and, as it were, to dive all the body of the baptized in the water, as may appear in Paul, Rom. vi. and the councils of Laodicea and Neocæsarea: but now, especially in cold countries, the church useth only to sprinkle the baptized, by reason of children's weakness; for very few of ripe years are now-a-days baptized. We need not much to marvel at this alteration, seeing charity and necessity may dispense with ceremonies, and mitigate in equity the sharpness of them." Works, vol. i. p. 74, edit. 1608.

Dr. Manton. "You will say, If the rite [of immersion] hath this signification, [Christ's death for sin, and our death to sin] why is it not retained! I answer, Christianity lieth not in ceremonies: the principal thing in baptism is the washing away of sin, (Acts xxii. 16:) that may be done by pouring on of water, as well as dipping." Sermon on Rom. vi. 4.

Hoornbeckius. "In the eastern churches baptism was more anciently administered by immersing the body in water. Afterward, first in the western churches, on account of the coldness of the countries, bathing being less in use than in the east, and the tender age of those that were baptized, dipping or sprinkling was admitted." Miscell. Sac. l. i. c. xvii. sect. iv. § 1.

Grotius. "The custom of pouring or sprinkling seems to have prevailed in favor of those that were dangerously ill, and were desirous of giving up themselves to Christ; whom others called *clinics*. See the Epistle of Cyprian to Magnus." Apud Poli Synopsin, ad Matt. chap. iii. 6.

Richard Baxter. "We grant that baptism then [in the primitive times] was by washing the whole body; and did not the difference of our cold country, as to that hot one, teach us to remember, 'I will have mercy and not sacrifice,' it should be so here." Paraphrase on the New Test. at Matt. iii. 6.

Dr. Towerson. "The first mention we find of aspersion in the baptism of the elder sort, was in the case of the *clinici*, or men who received baptism upon their sick beds; and that baptism is represented by Cyprian as legitimate, upon the account of the necessity that compelled it, and the presumption there was of God's gracious acceptation thereof because of it. By which means the lawfulness of any other baptism than by an immersion will be found to lie in the *necessity* there may sometimes be of another manner of administration of it." Of the Sacram. of Bap. part iii. p. 59, 60.

Dr. Wall. "In the case of sickness, weakness, haste, want of quantity of water, or such like extraordinary occasions, baptism by affusion of water on the face, was by the ancients counted sufficient baptism. I shall, out of the many proofs of it, produce two or three of the *most ancient*. A. D. 251, Novatian was, by one party of the clergy and people of Rome, chosen bishop of that church, in a schismatical way, and in opposition to Cornelius, who had been before chosen by the major part, and was already ordained. Cornelius

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does in a letter to Fabius, bishop of Antioch, vindicate his right, showing that Novatian came not canonically to his orders of priesthood, much less was capable of being chosen bishop, for that 'all the clergy and a great many of the laity, were against his being ordained presbyter, because it was not lawful (they said) for any one that had been baptized in his bed in time of sickness, [*tou en cline dia noson perischuthenta*,] as he had been, to be admitted to any office of the clergy'.....France seems to have been the first country in the world where baptism by affusion was used ordinarily to persons in health, and in the public way of administering it.....It being allowed to weak children [in the reign of Queen Elizabeth] to be baptized by aspersion, many fond ladies and gentlewomen first, and then by degrees the common people, would obtain the favor of the priest to have their children pass for weak children, too tender to endure dipping in the water.....Sprinkling, for the common use of baptizing, was really introduced (in France first, and then in other Popish countries,) in times of Popery. And thus accordingly ALL THOSE COUNTRIES IN WHICH THE USURPED POWER OF THE POPE IS, OR HAS FORMERLY BEEN OWNED, HAVE LEFT OFF DIPPING OF CHILDREN IN THE FONT: BUT THAT ALL OTHER COUNTRIES IN THE WORLD, WHICH HAD NEVER REGARDED HIS AUTHORITY, DO STILL USE IT; AND THAT BASINS, EXCEPT IN CASE OF NECESSITY, WERE NEVER USED BY PAPISTS, OR ANY OTHER CHRISTIANS WHATSOEVER, TILL BY THEMSELVES."

Encyclopedia Ecclesiastica. This splendid work published A. D. 1835, under the patronage of the highest authorities in the British nation, both in church and state, after stating the reasons urged in defence of sprinkling, proceeds:—"Whatever weight, however, may be in these reasons as a defence for the present practice of sprinkling, *it is evident* that during the first ages of the church, and for *many centuries* afterwards, the practice of immersion prevailed; and which seems indeed *never* to be departed from, except where it was administered to a person at the point of death, or upon the bed of sickness,—which was considered indeed as not giving the party the full privileges of baptism,—or when there was not a sufficient supply of water. Except in the above cases, the custom was to *dip* or *immerse* the whole body. Hence St. Barnabas says, We go down into the water, &c. &c." Article, *Baptism.*

With regard to England we must say something to her praise. She was the last of the western Roman provinces ecclesiastic to give up immersion. Erasmus said so late as A. D. 1530, "Perfunduntur apud nos, merguntur apud Anglos." With us the Dutch have the water poured on them: in England they are dipped. So the Rubric of the Church of England still enacts that in baptizing the priest "shall dip in the water discreetly and warily;" but if they shall certify that the child is weak, it shall suffice to pour water upon it. This exception for weak children began A. D. 1549. *Four* years afterward, 1553, the word *thrice* after the word *dip*—(*dip thrice*)—was omitted. Sprinkling began to prevail in England about 1550,

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and "within the time of half a century, from 1550 to 1600, prevailed to be *the most general*, as it is now almost the only way of baptizing." Wall's Hist. of Infant Baptism, part 2, chap. 9, sect. 10. Before this time the Protestant sovereigns of England—Edward VI., and Elizabeth, the first Protestant Queen,—were immersed, as were all the distinguished officers of the realm at that day.

Conscientious ministers of the Established Church of England refused the Roman Catholic permission to sprinkle, first legalized by the Council of Ravenna, A. D. 1311. They demurred against the innovation in cases of great physical debility, or in prospect of immediate death.

John Wesley, the founder of Methodism, was equally strict and conscientious on the subject of immersion. He suffered a civil prosecution at Savannah, Georgia, August, 1737. Amongst sundry items of non-conformity to the defections of the Episcopal Church of England, specified in the grievances presented by the Grand Jury of Savannah, the fifth is expressed in the following words:—"By refusing to baptize M. Parker's child otherwise than by dipping, except the parents would certify it was weak and not able to bear it." John Wesley admitted the charge, and on the demand of unreasonable bail for his appearance at Court to answer for these charges, on consulting with his friends, and on shaking the dust off his feet against the Georgians, he departed in the night. So far he proved his conscientious regard for immersion.

I shall now close this long list of distinguished men by the testimony of one of the most learned of Episcopal Doctors, who has written more largely and more learnedly on this subject than any man of the last century:—

Dr. Wall. "Their [the primitive Christians] general and ordinary way was to baptize by immersion, or dipping the person, whether it were an infant, or grown man or woman, into the water. This is so plain and clear by an infinite number of passages, that as one cannot but pity the weak endeavors of such Pedobaptists as would maintain the negative of it; so also we ought to disown and show a dislike of the *profane scoffs* which some people give to the English Antipedobaptists, merely for their use of dipping. It is one thing to maintain that that circumstance is not absolutely necessary to the essence of baptism; and another, to go about to represent it as ridiculous and foolish, or as shameful and indecent; when it was, in all probability, the way by which our blessed Saviour, and for certain was the most usual and ordinary way by which the ancient Christians did receive their baptism.....It is a great want of prudence, as well as of honesty, to refuse to grant to an adversary what is certainly true, and may be proved so. It creates a jealousy of all the rest that one says.....It is plain that the ordinary and general practice

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of John, the Apostles, and primitive church, was to baptize by putting the person into the water, or causing him to go into the water. Neither do I know of *any Protestant* who has denied it; and but *very few* men of learning that have denied that, where it can be used with safety of health, it is the most fitting way.....John iii. 23; Mark i. 5; Acts viii. 38, are *undeniable proofs* that the baptized person went ordinarily into the water, and sometimes the baptist too. We should not know by these accounts whether the whole body of the baptized was put under water, head and all, were it not for two later proofs, which seem to me to put it out of question. One, that Paul does twice, in an illusive way of speaking, call baptism *a burial;* which allusion is not so proper, if we conceive them to have gone into the water only up to the armpits, &c., as it is if their whole body was immersed. The other, the custom of the near succeeding times.....As for *sprinkling*, I say as Mr. Blake, at its first coming up in England, *Let them defend it that use it*.....They [who are inclined to Presbyterianism] are hardly prevailed on to leave off that *scandalous* custom of having their children, though never so well, baptized out of a basin, or porringer, in a bed-chamber; hardly persuaded to bring them to church; much farther from having them dipped, though never so able to endure it." Hist. of Inf. Bap. part ii. chap. ii. p. 462, 469. Defence of Hist. Inf. Bap. p. 129, 131, 140, 147.

We have yet many witnesses in attendance; but, in all reason and candor, we must think that any farther hearing of testimony would be altogether redundant and ostentatious. There are, indeed, no amount of names, either in number or respectability, that could add any thing to the weight of testimony now before us; but that it may be duly appreciated, we shall be at some pains to *classify* and *develope* it.

We have, then, adduced *ten* distinct classes of witnesses. True, indeed, there are of these some that stand in a plurality of classes, because they belonged to several classes. A philologist may be a historian, a reformer, and a professor of theology. His standing in all these classes does not diminish aught from his testimony in any one of them.

Our classes of witnesses are the following:—

1. The lexicographers, of whom twenty-five were adduced. These include the most ancient and respectable authors of Dictionaries in Europe and America, Greek, Latin, and English.

2. The Greek classic authors, as set forth by Stuart of Andover.

3. The Helenistic Jews, amongst whom we place the seventy authors of the Greek version of the Jewish scripture, usually called the Septuagint; also, the Apocrypha and Josephus.

4. The Christian Greek Fathers of the early centuries.

5. The Bible philologists and translators.

6. The professors of theology in the European schools.

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7. The reformers, from Luther to Wesley.
8. The church historians, ancient and modern.
9. The Greek church.
10. A miscellaneous class of great men, distinguished in general literature and science.

Before examining the full import of their testimony, it is proper, and, indeed, necessary, that the character and standing of some of them, not known to all our readers, should be given. That they were either in practice *Pedobaptists*, or Quakers and not *baptists*, is, indeed, a fact of great significance and importance in forming a proper estimate of the value of their testimony.

Of the *reformers*, Luther, Calvin, Beza, Wesley, Whitfield, &c., I need say nothing. Their reputation is as familiar as household words. Of the *translators*, Campbell, Macknight Doddridge, Wickliffe, Tyndale, Cranmer, and King James' FORTY-SEVEN, I have said little, because their version and their reputation are almost coextensive. They all agree with us on the import of this family of words, not one of them ever translating any of them by the modern Pedobaptist customs of *sprinkling* or *pouring*. Of the *ecclesiastic historians*, Eusebius, Mosheim, Waddington, Cave, Ricaut, Venema, Neander, no commendation or notice is needed.

There are also many names of such notoriety as to make any special notice of them unnecessary. Such as "the Great Grotius," Locke, Priestly, Sir Thomas Ridley, Sir Peter King, Archbishops Tillotson, Stillingfleet, Bishops Usher, Secker, Pearce, and Burnet, Patrick, Richard Baxter, Joseph Mede, Bishop Bossuet, of the Roman church, Drs. Hammond, Whitby, Wall, Newton, Sherlock, Towerson, Stackhouse, &c. Nor need we dwell upon Reviewers, Encypedias, and Catechisms, as their authority and value are more easily estimated. But amongst the authorities quoted are names not so generally known, yet weighty as any of the great Rabbis living or dead. Such are Pictetus, Professor of Theology at Geneva, who died 1724; Piscator, Professor of Strasburgh, and commentator on the Old and New Testaments, 1546; Vitringa, of the University of Franeker, 1723, Zanchius, Professor of Theology at Strasburgh, and commentator on Paul's Epistles, 1590; Hornbeck, Professor of Divinity at Utrecht, 1666; Daille, regarded by the French Protestants as equal to Calvin; Salmasius, the most learned man in Europe,

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Professor of Theology at Leyden, 1653; Curcellaeus, Professor at Amsterdam; Wolfius, author of sixty treatises, Professor of National Law at Halle, and Chancellor of the University; Vossius, Director of the College at Dort, and again Director of the Theological College at Leyden, one of the most profound linguists of the age, 1649; Leigh, a member of the Westminster Assembly and author of Critica Sacra; Witsius, Professor of Theology at Franeker, then at Utrecht, then at Leyden, 1708, one of the first men of the age for learning and talents; Selden the greatest lawyer of England, and the first layman in the Westminster Assembly. But of distinguished men in foreign countries we prefer to speak, because less familiar to English ears. Amongst these L'Clerc and L'Enfant are greater than our Burkit, and of as much authority as Scott, Pool, or Adam Clark; Limborch, Professor of Divinity at Amsterdam, 1812; Casaubon, Greek Professor at Geneva for fourteen years, afterwards Prebend of Westminster and Canterbury, under James I., 1614, whose literary fame obtained for him a grave in Westminster Abbey; Turretin, Professor of Ecclesiastical History, 1737, for whom a chair of Ecc. History was founded at Geneva because of his great talents and learning.

On an impartial review of the authorities and vouchers introduced in these tracts, in attestation of our position on the action called "baptism," which Jesus Christ appointed to be done in his name, we may say;—that a more splendid constellation of brighter stars than these cannot be shown in any portion of our ecclesiastical heavens. Nor can any one adduce weightier or more credible authority in support of any merely literary or ecclesiastical question now debateable in the details of theological science or Christian learning. We challenge for them a well earned reputation and standing, equal, if not superior, to the same number of names available within the last five centuries on the affirmative of any theological question now in dispute in any part of Christendom.

Our work, however, is not yet done. We have introduced and classified our witnesses, but have not yet developed their testimony nor pointed out the several points so amply proved and illustrated by it. This we have put on file for our next tract. A. C.

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THE WORLD.

ITS RELIGIONS.

ALTHOUGH there is but one God and one common origin of all things, men in different ages and climes have been degraded by many religions. These all may have sprung from the same fountain; indeed, so far as the original and fundamental idea in all religions is concerned, we are warranted in concluding that they did; for the universal idea of God is a tradition, originating in the communication of God himself;—and the duty to worship him arose originally from the same source. But men have strangely perverted this idea—"changing the glory of the immortal God into the likeness of an image of mortal man, of fowls, of four-footed beasts, and reptiles;" so that by their foolish reasonings, their inconsiderate hearts have been darkened, and God has given them up to the most degrading and abominable superstitions, and suffered them to sink into a barbarism as rayless as Egyptian darkness.

These superstitions assume various forms and present themselves under aspects so diverse as at once to bespeak for them human authors; for the systems of God are all unique;—the oneness of his mind is stamped upon all his works. In *his* moral as in the physical universe, he is the great centre whence radiates every controlling influence: hence his operations are always consistent with themselves—no matter where they are seen, nor upon what scale they are projected. But in the constitution of things he has been pleased for a time to suffer man to reject his plans and to make a moral system for himself. He has given him the better way, but left him *free* to search out the worse and pursue it. This he has most mournfully done—and in nothing more than in *religion*.

All the religions of the earth may be reduced to three classes:—Idolatry, Judaism, and Christianity. Idolatry is a term derived from the Greek *eidolon*, an image or counterfeit, and *latria*, worship; it therefore includes every species of religionists that have for their adoration any graven image, or any likeness *of "any thing* that *is* in heaven above, or that *is* in the earth beneath, or that is in the water under the earth." In the Old Testament these are designated by a term which we have translated 'heathen;' but which, in the Hebrew, signifies *nations other than the Jews*, or *profane* nations, such as were aliens to the true God. This is the broad distinction of the Bible. Heathen, like Pagan, is comparatively a modern term; and was applied to idolators, the *Ethnici*, either because of their barren and unculti-

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vated state, or from their dwelling in places overgrown with *heath*. So with the term *Pagan*. When Christianity mounted the throne in the person of Constantine, and the worshippers of Heathen deities were forbidden, by him and his successors, to practise the rites of their idolatry in the cities, they fled to the villages, *pagi*, and were hence called *Pagani*, Pagans, because they worshipped in villages. Polytheism, or the doctrine of a plurality of gods, is but another term for the same general idea.

But whilst these terms indicate to us the broad distinction between a false worship and the true, they do not give us any specific classification of the sects into which are divided the myriads of our race, who bow down, in humiliating devotion, to the vulgar and uncouth productions of their own hands; for it must be remembered that there are sects in the kingdom of darkness, yet the kingdom of Satan is not divided against *itself*. It is not Beelzebub against *demons*, but against man. Man is both the tool and the victim in every schism, and the interests of his kingdom are never better served than when nation is arrayed against nation in bloody conflict for the supremacy of a creed. Both parties are his tools—but tools whom his highest ambition is to destroy; and if by dividing them in their mutual delusions he can more certainly chain them in darkness, it is but furthering the great interest of his policy to do so.

Of the many forms assumed by the hydra-headed monster, Paganism, the most prevailing is the Hindoo religion, usually known as Brahminism. The *Vedu* is the source from which they believe is derived all knowledge human and divine. Indeed it is considered as a direct revelation from *Brahme*, the Great Being, developing in the greater part, the duties of man; and in the remainder, a system of divine ordinances. Its doctrines prevail throughout India; and, in some modifications, constitute the basis of the superstitions of more than one half the population of our globe. Its theology recognizes most clearly the doctrine of the Trinity; fifteen hundred years before Plato, traces of it are found, both in Indian history and monuments, handed down doubtless from the ancient Patriarchs and spread over the east by the dispersion of their Hebrew descendants. *Brahme*, *Brahma*, and *Veshnu*, are the three names of the triad. The *first* term is applied when the divine power is exerted in original creation—the production of something out of nothing;—the *second*, when it is put forth in the destruction or change of previously existing forms;—and the *third*, when it is displayed in the preservation of that which already exists.

Good and evil genii (*debtas* and *dewtas*) form a part of their spirit-

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ual system. These are in perpetual conflict; the good *debtas*, under *Mahadeo* or *Seeva*, the destroying power of God, pursue with the hot vengeance of the divine wrath, the evil or rebellious *dewtas*, under Mahasoor, the great and malignant leader, who seduced them; and thus all creation is one great battle plain of swift-winged warriors, filling with wild spiritual commotion the regions of space.

Man is believed to be a fallen being, and the doctrine of the metempsychosis, or *transmigration* of souls, found in the institutes of Menu, which are supposed to have been compiled many centuries before the time of Pythagoras, and from which, or from Indian Bramins, he doubtless derived his theory, is but an invention to explain the process of his restoration to the sphere of beatitude from which he has fallen. Unfit by his fall for the high society of angelic beings, he must toil his way through successive forms of animals, till he has passed the sidereal ladder of seven gates, and wrought out again his personal purification. In this migration he is believed to pass through seven revolving spheres, rising above the earth, one over another, till he reaches the residence of Brahme, where he is received after his last change as a worthy companion of his peculiar favorites, and made immortal.

The earth, which is ultimately to be destroyed by fire, is looked upon as a great purgatory, in which man is a probationer, and every evil to which flesh is heir, considered but as a punishment to lead to reformation. Hence voluntary sufferings are deemed a virtue, and the most cruel self-torture but so much towards atonement for personal depravity. Indeed the whole system of bloody sacrifice, not only with the Hindoos, but with every other people and nation, is but an acknowledgment of the universal truth, that man has fallen and must come before the most high God with propitiatory offerings to satisfy the demands of his justice. It is the universal sense of guilt and of forfeited favor which gives perpetuity to altars and loads them with the sanguinary offerings of sacrifice. No religion is more profuse in the richness and variety of its oblations than the Hindoo. Daily they flock to the pagodas with their offerings of rice, fruits, and *ghee*, and *annually* seek an oblivion for their sins in the offering of a *horse*, with the most solemn and pompous ceremony, as the *scape-goat* for the year that is past. This institution corresponds remarkably to the scape-goat of the Hebrews, as indeed do many other features of the sacrificial ceremonies.

The Hindoo temples or pagodas are not, as generally supposed, houses of worship; but, for the most part, solid structures of stone or brick, with comparatively small internal cavities. Of course they

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could not be *entered* by but few of the myriads of worshippers who flock to the more noted of them, but must be surrounded from without. For this purpose a large inclosure, defended with high walls, is provided, within which no devout worshipper enters without taking off his shoes—for the ground is holy. The most sacred of all the religious establishments of the Hindoos is in the district of Cuttack and town of Juggernaut. Indeed the temple gives name to the town. This rude and unpleasing structure was erected in 1198, and though built of common coarse red granite, and furnished in the most inelegant style, cost the enormous sum of from 40 to 50 lacs of rupees, or from two to two and a half millions of dollars. Though dedicated in part to several of the most revered Hindoo gods, it is mainly devoted to Juggernaut, (another name for Vishnu.) *the Lord of the world*. Three thousand families, belonging to the priestly order, and four hundred families of cooks, employed in preparing the holy food, are supported by the establishment and feed upon the provisions which are furnished by the people to the *idol*. "These are presented with great secrecy three times per day to the *idols*, who, it is pretended, regale themselves upon them for about an hour, when the doors are thrown open on the ringing of a large bell, and they are distributed as food to the priests and dependants of the temple, who are in greedy waiting without. Thus, "they that minister about holy things live of the things of the temple."

It would be impossible to describe the infinite variety of forms adopted in their idolatrous embodiments of their deities. Indeed the deities themselves can scarcely be numbered, much less named. The best authorities people their Pantheon with the exact number of three hundred and thirty-three millions of distinct gods: and as the English language, the most copious in the world, has only one-four-thousandth part as many words, all pronounced, many of them, if honored with a local habitation, must at least be without a name. The rat, the elephant, the ox, the monkey, and every thing huge, ugly, or ridiculous, either in its natural and simple form or in some monstrous compound, is blocked out into an idol, until they have gods of every *caste* and dimension, from the dreaded omnipotent, before whom every one trembles and quails to the weak and contemptible being—with whom even a stout-hearted Brahmin may successfully grapple. These are designed more for the ignorant and vulgar than the better educated and more philosophic of the Hindoos.—Indeed, like the Greeks, they have a secret doctrine as well as a revealed—an *esoteric* as well as the *exoteric*, and that is a system of profound Atheism, representing God as a spirit indeed, but without

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attributes, in a state of eternal repose, intangible, unconnected with any forms of matter and destitute of all concern for any created being.

Deplorable as this is, it is not the darkest feature in Brahminism. Unfounded as many extravagant statements of their fanaticism are, there is nevertheless enough in this awful and humiliating delusion to make the very nerves of a Christian tremble at its recital. For miles round about the temple of Juggernaut the ground is white with the bones of the poor pilgrims, who have toiled their way thus far to do homage to the popular idol, and who, if they have not been crushed by a self-immolation beneath the wheels of his car, have at least perished by the piecemeal consumption of hunger and disease. They have crawled thus far to worship and to die. In the great *Golgotha* their corpses uncoffined are thrown, and dogs and vultures, more honored than priests, feed upon the carrion of human sacrifices. Mothers, under the dire delusion of a mistaken faith, offer their first born to propitiate a numerous offspring; and, enticing the little being in its sweet and beautiful confidence, to accompany them into the depths of the stream till its torrent sweeps it away, stand by in the gloating fondness of the accredited lie and listen unheedingly to its gurgling cries, as it stretches forth its little arms in hopeful trust towards the bosom that has so often nursed it, and which it cannot believe will desert it. The alligators are around it, and, in eager thirst for its young and sweet blood, are tearing it in pieces and crushing its tender bones; but the dear lie of her superstition turns her thoughts to the pleased *Lingu*, the obscene idol of fruitfulness, and she rather exults in the rich and acceptable gift she has offered than indulges the softer and holier yearnings of an unbrutalized mother's heart.

The poor leper, covered over with his spots, persuaded that by self-immolation he can shake off his dreadful disease, which by a natural death would be perpetuated through every migration of his soul, drags his miserable carcass to the brink of the deep pit, in which are crackling the greedy flames kindled for his ruin; and, in the fond hope of a speedy resurrection, rolls himself into its jaws. But sense is stronger than faith: the burning reality awakens regret, and he calls to his family to deliver him from the devouring element; but in vain. Hideous as are his writhings, and heart-rending as his screams, they touch not hearts wrapped in the merciless folds of the same superstition; and when in the last desperate struggle of his crisping limbs, he stretches forth his hands to the side and labors

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to escape, his own sister, already exulting in the prospect of his speedy regeneration, thrusts him back upon his fate and will have him die. O! is there not an eloquence in facts like these, to arouse the slumbering energies of the Christian church, to awaken every dormant principle of a feeling heart, and speed, with a herald's flight, the glad tidings of deliverance! Who does not feel moved to help the missionary on, and bid him plant in the avenue to Juggernaut itself, the standard of the Cross! W. K. P.

GOD IN EVERY THING.

In all things around us there is evidence of mind. In the glorious structure of this grand universe, the Almighty mind is plainly embodied. How darkened must be the understanding that sees not the work of the great Architect in the splendid and beautiful creations so lavishly spread abroad on the fair face of nature! But the mind becomes habituated to any thing, and the more familiar we become with the mighty works of God, the less we appreciate them. What sight more gorgeous than the sun, all dripping with the dews of morn, rising slowly from behind the hills! Yet we learn to look upon him without emotion of any kind, and but seldom allow our minds to revert to that power which called into being an orb so grand. What sight more sublime than the silent midnight sky,

> "Bespangled with those isles of light
> So wildly, spiritually bright?"

Yet how few can with truth exclaim,

> "Who ever gazed upon them shining,
> And turned to earth without repining,
> Nor wished for wings to flee away
> And mix with their eternal ray?"

If this be the case, while in the presence of nature's grandest creations, how much more indifferent must the mind be to her no less beautiful, but more unpretending works. Yet it will amply repay the lover of nature to examine closely the constitution of many of the common things around him. He will find every where adaptations so exquisite, design so wonderful, wisdom so apparent, that his mind must be callous indeed, to turn away from the contemplation, without having higher views, more glorious conceptions of the great Creator.

Water is a very beautiful instance of the most benevolent adaptation to the wants of man. Who that has a taste unvitiated, does

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not thank heaven for pure, gushing, living water? The last cry of the invalid, burning with fever, is for a draught of the cool limpid liquid. The traveller in the thirsty desert esteems it as the richest of earth's luxuries. Next to air, it is the most essential possession of man, and, the vital fluid excepted, the most abundant. There can be no monopoly of it. The serf enjoys it as freely as his lord.—Kingdoms may be conquered and ruled by warriors; earth may be claimed by individuals, but water is for man. Wherever is heard the soft music of its voice, there man feels he is free to bend and sip at the pure fountain.

The antagonist of fire, water is composed of two gases which enkindle the most intense flame at the moment of their union, and every thing that burns forms it. The atmosphere is full of water, and it is wisely so ordered, for were it otherwise, the dry parched air would scorch and scath what it now expands and refreshes.

Wherever water, either solid or liquid, at the poles or on the equator, is found, the silent vapor is constantly ascending from it; and here, in the very commencement of our investigation, we have to admire the wisdom of the Maker; for this vapor, gathering into fogs and clouds. would have kept us constantly hid from the cheering light of the sun, had not the particles of water been charged with similar electricity, which, by a law of the fluid, causes them to repulse each other, thus freeing us from gloom and darkness. But the clouds are formed in the great storehouses of the rain, not very far above the earth, for the traveller on the mountain top, and the æronaut, frequently behold the storm raging beneath them, while above and around all is sunshine. The clouds are buoyed up by means of their electricity, and when the earth is in an opposite state, they are drawn downwards, and then the storm in all its grandeur commences—the lightning leaps from heaven to earth, the vapor collapses, and the fertilizing rain falls to the bosom of the earth. The agency of the mountains, those giant guardians of the land, must not be forgotten in this arrangement: they attract and keep stationary the floating clouds, and as the rain falls upon them, fountains and springs are formed, and rivers take their rise, which rush down their shaggy sides, bearing upon their sparkling waters fertility to the vales beneath, and after having performed the grateful office, and having joined other streams which have been upon the same errand, they all descend on the universal slope towards their ocean home, thence again to be taken up to travel the same unceasing round.

The evaporation from the surface of the ocean is very great.—That from the Mediterranean alone has been calculated by Singer

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to be two thousand millions of hogsheads in one summer's day. Now this tremendous quantity of water, were there not some law to prevent it, would brood over the ocean, enclouding it in mist, thus depriving the earth of its genial influence; but the vapor that rises from the ocean is in an opposite state of electricity from the waters beneath, and thus it is repelled and sent over the land upon its errand of mercy.

Who has not had his mind and body refreshed when wandering forth early upon a summer's morning, to view every flower, and tree, and blade of grass bathed in the glittering dew, looking so fresh, and pure, and beautiful. This delightful effect is produced by the simple law, that cold condenses vapor. After the sun has withdrawn his beams, the earth cools quicker than the air, and thus all the moisture in the atmosphere, immediately above the earth, is condensed by its coldness, and deposited in the form of dew. But if we look a little more attentively, we will find that the soil itself has received but very little of the moisture. The reason is it does not need it, and another provision is made to precipitate it upon the vegetables which it refreshes and beautifies so much. They are better radiators of heat than the earth, and as they cool sooner, they catch the condensing vapor and appropriate to themselves that which gives them strength and vigor. This beautiful law may be well illustrated by putting ice-water into a tumbler on a warm day. The moisture collected on the outside is the vapor of the atmosphere condensed by the cold of the water within.

Water evaporates at every temperature, and the evaporation is in direct ratio of the heat. It is more abundant at the equator where it is intended to mitigate the intense heat, by rendering latent among the watery particles a very large amount of caloric, thus essentially cooling the atmosphere and making the tropical regions inhabitable by man. But among the polar ices, when the cold is already intense, evaporation goes on very slowly, and adds nothing to the severity of the climate. Suppose this were reversed, and evaporation was greatest in the northern regions and less at the equator, then would those extreme points be wholly unfit to be a residence for man; for in the south the air would be so hot as to destroy animal life, and in the north it would be so cold that the warmest furs would not protect man from being frozen.

The mode of the descent of the rain in both points is also worthy of admiration. At the equator it comes down in pouring, rushing rains—at the poles in gentle mist-like showers. In the former case the rains do not sink so deeply in the earth, and thus vegetables are

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prevented from being destroyed in the earth, and the clouds soon disperse, allowing the bright sun to perform his office of cooling earth and air by drawing up the heat among the particles of water which his beams evaporate. In the latter case the gentle, vapory shower, aids by its gradual condensation to warm the atmosphere, making even the icy zone habitable by man. Did these protracted rains fall within the tropics, the heat would be intolerant; for evaporation cannot go on while the sky is cloudy and the air full of moisture, and the latent heat given out by the condensation of such a rain would greatly add to the horrors of the climate. Again, if the sudden drenching shower fell at the poles and the clouds dispersed at once, the evaporation would add greatly to the intense cold, and would render the far north a desert. Thus we see what a small casualty would have made important portions of the earth wholly unfit to be the abode of man, and how simple and beautiful a remedy the Almighty has provided in his infinite wisdom.

The specific gravity of water is just what it ought to be. It carries on its waves the seeds of plants and vegetables of all descriptions, and casts them upon the lands made by its own deposits; thus preparing a future home for the family of man. It bears upon its bosom the mighty ark of commerce, bringing the products of distant zones to our tables, and makes us familiar with the nations of every clime. Increase its gravity to that of quicksilver, and nothing could navigate it but ships of iron freighted with platinum. Make it lighter, and the splendid bark that now "walks the waters like a thing of life," would be engulphed in its waves, and nothing but the lightest canoe could float upon its enfeebled tide.

The ocean abounds in salts of various kinds, and this is an important provision. These salts increase the specific gravity of the water and keep it from freezing. They likewise give greater strength to it, and by its buoyancy it can sustain great weight. In the economy of nature these salts are of vast importance; for if it were not for them, the multiplied impurities brought from every part of the earth by numberless rivers, and deposited in the ocean, would make its bed a mighty mass of rottenness and corruption, and give to the air poisons which would soon depopulate the earth. The salts of the ocean are essentially antiseptic, and preserve its waters pure and uncontaminated. In the process of evaporation these salts, more fixed in their character, are not taken up into the atmosphere by the sun, but remain behind. Thus the sea, perpetually the recipient of corruption, is constantly giving back to the earth, water, free from every foreign admixture, pure and untainted.

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But the most important property of water, one that most excites our wonder and admiration, and that most impresses us with the wisdom and goodness of God, is its power of being condensed into ice. In the present constitution of the world, no law could be more favorable to the health and happiness of man.

Freezing is a warming process. By the condensation of the waters, they are forced to give to the air their latent heat, thus counteracting and finally arresting its own power, by the heat which itself sets free. It has been calculated that more heat is given to the air in a fall of snow than would be given by a fall of the same quantity of pulverized red hot glass. On the contrary, evaporation is a cooling process. The blazing sun is always acting upon southern oceans, pumping up into the atmosphere immense quantities of vapor. The heat taken up with it is in proportion to the amount of vapor, and this caloric is wafted by the great aerial ocean to the northern regions to which it gives warmth by being pressed out in the process of freezing. Thus the snow looked at by the tender children of the sunny south with so much horror, is one of the greatest blessings of the inhospitable north. Not only all these beautiful effects proceed from evaporation, but others equally as benevolent. The electricity transferred along with this vapor to the frozen zones descends upon the polar ices and creates the much admired northern lights, beautifying the long winter night of these cheerless regions, and adding much to the comfort of the inhabitants.

To be condensed by cold is a law which obtains almost universally in all bodies. Water is an exception to this law. It expands in freezing. This is the reason that bottles, tubes, and even metals are riven asunder in attempting to confine it while crystalizing. In giving this constitution to water, God has wonderfully demonstrated his wisdom and benevolence to every one who has intellect to understand and a heart to appreciate his goodness.

The rains of autumn sink into the ground and the winter freezing expands the water with which the earth is saturated; the result is that the ground is pulverized and prepared for the reception of the seeds of the spring. But in consequence of the expansion of water while freezing, ice is formed first on the surface of the rivers. This is a most important effect. If this were not the law, and if it were still to increase in weight the nearer it approached the freezing point, most disastrous consequences would ensue. The ice would be formed first at the *bottom* of the rivers and lakes, and stratum after stratum would be deposited, until the whole body of water

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would be one solid mass of ice. The returning summer sun would not be powerful enough to liquify it, and so we would have frozen lakes in the dog days. The inhabitants of the waters would perish, and coasts would cease to be the genial home of wealth and luxury. So much turns upon the single point that water expands in freezing.

Water freezes at the right temperature. Were its point of congelation any higher or lower than it is, it would not answer its ends in the economy of nature. Suppose, like alcohol, it never froze. It is true there would be no ice-bound oceans to obstruct the adventurous mariner from guiding his bark right around the pole; but then we would have rains cold enough to sink the thermometer to zero, which, falling upon the earth and sinking into it, would chill it beyond what the returning heat of summer could revive; and thus vegetables and all kinds of plants must perish. It is in the act of freezing that rains give out their latent caloric to the air, and descending in the form of fleecy snow, cover the earth with a mantle warm as northern furs; for the snow is a very imperfect conductor of heat, and keeps beneath its crystal surface all that warmth which would otherwise be dissipated. Thus the temperature of the earth is seldom below the freezing point, while the air is frequently 50 degrees below zero.

Water boils exactly at the right temperature to make it useful as an agent in man's comfort and happiness. Ether boils at 98 degrees; alcohol, at 175 degrees; mercury, at 650 degrees; and water, at 212 degrees. Now, suppose Chance had been the God that formed all these things, and water, like ether, had come to the point of ebullition at 98 degrees. We would have been frozen at midsummer, just in the same way that we freeze water by the evaporation of ether under the exhausted receiver of an air-pump. If it boiled, like alcohol, at 175 degrees, still we would complain of cold in the dog days on account of the more powerful evaporation going on, and we would be complaining, like the monks on the great St. Bernard, that we could not make water hot enough to prepare our soup. But if water, like mercury, took 650 degrees to make it boil, then it would disorganize all the materials of our aliments and become perfectly useless as a culinary agent. Yet the capacity of water for heat is 30 times as great; consequently it would take 30 times as much heat to raise water to 212 degrees as to raise mercury to 650 degrees, and consequently it is heated 30 times more slowly than that beyond. In boiling water combines with 1000 degrees of heat not appreciated by the thermometer. Ice, in melting, does the same. The process of water boiling and ice melting is a gradual

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one. If this were not the case, terrible effects would ensue; for water, did it not absorb such large quantities of latent heat, the moment it reached the point of ebullition would flash into steam, and no strength of metal could confine it; and ice, the moment it reached 32 degrees, would liquify, which would cause destructive inundations; thus destroying some of the most important portions of the earth. But, under the present system, the ice gradually softens under the action of heat without raising its temperature a single degree until it is all melted.

How wonderful are the works of God in the minute as well as in the grand! The presence of his almighty mind is visible in every thing around us. He has not left himself without a witness in creation; for his name is written, as with a pencil of light, on earth and sky. We have evidence alike of his presence in the slender tubes, the massy stem, and polished leaves of the most delicate flower, and in the gnarled oak of a hundred years. The smallest atom tells of God, and the rock-ribbed earth proclaims his power. From the instinct of the lowest animal to the glowing intellect of man, every thing proclaims a master mind which has designed and now governs this glorious universe; and the noblest employment of the great powers bestowed on man is to trace the presence of his Maker in this grand and beautiful creation.

Give me, O Lord, the understanding eye, and the humble and adoring heart, so that I may see thy great name impressed on all things around me; and as I contemplate the workmanship of thy fingers may I feel that in all my actions, as well as in my silent thought, "thou, God, seest me." N.

EVANGELICAL ALLIANCE.

This august assembly met in London, pursuant to appointment, on the 19th of August, and we give in the present number a part of their proceedings, as copied into the New York Evangelist. The remainder we will print as our space allows. The place of meeting was the Free Mason's Hall, Great Queen Street, and the number of members between a thousand and twelve hundred, of whom about one hundred and fifty were from foreign nations, Sweden, Germany, Holland, Belgium, France, Switzerland, Italy, West Indies, Canada the United States, and two or three from Asia and Africa. There were about seventy Americans, from various denominations, and it needs only a glance at the proceedings to discover that they were no less respectable in talents and influence than in numbers.—

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Among those named as conspicuous, we notice several with whom we had the pleasure of crossing the Atlantic:—the urbane Dr. Peck, of New York; Editor of the Methodist Review; Dr. Pomroy, of Maine, and Prof. Emory, the gentlemanly and accomplished President of Carlisle College, Pa.

In fourteen days the Alliance held nineteen sessions; and, though many topics, exciting in their character and of great interest, were discussed, the most marked forbearance and Christian courtesy prevailed throughout. We give below the proceedings of the first three days. W. K. P.

First day—Wednesday afternoon, August 19.

Two sessions were held each day, at the commencement of each of which an hour was spent in devotional exercises. On the first day Rev. E. Bickersteth, Episcopal, presided, and the hymns sung were from Watts John Angell James and Dr. Cox offered prayers.

Sir Culling Eardley Smith presided at the regular meeting, as at most of the subsequent ones.

Reverend Dr. Massie moved to exclude all reporters, which was adopted.

Committees were appointed to prepare for the devotional exercises; for making general arrangements; for preparing business; for preparing for public meetings; for publication of the proceedings of the Conference; for the finances; and for nominating new members.

Rev. Dr. King, of the Scotch Free Church, read a paper containing a historical sketch of the Evangelical Alliance, for which the Conference expressed its thanks.

Rev. Dr. Wardlaw presided over the devotional meeting in the afternoon, and the hymns from Wesley's collection were sung.—Rev. James Haldane Stewart and Thomas Jackson engaged in prayer.

Second day—Thursday, August 20.

The hour for devotional exercises was this day occupied with prayers and addresses by Rev. Mr. Jordan, of the Established Church, and Rev. J. Oncken, Baptist missionary at Hamburg. The hymns of the Moravian collection were sung.

Sir Culling Eardley Smith presided.

Rev. Dr. Wardlaw, of Glasgow, moved the following resolution:

"That this Conference, composed of professing Christians of many different denominations, all exercising the right of private judgment, and, through common infirmity, differing among themselves in the views they severally entertain on some points, both of Christian doctrine and ecclesiastical polity, and gathered together from many and remote parts of the world, for the purpose of promoting Christian union, rejoice in making their unanimous avowal of the glorious truth that the church of the living God, while it admits of growth, is one church, never having lost, and being incapable of losing, its essential unity. Not, therefore, to create that

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unity, but to confess it, is the design of their assembling together. One in reality, they desire also, as far as they may be able to attain it, to be visibly one; and thus both to realize in themselves, and to exhibit to others, that a living and everlasting union binds all true believers together in the fellowship of the church of Christ, "which is his body, the fullness of him that filleth all in all."

This Dr. Wardlaw supported in a brief speech. He said he looked at the Conference in two aspects. First, there was the fact of variety. In sentiment, locality, and denomination, they had the representatives of more than twenty denominations. Secondly, their unity. Sinners, when converted, became one with Christ, with his church on earth, and the church in heaven. Through Christ, heaven was the centre of union, and there was no perfect union out of him.

The Rev. Dr. Olin, President of the Wesleyan University, Connecticut, seconded the motion. He said it was by contemplating the state of eastern churches that he was led to determine upon the cultivation of union with the people of God. On the banks of the Nile, ten years ago, he offered up his sectarian bigotry.

The Rev. S. L. Pomroy, of Bangor, U. S., supported the motion, and remarked that in his town there were seven ministers of various denominations, living in a state of truly fraternal affection. They prayed and conferred together, and there was no hesitation in discussing their points of difference. When at Malta and Constantinople, he met with ministers, and tried to explain the object of this Conference; and they had sent their delegates here delighted with the proposal.

The Rev. Mr. Vernet, pastor of the Reformed Consistory of Paris, spoke in French. The Alliance was much needed in France. Romanism was hard at work, and nothing would stand against it but devotion and unity.

The next resolution submitted for the adoption of the Conference was as follows:—

"That this Conference, while recognizing the essential unity of the Christian church, feel constrained to deplore its existing divisions, and to express their deep sense of the sinfulness involved in the alienation of affection by which they have been attended, and of the manifold evils which have resulted therefrom; and to avow their solemn conviction of the necessity and duty of taking measures, in humble dependence on the divine blessing, towards attaining a state of mind and feeling more in accordance with the word and spirit of Christ Jesus."

The Rev. John Jordan, the Vicar of Enston, who was once called to account by his diocesan for having presided at a Wesleyan missionary meeting held in his own parish, moved this resolution, and remarked that he had formerly had strong prejudice against the Dissenters; but this was removed by contact with men with whom he had been associated lately. His friends had had meetings at Enston preliminary to those held here, and were all agreed. They said, 'There are no denominations in heaven, and there should be no separation on earth between us and our brethren.'

The motion was seconded by the Rev. Mr. Fisch, who said he

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came from Lyons, and Lyons was more Roman than Rome herself. In a controversy recently held between himself and a Roman priest, the chief argument against him was the division of Christ's followers.

The evening session was preceded by an hour's devotional exercises, which were conducted by Rev. Mr. Brown, of the Scottish Residuary Assembly, and prayers were offered by Rev. Mr. Glyn, of the English Church, and Rev. Mr. Binney, Independent, and an address by Rev. John Angell James.

Rev. Dr. Buchanan, of the Scottish Free Church, moved the next important resolution. He said that what was provisional before, was now to be permanent; that which before had but a name, would now receive a local habitation. An individual of great note (Dr. Chalmers, we presume,) had said, Let it be called the Protestant Alliance; but he thought the Evangelical Alliance would be the most effective Protestant Alliance. He therefore moved—

"That, therefore, the members of this Conference are deeply convinced of the desirableness of forming a confederation, on the basis of great evangelical principles held in common by them, which may afford opportunity to members of the church of Christ of cultivating brotherly love, enjoying Christian intercourse, and promoting such other objects as they may hereafter agree to prosecute together; and they hereby proceed to form such a confederation, under the name of The Evangelical Alliance."

The Rev. Dr. De Witt, of New York, seconded the motion, in support of which J. P. Plumptre, Esq. M. P., offered a few observations.

Rev. Mr. Kuntze, President of the Missionary Institution at Berlin, said that an attempt was made two years ago to rouse Germany against the Bible; but its only effect was to drive Christians together. They had a common cause, a common commander, a common foe: let them now go forth with "Evangelical Alliance" upon their banner.

Sir Cullen Eardley Smith proposed that the Conference should rise, and remain a few minutes in silence, before coming to a vote on the motion.

This suggestion having been acted upon, the motion was put, and was unanimously adopted.

The doxology was then sung, and the members of the Conference exchanged cordial greetings by shaking hands with each other.

It would be vain (says the Patriot) to describe the scene. To the eye of a stranger, who knew nothing of the deep feelings of the heart, it would appear extravagant—premature (as only having fixed the name and not the basis)—and enthustastic; but it was, as is believed, the pledge of that full and noble spirit of brotherhood, which every member of this compact is now pledged to carry out in his own locality. If this be so, a practical point is gained of the greatest moment.

Third day—Friday, August 21.

The hymns sung at this day's devotional meeting were from the Scotch version of the Psalms. Rev. Mr. McLeod, of one of the Scotch churches, presided, and made an address, and prayer was offered by Rev. W. McIlvaine and Dr. H. F. Burder.

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Sir Cullen Eardley Smith having taken the chair, the first resolution brought under the notice of the Conference was a continuance of those adopted on the day preceding, and was as follows:—

"That with a view, however, of furnishing the most satisfactory explanation, and guarding against misconception in regard to their design, and the means of its attainment, they deem it expedient explicitly to state as follows:—

1. That the parties composing the Alliance shall be such persons only as hold and maintain what are usually understood to be evangelical views, in regard to the matters of doctrine understood, viz.—

1. The divine inspiration, authority, and sufficiency of the Holy Scriptures.

2. The unity of the Godhead and the Trinity of persons therein.

3. The utter depravity of human nature in consequence of the fall.

4. The incarnation of the Son of God, his work of atonement for sinners of mankind, and his mediatorial intercession and reign.

5. The justification of the sinner by faith alone.

6. The work of the Holy Spirit in the conversion and sanctification of the sinner.

7. The right and duty of private judgment in the interpretation of the Holy Scriptures.

8. The divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of baptism and the Lord's supper.

9. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked."

The resolution was moved by the Rev. E. Bickersteth, in a most masterly and highly spiritual speech, embracing all the points, and advancing arguments in support of the several Articles; but we are unable to afford even a sketch, owing to the distance we were from the speaker, and the low tone in which most of his remarks were delivered.

The Rev. Dr. Cox, of New York, seconded the motion in a speech which filled the Conference with admiration. The report speaks of it as original and brilliant, characteristic of the man and of his nation, and it seemed, like chain-shot, to sweep every thing before it. It was not heat, he remarked, that enabled people to see, but light; and, therefore, he would urge Christian ministers to study carefully and dispassionately the Articles before them. This was not the age of chivalry, but the age of Christianity. Christianity enabled them to look into futurity. What was the basis of this Alliance? The rule of truth. The Bible that educated philosophy was their foundation. This word of God was a fixture; but not so the heavens and the earth. Passing by the second, third, and fourth Articles, he referred to the fifth. This was the central one. This the great hammer, by which the Reformation made progress. It was to that meeting, as the Shekinah to the mercy-seat. In reference to the sixth Article, he said it was essential. Let the Father, Son, and Spirit get them to heaven, and keep them there. Confirmation and

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conservation depended on them. The seventh Article was a star in the constellation; it was a main principle. If man was accountable, to him should be given the law of liberty. Let him have room for thought—that liberty which was necessary to obligation. The eighth Article referred to the sacraments. Let them take strong ground on this. Not seven sacraments, but two. Superstition always acted on the principle of increase; but they must affirm the bloodless rites of the Christian dispensation, as exchanged for the bloody ones of the Mosaic law. Who would be excluded by this law! Few, if any. He had been a Friend, and this would not have excluded him. If excluded by this, their basis would not suit them—their prayers would be objectionable—they had a higher authority than the Bible. Internal light was to them the fountain; the Bible but a stream. On the ninth Article he remarked, that Christ suffered in body and soul that he might redeem both body and soul. He preached hell that men might flee to heaven. He (Dr. Cox) laid great stress upon the introduction of this Article.

The Rev. Dr. Byrth, of Liverpool, moved as an amendment, that the 8th and 9th Articles be omitted. He was educated a Quaker; and who would say the belief in the eternity of punishment was essential to salvation; and it was an unfair inference to draw, that those who denied this doctrine asserted universal salvation. He objected to its insertion, not because he disbelieved the truths embraced in it, but for the reason that he was extremely unwilling to make any alteration in a basis which had been adopted after so much deliberation and prayer, and on the ground that it would inevitably exclude some who, in the judgment of charity, were real Christians. The report says it was plain that the Doctor had a strong current to row against, particularly after the torrent of eloquence which Dr. Cox had just poured out upon the audience. But he buffeted the waves with spirit, and concluded by remarking that the intimation which he had previously given, that if this Article was inserted he should withdraw from the Alliance, was inconsiderate; a sentiment which was loudly applauded by all present.

The discussion on the insertion of this additional Article, both in committee and before the Conference, was decidedly the most able and instructive of any yet engaged in; and what deserves especial notice is, that it was marked with great courtesy and Christian kindness, and freedom from personalities.

Rev. J. Howard Hinton, of the Baptist church, approved of Dr. Byrth's amendment. He believed the doctrine, but he thought its insertion was a departure from the original design of the confederation. He preferred that no further doctrinal basis should be introduced than those the belief of which was essential to a change of heart. He said that if the Article was insisted on, he should leave the Alliance.

Rev. Thomas Binney, Independent, also agreed with this view.

Rev. R. H. Herschell, missionary to the Jews, Dr. Cunningham, of the Free Church, John Angell James, Dr. Wardlaw, and Dr. Beecher, urged the insertion of the Article. Some of them pressed their personal preference for the original basis; but in view of the

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expressed desire of numbers of the brethren for the additional Article, and the existing state of things abroad, particularly in America, where it was affirmed such an Article was demanded, and would be introduced whether it was here or not, they cordially approved of its insertion.

The matter was not concluded at this meeting.

After adjournment, a very large number of foreigners and others sat down to the entertainment provided by the Conference; after which hymns were sung at the table in the French, German, Italian, and English languages, copies of some of which were requested for publication This custom was preserved throughout the meeting.

The Patriot says, "There was an individual at the dinner whom we should like to introduce to our readers. We mean the gentleman who led in the Italian hymn; and none could fail to be struck with his appearance—a middle-aged man in a frock coat, with thin light hair floating on his shoulders, and a low cravat with a broad collar turned down. On meeting him, one might think that he had encountered a Romish priest from the seven-hilled city. It is Dr. Von Reinthaler, a German nobleman, from Erfurth, the place where Luther first opened his eyes upon the light of truth. And he is not only from the same town, but has charge of the very building where Luther experienced those severe trials and triumphs. He is a gentleman of fortune, who has expended his property in the establishment of an institution for the education of vagrant boys. And here the only five lineal descendants of Luther now living are to be found under his care and tuition."

At the preliminary devotional exercises of the evening session, Rev. Dr. Bunting, of the Wesleyan Church, presided, and Wesley's hymns were sung. Mr. Kirk and Mr. Herschell offered prayers.

The question of inserting the Article relative to eternal punishment was resumed.

Rev. Dr. Patton, of New York, advocated the insertion. He began by saying he could not approach the subject but with a feeling of the profoundest awe. What subject was so awful as that of the eternal punishment of the wicked! He deprecated the idea that it should be considered an American question. The doctrines embraced in the Article were of universal interest, and of unspeakable importance. In allusion to a remark of the Rev. Mr. Hinton, that if the Articles were adopted he might withdraw from the Alliance, Dr. Patton said he hoped, if he did so, that three men, the most grave and taciturn among them, would go and sit down before him in silence seven days, without uttering a word, like the friends of Job, to express their astonishment and grief.

Among the supporters of the proposed Article, we notice the venerable James Haldane Steward, of Liverpool, and Hon. and Rev. Baptist Noel. The resolution to introduce was carried by a large majority.

Rev. Dr. Reed, (Independent,) London, then moved to strike out the 8th Article, which relates to the ministry and sacraments. Rev. Mr. Hinton, (Baptist,) supported it.

Previously to the vote being taken, it was resolved to take the clauses of the motion *seriatim*. The preamble was accordingly read:

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on which a great number of amendments were moved. As none of them prevailed, we do not copy them. The first seven Articles were adopted.

[TO BE CONTINUED.]

TWO RESURRECTIONS.

THE CHRISTIAN AND THE IMMORTAL.

"In the likeness of Christ's resurrection," and in the resurrection immortal, are the two states of the saint. One is temporal, the other eternal; one is in the kingdom here, the other in the kingdom ultimate; one is in the tabernacle, the other in the house built without hands, in the heavens. The likeness of Christ's resurrection is the pre-existent state of the resurrection to glory. All that is prophetic is adumbrated in the gospel, and this is the resurrection in type, in form. In Christianity, the way, the truth, and the life is manifested: we have arrived at the verge, and through the vista, resurrection is brought to light, and life and immortality appear. Jesus opened the tomb and arose, 'the first of them that slept,' and has instituted a great type or "form of doctrine," in which those baptized into his death are planted together in the likeness of his death, and are raised up in the likeness of his resurrection, and anticipate the resurrection immortal.

This emblematic institution of the gospel is termed baptism; by it we are buried and resurrected with Christ, and occupy heavenly places in him. Figuratively in the resurrection, actually in the likeness of his resurrection; and if we fall asleep in Christ, 'die in the Lord,' God will bring us from the grave with him, so that the life that we now have in Christ Jesus, will in the resurrection be eternal, with glory and immortality. Our interment in the Christian sepulchre, and resurrection with Christ to a new life, is typical of a literal resurrection from the dead to a life eternal. We are children of the resurrection, for we are risen with Christ, who is the first born among many brethren; our life is in him, we wait the resurrection immortal, then shall be like him in life eternal.

When the Lord of life shall come to congregate again his saints, those that sleep with him by the resurrection immortal, shall enjoy life eternal. Having borne his image in time, we shall be like him in eternity. Being in the likeness of his resurrection, we are the heirs of the resurrection immortal, and when the mighty Deliverer comes to quicken this mortal, we shall put on immortality. Christ's resurrection is the earnest of ours, being the first fruits of them that

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slept, and being in this likeness is our hope of being like him in glory by attaining the resurrection of the dead. Unto us are these precious promises presented, that we may be pure and holy as he, and hope to the end for the salvation immortal, ready to be revealed at the last day, when this humble body shall be clothed immortal, like unto the glorious person of the ascended Saviour, by the triumphant resurrection from mortality, and death to immortality and eternal life. Christ brought his baptismal type to a consummation by his resurrection from the dead, and is able to complete his promise to all those in his likeness. Being risen with him, we seek those things where he is, and when the last enemy shall have been destroyed, we shall gain the prize, for death shall be swallowed up by the victory given us by Jesus Christ. What mighty conquests we gain over sin and the grave in our Christian and immortal resurrections! In our resurrection in his likeness, what honor and glory! In being raised to "newness of life," what deliverance from the fear and bondage of sin and death! In Christ Jesus, what happiness and consolation! Being risen with Christ, what joy and hope in seeking the things which are above, where Christ sitteth at the right hand of God! And oh! the final, the immortal resurrection, and the weight of glory eternal that awaits us in heaven, on the bright morning of eternity, God will unfold! We wait in rapture divine the glorious consummation. Our thoughts, with angels, yea, inspiration fails to tell the things in store for the people of God. We would lay this tabernacle down and dwell with God, but must await the resurrection, that with the just we may appear and receive the crown of life.

The first resurrection is prospective of the second. Its blessings of time, the taste of everlasting joys, its institutions preparatory to endless pleasures, and its redemption from sin, an adumbration of a redemption from all evil. We are partakers in the gospel of our salvation by our resurrection with Christ in baptism, of all the blessings and promises of Christianity, with the eternal and immortal treasures and joys based on its most sacred types and institutions. The water and the grave are important ordinances; by the former birth we are born prospective of the latter, and the church "sanctified and cleanssd by the washing of water by the word," may be presented in glory, chaste, without spot or wrinkle. Is the formation of our humble bodies like unto the glorious body of our Lord and Saviour, a creation of infinitude! then is the prior birth in Christianity of great import. So of the resurrection of the dead to eternal life, and of the resurrection with Christ to a new life. There is great grandeur and glory in the first of all these institutions, but greater

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in the second; glory enough in the first for the present, and glory and honor sufficient in the second for eternity.

What light is thrown on the benighted tomb by the resurrection of Christ from the dead, and what rays are thrown across the Jordan of death by our resurrection with Christ to a new life! 'Tis hope, the anchor to the soul, sure and steadfast, reaching within the vail whither our forerunner has for us entered. "We are baptized into Christ, and put him on." What glory gilds the book of life! Life and immortality were brought to light by the resurrection of Christ from the dead, and by our resurrection with him our names are registered in the Lamb's book of life. "Our life is hid with Christ in God," and when he shall appear, we also shall appear with him in glory by the great immortal resurrection. What a triumph over sin by our death to sin and resurrection to righteousness! What a deliverance from satan in being translated out of the kingdom of darkness into the kingdom of God's dear Son! But this is only the precursor of the triumph and victory when the last enemy shall have been destroyed by the resurrection to eternal life, and the translation from the prison house of death into the everlasting kingdom of glory and immortality.

The resurrection of Christ from the dead as an earnest, and our typical resurrection with him from the dead, as heirs of the resurrection of eternal life, are the most sublime and interesting events taught and brought to light in the book of life. Jesus the Prophet has clearly unfolded and exhibited the great events of eternity by mighty and glorious events and types of time. The present illumines the future. Temporal things unfold eternal. Let the heavens be astonished and the earth give ear to the marvellous and stupendous development of the gospel, so glorious and godlike, for man's redemption, everlasting honor and glory.

"He that humbleth himself shall be exalted," is a maxim of Christianity. Christ, our pattern, became obedient to death, and is exalted at the right hand of God, high above every name in heaven or on earth, that every knee should bow and tongue confess him Lord to the glory of God. By this rule, if we humble ourselves and honor his death by a burial with him by baptism into his death and arise to a new life, and continue faithful unto death, the spirit that raised up Christ from the dead shall quicken our mortal bodies and we shall be raised immortal. Though we fall asleep in Jesus, yet shall we be raised in his glorious image to immortality and eternal life, to reign with him in glory. W. S.

Jacksonville, Ill. Sept. 11, 1846.

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UNITARIANISM AS CONNECTED WITH CHRISTIAN UNION—*No. IV.*

"Unitarians believe that Jesus Christ is a distinct being from God, and possesses only derived attributes."—*Unitarian Tract.*

THE proposition that "JESUS IS THE CHRIST" is the basis of the Christian superstructure. An error either as to the subject or the predicate of this proposition is, therefore, a *fundamental* error. It is not for me to say whether an error as to the character of the subject, or of the predicate be the more detrimental or fatal. Either of them, it is presumed, is perilous in the superlative degree. The Jew specially errs as to the predicate, and the Unitarian as to the subject of this basis of the Christian's hope and of the Christian church. Both admit the existence of the person called Jesus; one of them admits the dignity of his office, but neither of them glorifies his person with the attributes of real and supreme divinity.

Our attention is first called to his person. Right conceptions of his person are, indeed, essential to right conceptions of his office.—Our guide to both are the Oracles of God. What, then, say the Holy Scriptures!

They represent the person called Jesus the Messiah as having been born of a Virgin in the reign of Herod the Great, and in the thirtieth of Cesar Augustus. But while they thus represent his nativity as having been at that particular time, they also intimate that this birth was only an *incarnation* of one who previously existed, whose "goings forth have been from of old, from everlasting." That he existed before his birth, and before the descent of the Holy Spirit upon the person of Mary the Virgin, is as incontrovertible a proposition as that he existed at all. But he did not exist under that name. Jesus is the name of an *incarnation*, but it is not the name of that which became incarnate. It was not Jesus, but *the Word* that was made flesh. The person called THE WORD "became flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father."

Evident, then, it is that Jesus of Nazareth had in some other nature a pre-existence. His human existence commenced at a fixed date, and in a certain place; but in some other nature, and in some other place, he pre-existed. What that nature was, and where that abode, must be learned from that Spirit which "searches all things—even the deep things of God." It was not the nature of angels; for he is declared to be above them, even the object of their admiration and worship. "When,' says Paul, "he introduced the first begotten

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into the world, he saith, Let all the angels of God worship him."* He was, then, superhuman, superangelic, and pre-existent to either angels or men. We have but three orders of intelligent natures—the human, the angelic, and the divine. He was not an angel, but "God manifest in the flesh."

The place of his former residence is also frequently spoken of, and is, together with his names and titles, indicative of not merely pre-existence, but of a glorious, celestial, and divine pre-existence.—Speaking of himself, he frequently alludes to his native heaven. He says, "No man hath ascended up to heaven, but he that came down from heaven; the Son of Man who is [or whose abode is] in heaven." Again he says, "I came down from heaven, not to do my own will, but the will of him that sent me."† And still more expressive of his pre-existence, not only before the age of Augustus, but before time began to be, when addressing his Father in his intercessory prayer, he says, "Glorify thou me with thine own self with the glory which I had with thee before the world was."‡

His pre-existence is, therefore, placed beyond doubt, so far as any language human or divine can place any thing beyond a doubt. Before Abraham was, before man was, before time was, before the earth was, he was. "In the beginning was the WORD, and the WORD was with God, and WORD WAS GOD." "He was in the beginning with God." "All things were made by him, and without him was nothing made that was made." "He is before all things," said Paul, "and by him all things consist."

His pre-existence being, then, indisputably evident, we are naturally led to inquire after the nature or character of that pre-existence. The name by which he is designated in that state is the only definite index of the nature of it. And what is that mysterious and sublime name but "THE WORD that was WITH GOD and that WAS GOD." This is, to us, doubtless the most comprehensible name by which his person could be set forth. It was the WORD that became incarnate. The Incarnate Word was, therefore, called Jesus the Messiah. The relation between God and his WORD is most peculiar and intimate. As is the word to the idea which it represents, so is the personal Word to him whom he represents.‖ It is one of the most complete analogies in nature or society. It is a name chosen by the Spirit of wisdom and of eloquence. Words are but the expression or representation of an idea. They are the visible, the

* Hebrews i. 6. † John iii. 17. ‡ John xvii. 5.

‖ See a disquisition on Trinitarianism, "Christian Baptist," volume iv., Burnet's edition, page 333.

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audible, or the sensible sign of it, expressing its power or giving an image of it. So the *Word* was with God, and *was* God in another form—the brightness of his glory and the *express image* of his person.

We have, then, GOD, the WORD of God, and the SPIRIT of God; and these three are not three Gods, but one God—denominated in the remedial scheme as the FATHER, the SON, and the HOLY SPIRIT, relations of a truly mysterious and sublime character. We can, indeed, apprehend, though we may not comprehend them. They are intelligible, though not comprehensible. Still we comprehend as much of plurality as of unity in the Godhead. When any one explains the mysterious propositions that God never began to be; that out of absolute nonentity he created every thing—bringing something out of nothing—and making darkness the mother of light; then I will explain unity in plurality, and plurality in unity, and demonstrate that the Father, the Word, and the Holy Spirit are one, and yet three; but not three in the sense in which they are one, nor one in the sense in which they are three. They are in nature one, but in personal and official relation three.

We need not run into eternal generation, eternal filiation, eternal procession, nor into the gibberish of Arianism, Trinitarianism, Sabellianism, or Transcendentalism; but in Bible terms show that to us "there is but one God the Father, of whom are all things; and one Lord, Jesus Christ, by whom are all things;" and one Holy Spirit, which perfects, purifies, and sanctifies all things. In Creation, Providence, and Redemption, they severally and jointly participate. In the original creation the Spirit of God operated upon the bosom of chaos and incubated the elements of life. "By his Spirit he garnished the heavens," and inspired man with life.

It is a curious fact that the Spirit of God so soon appears in the drama of creation. As curious, that in the process of the six days it is always "God said," "God saw," and "God made." It is not till the creation week is passed and man is about to be placed under government, that the word LORD is introduced. A new name is added to God in the second chapter of human history, which, till then, was never heard. In the first it is God alone. In the second it is always the LORD GOD. In the temptation presented to man Satan uses not the word Lord. After the Fall it is sometimes in one and sometimes in another of these titles that the Godhead appears.

These not unmeaning nor poetical designations are in development of the mysterious import of the solemn preface to the volume of man's creation. No such deliberation or consultation appears till man is about to be modelled. Thus it is that God said, "Let us

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make man in OUR image, after OUR likeness, and let *them* [this singular plural man] have dominion over all other earthborn creatures."

Thus early in man's momentous history does the *Theiotees*, or Godhead, or Divinity, appear as possessing plurality in his sublime and awful unity. Thus soon is the Word of God introduced, as in the beginning with God and as God.

Strange it is, and worthy of profound regard, that both God and *man* are first used in a plural sense. God does not say, 'Let *me* make a man,' but "Let *us* make *man* in our image, and let *them* have dominion." If man, then, in this original case means men, why should it be thought strange that GOD stands for the SPIRIT, and the LORD OF THE SPIRIT. If man means Adam, Eve, and their offspring, why should not *Elohim* or God also indicate God, the Word of God, and the Spirit of God! Thus God is imaged forth in man, and man in God. Hence arose the enmity of Satan. Man, with society in himself, made lord of the earth, after the image of God, possessing a body, a soul, and a spirit in one person, having I, THOU, and HE in himself—a three in one, and a one in three, was indeed too glorious an object in the eye of a fallen seraph to escape unassailed. Hence the mystery of the Fall and the still greater mystery of Redemption show that man is a mighty prize in the controversy which no actor in this part of the drama can duly estimate.

Man was predestined to hold communion and society with God. God and man, therefore, first dwelt together in a terrestrial heaven. But man sinned and was driven out of Paradise. God followed him with his loving kindness and tender mercy into the accursed earth. God next dwells *in man*, that man may, when thus redeemed, be brought back to live in God, that ultimately God and man may again dwell together in a celestial Paradise. This is the reason why we have on the last page of the volumes of revelation what we had on the first page—a *Paradise*. In the first state it was God and man in a garden of bliss. In the second state it is God in man in a ruined earth. In the third state it will be God *in* and *with man* in a celestial Paradise. But to the eye of Omniscience this result, so transcendently glorious, could not have been secured in any other way honorable to all parties and advantageously to all other ranks of intelligence.

Such a rude outline of man's momentous origin, relations, and destiny, is prerequisite to a just conception of the remedial system, as it is unfolded in the developments of the divinity and humanity that are consummated in the person and mediation of the Lord

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Messiah. With us, then, the *person* of the Messiah is a theme of infinitely more sublime and soul-subduing contemplation and admiration than ever occurred to the mind of any mere Humanitarian, Arian, or Unitarian.

These rather preliminary considerations will prepare us for a proper examination of the titles, honors, and achievements of Him who "in the beginning was the *Word* that was *with God*, and that *was God;*" by whom and for whom all things were created and made: to whom be glory, honor, and dominion, now and for ever and ever: Amen! A. C.

WAR.—*No. I.*

From all quarters I am importuned to give my views of war in general, and of the present American Mexican Republican war in particular; a war kindly undertaken for the benevolent purpose of acquiring more territory for the improvement of the condition of African slaves, and for civilizing and Christianizing the priest ridden Mexicans.—While I must, for more reasons than one, decline the task of scrutinizing the existing war either in its object, character, or tendency, I feel it due to those claiming my views, to give them freely on the whole subject of war as compatible or incompatible with the genius of the Christian religion.

To my constant readers for almost the last quarter of a century, of whom there yet remains a respectable number on our list, I need scarcely define my position. They will remember that in my introductory essay on the *Christian Religion*, No. 1. Vol. 1. of the Christian Baptist, I freely expressed my views of war and other aberrations from the Christian religion. That essay concludes with the following rather explicit allusion to the subject of war as carried on by professors of the Christian religion:

"And, stranger still, see that Christian general, with his ten thousand soldiers, and his chaplain at his elbow, preaching, as he says, the gospel of good will among men; and hear him exhort his general and his Christian warriors to go forth with the Bible in one hand and the sword in the other, to fight the battles of God and their country; praying that the Lord would cause them to fight valiantly, and render their efforts successful in making as many widows and orphans as will afford sufficient opportunity for others to manifest the purity of their religion by taking care of them!!! If any thing is wanting to finish a picture of the most glaring inconsistencies, add to this those Christians who are daily extolling the blessings of civil and religious liberty, and at the same time, by a system of the most cruel

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oppression, separating the wife from the embraces of her husband, and the mother from her tender offspring; violating every principle, and rending every tie that endears life and reconciles man to his lot; and that, forsooth, because "*might gives right*," and a man is held guilty because his skin is a shade darker than the standard color of the times. Adverting to these signs of the times, and many others to which these reflections necessarily lead, will you not say that this prophecy is now fulfilled—2 Tim. iv. 3, 4—"There will be a time when they will not endure wholesome teaching; but having itching ears, they will, according to their own lusts, heap up to themselves teachers. And from the truth, indeed, they will turn away their ears and be turned aside to fables." Chap. iii. 1—5. "This also know, that in *latter* days perilous times *will* come. For men will be *self-lovers*, *money-lovers*, boasters, proud, blasphemers, disobedient to parents, ungrateful, unholy, without *natural affection*, covenant breakers, slanderers—*having a form of godliness, but denying the power of it*. NOW FROM THESE TURN AWAY." Christian reader, remember this command—and '*from such turn away*.' "

From this view of the subject my observations and reflections ever since, have subtracted nothing. On the contrary, in this as well as in some other particulars on which I occasionally found myself constrained to differ from public opinion, my convictions have rather became stronger than weaker, and therefore, constrain me to record my vote against them.

Much has been said in defence of war as one of the necessary evils attendant on the present constitution of society. An evil it is of gigantic magnitude in the judgment of all who are well read in its history, and observant of its effects upon society; but it is alleged that great as these evils are, war is, nevertheless, necessary and expedient.

The long and bloody wars of the Jews are often appealed to in proof that, however repugnant to some portions of the Jewish code, it was yet allowed, because of the exigencies of those times, and because the God of the Hebrews, for wise and good reasons, chose to make the Jews his sheriff to execute the judgments he had decreed against their heathen assailants, spoilers, and depredators. And to complete the plea for war, the history of the best kings and princes in the ancestorial line of the Messiah, from General Abraham who commanded the allied troops of confederate princes in the rescue of Lot, down to the good Hezekiah, is plead in justification of war as not merely necessary, but lawful and right in some cases.

Nay, they tell us of war in heaven, and of Michael himself commander-in-chief, with his myriads of saints on the one side, and the dragon king with his confederate hosts of hell leagued against him on the other side. Many such things have been said and written in

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defence of wars both defensive and aggressive, by ministers of Christianity, too, near the throne of Christian kings, as we complaisantly call them. But volumes to this effect only convince me of the ignorance of some and the hypocrisy of others, from whose reputation for candor, intelligence, and piety we might have expected better things.

We can justify many of the Old Testament wars on as good and relevant grounds as we justify polygamy, divorce, and certain forms of slavery, because there was no separate and spiritual community erected on earth from Adam to the last Pentecost. A startling proposition truly, we are aware, to many kings, hierarchs, prelates, and preachers even in the new world as well as in the old.

But so long as any man admits the dying testimony of Jesus Christ to be true, he must, I contend, give up his 'Christian wars,' 'Christian armies,' 'Christian navies,' 'Christian victories,' and military glory. The crusades were fashionable in their day, and so are Christian wars and slaughter. *Auto da Fes*, too, and inquisitions have had their apologists as well as war. And just as consistent were those Christians who either plead for them or apologized for them, as the apologists for Christian wars.

The dying Messiah pronounced these oft misconstrued and oft unobserved and neglected words—'MY KINGDOM IS NOT OF THIS WORLD. *If my kingdom were of this world*, MY SERVANTS WOULD HAVE FOUGHT, *that I should not be delivered to the Jews. But now is my kingdom not from hence*,' or of this world. The conclusion from these words is inevitable. My kingdom being not of this world, my servants can not fight for me, not even in a defensive war. This passage, from such a person on such an occasion, methinks ought to settle the question forever. But, alas! if light, and knowledge, and oracles of God, and words of Jesus Christ and his Apostles would settle questions in which men's passions are their attorneys, we should have had a world free from a thousand monsters which torment it day and night. Men, when led by their lusts of power and personal aggrandizement can eloquently, convincingly, and persuasively explain away any precept of the law or of the gospel. Even men have argued that the term *not* in the sixth, seventh, and eighth commandments were misprints or interpolations, and that their true reading justified their practices. Certainly myriads act as though these all were affirmative and not negative precepts.

But it may be said that our Saviour only inhibited his servants from fighting for religion or from fighting for him, because he was predestined to fall into the hands of the Romans as a sin offering for

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the world. This is a mere assumption and contrary to the reason given by our Lord, why his servants should not fight even to defend him. The reason is not that he was born to die a violent death as a sacrifice for sin; but the reason is, "*My kingdom is not of this world.*" Had it been of this world, "my servants would have fought," and I should not have fallen into your hands. "But now is my kingdom not from hence." The citizens of Christ's kingdom are, therefore, not to fight. Hence, says the Apostle, "The weapons of our warfare are not *carnal*, but spiritual." "We wrestle not with flesh and blood, but with the rulers of the darkness of this world, with wicked spirits in the regions of the air."

When the disciples of the Messiah saw an armed band coming to seize him, they asked, "Shall we smite with the sword?" and before he answered, Peter drew his sword and cut off the ear of Malchus." Jesus then commanded his servant to "put up his sword into its place," adding these remarkable words—"for all that take the sword shall perish with the sword." If, then, the Messiah would not, in defence of his own life, have his servants to take the sword, for whose life ought it to be unsheathed!!

The sermon on the mount is an exponent of the Savior's mind and will on the subject of war. If he would not have any of them to render evil for evil, and if he pronounced the highest honor and blessing on the peace-makers, who can imagine that he could be the patron of war!

"Blessed," said he, "are the peace-makers, for they shall be called the sons of God." The sons of God are, therefore, the sons of peace. He had no beatitudes for heroes, no benedictions for conquerors, no glory for a soldier covered with wounds in defence of his country. Such victors, and heroes, and patriots are no where mentioned with honor in the New Testament. Indeed, the spirit of war and the spirit of Christ are as antipodal as light and darkness, as good and evil. The angel that announced the nativity of the Messiah led us to expect that his reign would be that of peace;—that he should, like Melchisedec, be a prince of peace. Hence, the celestial choir heralded his birth as not only bringing new revenues of glory to God in the highest, but as producing peace on earth and good will among men.

But although the teaching of the Master addressed to his followers was all in favor of peace and against war, as is very generally conceded; still, it is alleged that in the discharge of our duties to the state, we may, by the force of other precepts, be constrained to bear

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arms in defence of our country—or in obedience to the "*powers that be.*" This, indeed, is a grave question, and must be carefully considered. Meantime, we have only alleged that as citizens of Christ's kingdom according to the precepts and the examples of the King himself and his Apostles, we cannot become soldiers, and engage in broils and battles for our own sake, or for the sake of religion.

But may we not volunteer to fight and kill our neighbors for the good of the state! Or, at least, when commanded by those in authority, must we not act as soldiers, and endeavor to destroy men's lives for the honor of our country, or for the maintenance of our rights! On this important question we must reflect for another moon.

A. C.

ACTS OF APOSTLES.

Analysis of chapter IX.

Paul's commission from the High Priest to persecute the Christians in foreign cities, especially at Damascus. The Lord appears to him in person, and calls him to an account. The effects of this vision upon himself and companions. The Lord's address to him. The mission of Ananias to Paul. Paul's conversion. He preaches Christ in Damascus. His escape from persecution. His visit to Jerusalem. His escape from his enemies in Jerusalem, and retreat to Tarsus. The effects of his conversion on the Christian church. Peter's labors and visit to Lydda. The cure of Æneas, and resuscitation of Tabitha. The effects of these miracles at Lydda, Saron, and Joppa.

SECTION VII.—CHAP. IX.

1 But Saul, still breathing out threatenings and slaughter
against the disciples of the Lord, came to the high priest, and
2 petitioned for letters from him to the synagogues of Damascus;
that, if he found any of that way, whether they were men or
3 women, he might bring them bound to Jerusalem. And as he

The interval between the conversion of the Ethiopian Eunuch and Philip's arrival at Cesarea on the coast of the Mediterranean, and the conversion of Saul of Tarsus, cannot be satisfactorily ascertained. Neither can the date of Paul's conversion be fixed with accuracy. Some learned men place his conversion in the year of Christ 40, some six years after the ascension of the Messiah. But we have no authentic information on that subject.

It is presumed that Caiaphas was at this time High Priest.

3. We have no less than three distinct accounts of Paul's journey to Damascus:—One given by Luke, reported in this chapter; one given by Paul himself in Jerusalem, chap. xxii.; and another by himself before king Agrippa, queen Bernice, Festus, and others at Cesarea, Acts xxvi. Between these there are some apparent, but no real discrepancies.

All accounts agree that the vision or real appearance which he had of the Lord Jesus occurred near Damascus, the capital city of Syria, and about the middle of the day. That Damascus was the place of residence and resort

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was proceeding on his journey, and was come near to Damascus,
4 on a sudden a light from heaven shone around him; and he fell
to the ground, and heard a voice saying to him, Saul, Saul, why
5 do you persecute me? And he said, Who art thou, Lord! And
the Lord said, I am Jesus, whom you persecute, It is hard for
7 thee to kick against the goads. But arise, and go into the
6 city, and you shall be told what you must do. And the men
7 travelled with him stood astonished, hearing indeed the voice,
8 but seeing no one. Then Saul arose from the earth; and,
though his eyes were open, he saw no man; but they led him
9 by the hand, and brought him to Damascus. And he was
three days without sight, and did neither eat nor drink.—
10 Now there was a certain disciple at Damascus, whose name
was Ananias; and the Lord said to him in a vision, Ananias!
11 And he said, Behold, I am here, Lord. And the Lord said to
him, Arise, and go to the street which is called Straight, and
inquire in the house of Judas for a man of Tarsus, whose name
12 is Saul; for, behold, he is praying *to me;* and he has seen in a
vision a man whose name is Ananias, coming in and laying his
13 hand upon him, that he might recover his sight. Then Ananias
answered, Lord, I have heard by many concerning this man,
14 how much evil he has done to thy saints at Jerusalem; and here
he has authority from the chief priests to bind all that invoke
15 thy name. But the Lord said to him, Go your way; for this
man is to me a chosen vessel, to bear my name before nations,

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for many of the Jews, may be gathered from Josephus in his "*Wars of the Jews,*" who represents no less than ten thousand as having been slain in one hour, and at another time not less than eighteen thousand with their wives and children.

In Paul's account of the circumstances of this vision, he says, in Jerusalem, (Acts xxii. 9.) that "they that were with me saw, indeed, the light, and were afraid; but they heard not the voice of him that spake with me." But in this chapter, verse 7, he says, "They stood speechless, hearing a voice, but seeing no man;" which we presume only means that while they heard the voice, they did not *hear* or understand what was said. We often use the term *hear* as equivalent to *understand.*

4. "*Why persecutest thou me?*" They persecute the Lord who persecute his disciples.

5. "*Kick against the goads.*" A proverbial expression of impotent rage, intimating that the persecutor only injures himself.

10. "*For behold he is praying.*" Did Paul never pray before?—! Certainly, if he spake the truth that he served God from his forefathers, and lived in all good conscience before God to the day of his trial before the High Priest in Jerusalem, he must have often prayed before that day. It must, therefore, mean praying in respect to the Lord; for he prayeth *to me,* or he is praying for deliverance from this blindness.

15. "*A chosen vessel.*" The term σκευος (*skeuos*) translated "vessel," re-

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16 and kings, and the children of Israel: for I will show him how
many things he must suffer for my name.
17 Then Ananias went, and entered into the house; and laying
his hands upon him, he said, Brother Saul, the Lord, even Jesus,
who appeared to you on the way, as you came, has sent me; that
you might receive your sight, and be filled with the Holy Spirit.
18 And immediately there fell from his eyes something like scales;
19 and he recovered his sight, and arose, and was immersed: and
having received food, he was strengthened, and for several days
20 remained with the disciples at Damascus. And straightway he
21 proclaimed Jesus, that he is the Son of God. And all that heard

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presents not only a tool or instrument, but also a *vessel* in which goods are carried by sea or land. Here it may indicate a ship, as Paul was to bear his name to many countries.

The Lord's appearance to Saul of Tarsus was not to make him a Christian, but to make him a *chosen vessel* to bear his name to nations and kings. He might have become a Christian by other means, but he could not have been made an Apostle by any other means. So he explains the matter to king Agrippa. He quotes the special revelation made to him in the following words:—"Arise and stand upon thy feet, for to this purpose I have appeared to thee to ordain you a MINISTER and a WITNESS both of things which you have seen and of those which I will hereafter show you; delivering you from the people and *from the Gentiles to whom I now send you*, to open their eyes, to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance amongst them that are sanctified through faith in me."

17. "*Laying his hand upon him.*" Ananias was commissioned not to heal Paul, but to instruct him in what pertained to his own personal salvation Ananias came into the kingdom of Jesus through the door opened to him by Peter, to whom the keys were granted. Therefore, Paul is referred to him for instruction. His physical distemper was removed. Something like scales fell from his eyes. At the bidding of Paul he arose and was baptized.

18. "*He arose and was baptized.*" He was commanded to arise and be baptized. So it is reported, Acts xxii. 16.—"Why do you tarry" precedes the precept "Arise and be baptized." It was not, then, to change his posture, but to hasten to receive the ordinance, and, in the apostolic sense, to 'wash away his sins.' He was neither commanded to stand up nor to kneel down to receive upon his person any thing. "Arise and go into the street," and "Arise and be baptized," are idioms and phrases of the same style. In the 15th verse it reads, "Go thy way;" but in the Syriac version it reads, "Arise and go thy way." It is an earnest and pleonastic form of commanding any thing to be done.

18. "*There fell from his eyes as it had been scales.*" This was a physical fact. Doddridge and some others understand the light that shone around him to be a flash of lightning; but this is not only a conjecture, but, as it appears to me, a notion derogatory to the grandeur of the scene. It was a supernatural light—the glory of the Lord that shone upon him, and which so overpowered him as to cause such a defluxion from the brain to the eye as on healing to assume the form of fish scales when passing away. Soon as his eyes were opened he arose and was baptized. Men ought not before, but as soon as the scales fall from their eyes, to arise and be baptized.

20. "*He preached Christ in the synagogues that he is the Son of God.*" A

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him were astonished, and said, Is not this he who, in Jerusalem,
spread desolation among them who called on his name; and came
22 hither on purpose to carry such bound to the chief priests? But
Saul became stronger, and confounded the Jews that dwelt at
23 Damascus, evincing that this is the Messiah. And, after many
days, the Jews conspired to kill him; but their design was made
24 known to Saul; and they watched the gates, day and night, to
25 murder him. But the disciples took him by night, and let him
26 down by the wall in a basket. And when he was come to Jeru-
salem, he attempted to associate with the disciples; but they all
27 feared him, not believing that he was a disciple. But Barnabas,
taking him, brought him to the Apostles, and related to them
how he had seen the Lord in the way; and that he had spoken
to him, and how he had preached boldly, at Damascus, in the
28 name of Jesus. And he was with them coming in, and going
out, at Jerusalem; and speaking boldly in the name of the Lord
29 Jesus. And he spoke, and disputed with the Hellenists; but
30 they attempted to kill him: and the brethren, being informed of

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very apposite commencement of his ministry. Many copies, such as the Alexandrian, Vulgate, Syriac, Ethiopian, read *Jesus* instead of Christ. This is more in harmony with the sacred style. The next verse justifies this reading—proving that this is "the very Christ." This could not be proving that Christ was Christ, but that Jesus was Christ. Griesbach, therefore, judiciously rejects the common text, and prefers Jesus.

25. Paul escapes from the wall of Damascus, as the spies from the walls of Jericho. He soon began to experience the sweets of persecution.

26. Having now spent a considerable time in Damascus and in the country bordering thereupon, he proceeds to Jerusalem about three years after his conversion, and safely arriving there, on the recommendation of Barnabas, but with some difficulty from his former ill fame, he was finally received by the whole church and treated as a Christian. We find it difficult to reconcile the interval of three years spent in Damascus and Arabia with the ignorance of Paul's conversion, which at that time seems to have prevailed amongst at least some classes of the disciples in Jerusalem. True, the distance between Jerusalem and Damascus was considerable, and there were neither newspapers, rail roads, nor telegraphs in those days. Besides, the war at that time, so hotly carried on between Herod Antipas and Aretas, might have thrown impediments in the way of frequent intercourse. Still I lay more stress upon the policy of the unbelieving Jews in concealing the fact of his conversion, or in representing it as a device of Paul to inveigle them, than any other cause as explanatory of the ignorance of his conversion, or the want of confidence in it on the part of the brethren. A good proof, indeed, of his former violence and cunning as an enemy of the church.

28. "*And he was with them coming in and going out at Jerusalem.*" He spent only fifteen days at Jerusalem. Gal. i. 18. He did not secrete himself at Jerusalem, the theatre of his former opposition. He went in and out boldly. But the Helenists, or Grecian Jews, in whose dialect he seems to have preached, becoming exasperated at him, he left for Cesarea and Tarsus.

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it, conducted him to Cesarea, and sent him away to Tarsus.
31 Then the congregations through all Judea, and Galilee, and Samaria, being edified, had rest; and walking in the fear of the Lord, and in the admonition of the Holy Spirit, were multiplied.
32 Now it came to pass, that Peter, making a tour through all the congregations, came also to the saints that dwelt at Lydda.
33 And he found there a certain man, whose name was Eneas,
34 who had a palsy, and had kept his bed eight years. And Peter said to him, Eneas, Jesus the Messiah heals you; arise and make
35 your bed: and he arose immediately. And all the inhabitants of Lydda and Saron saw him, and turned to the Lord.
36 And there was at Joppa a certain female disciple, named Tabitha, who, by interpretation, is called Dorcas, and she was
37 full of good works, and alm-deeds, which she did. And it came to pass in those days, that she was sick, and died: and when
38 they had washed her, they laid her in an upper chamber. And as Lydda was near to Joppa, the disciples, hearing that Peter was there, sent two men to him, entreating him that he would not
39 delay to come to them. And Peter arose and went with them. And when he was come, they brought him into the upper chamber; and all the widows stood by him weeping; and showing the coats and mantles, which Dorcas made, while she was with
40 them. And Peter putting them all out, kneeled down and prayed; and turning to the body, he said, Tabitha, arise! And she
41 opened her eyes, and seeing Peter, sat up. And giving her his hand, he raised her up; and, having called the saints and widows,
42 he presented her alive. And this was known throughout all
43 Joppa; and many believed in the Lord. And he continued many days at Joppa, in the house of one Simon, a tanner.

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31. The repose enjoyed among the churches in Judea, Galilee, and Samaria, consequent upon Paul's conversion, show the extent of his former opposition and persecution.

35. The influences of the miracles wrought by the Apostles in opening the minds of their hearers, is often attested in the Acts of the Apostles. The inhabitants of Lydda and Saron were converted by the cure of Æneas.

42. The restoration of Tabitha to life was the means of saving many of the inhabitants of Joppa. The gifts of the Holy Spirit, thus vouchsafed to the Apostles, were the great cause of their success. Paul and Peter from this time occupy the pages of Luke. Hence the importance of their ministry may be inferred.

PRACTICAL THOUGHTS AND REFLECTIONS.

The conversion of Paul is one of the most important events in the early history of the Christian church. He occupies a large space in the apostleship, in the book of Acts of Apostles, and in the epistolary department of

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the New Institution. As to the number of his speeches, the number and variety of his epistles, and the part he acted in the establishment of our religion in the Roman empire, he is chief of all the Apostles, and second only in fame to the Author and Founder of the Christian Institution. On these accounts every thing in his history, call, and conversion, is of great interest to the Christian church.

In the subsequent developments of his character as a Jew, a Christian, and an Apostle of Christ—as first an enemy to the Lord Jesus, and then as a martyr who died for the faith, we shall have much to say in its proper place. Meantime, we have his *conversion* and *call* before us. Though these seem to be almost simultaneous, they are not altogether so. His conversion precedes his call to the apostolic office. But as they are inseparably connected in their origin, they seem to have been inseparably connected in the mind of the Lord. Jesus informed him that his personal appearance to him was to constitute him a WITNESS of what he then saw and of what he should hereafter see He was, indeed, "called to be an Apostle," or a "called Apostle," and separated at once to the gospel of God.

Modern revivalists mistake the subject of his conversion when they represent what happened to him on the way to Damascus, as happening to him for the purpose of making him a Christian. He might have been made a *Christian*, but could not have been made an *Apostle* without the visions which he saw and the words which he heard. Therefore, we say the Lord interposed in this marvellous way, not to make Paul a Christian, but to make him an Apostle; and as he could not have been an Apostle without becoming a Christian, he was made a Christian that he might become an Apostle.

He was, therefore, "*a chosen vessel*," to bring the Messiah's name to the nations of the world; and no instrument was ever more discreetly or properly selected than he. His whole constitution, physical, intellectual, and moral—his education, zeal, and reputation as a man, as a Jew, as a persecutor, and as an enemy—and yet a man conscientious, sincere, and devout, —made him the happiest selection in the world He had no equal—certainly no superior in the world, in all the elements necessary to an Apostle of the highest order. He was then, indeed, "*the chief of the Apostles*," and "labored more abundantly than they all."

But this was all of grace—grace to the Apostle, grace to the world, and grace to the church. He had been sincerely wrong as well as sincerely right; and, therefore, though a persecutor and a blasphemer, both of Jesus and his church, he obtained mercy because he did it ignorantly and through unbelief.

The Lord having given the keys of the kingdom of heaven to Peter, and he having opened a door of faith to the Jews, the Lord Jesus sends Paul to one of Peter's converts to learn what he ought to do for his own personal sanctification and salvation. Thus the Lord's "gifts and callings are without repentance." When he confers an honor or a privilege, he does not recall it. Ananias waits on Paul—tells him what to do—and Paul immediately obeys his precepts. He arises and is baptized, "calling upon the name of the Lord." How little depends upon high official dispensations of ordinances may be learned from the fact that the person sent to baptize the great Apostle to the Gentiles has no other honor, office, or designation, than that of "a certain disciple named Ananias." What a rebuke to those who assume that either baptism or "confirmation" must be administered by ecclesiastically consecrated hands, in order to their validity and salutary efficacy! Ananias was, like many other disciples, male and female of that age, possessed of spiritual gifts. But that he held any official rank, cannot be shown by any proper evidence Indeed, his designation as a mere disciple precludes any such assumption. Still, he was appointed by the Lord to do this work. Hence we infer that all who have not a special call from the

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Lord to such services, must have the appointment and countenance of his people—the church.

The conversion of Saul of Tarsus is a matter-of-fact development of true and evangelical repentance and conversion From an enemy and opposer of the Lord, he unconditionally surrenders to his will, and only waits to know what he would have him to do. The Lord commands and he obeys. But antecedently he is enlightened and convinced of the truth of the pretensions of him to whom he thus resigns himself. Thus we have illumination, conviction, repentance, and then obedience or reformation. The means of illumination in some way always comes from heaven. We have now the word of God, and to that Paul was referred by the Lord in sending him to Ananias.

Peter, next to Paul, appears in the field of action, as reported by Luke. He is on a grand tour of duty. The hand of the Lord is with him, and many signal miracles every where attest his divine mission and authority. The history of Eneas and Tabitha demonstrates the necessity and utility of miracles in the establishment of a divine call and mission. There is nothing more characteristic of Peter in his labors after Pentecost, than his referring all that he does to the hand of the Lord. In the cure of the cripple in Solomon's porch, he says that it was neither *his* power nor *his* piety that effected the cure. The virtue was in the name of the Lord. And hear again he says to Eneas, 'Jesus Christ maketh thee whole;' and the paralytic *immediately* arises and makes his bed. After his prayer and the invocation of the Lord, Tabitha arose from the dead, and he presented her alive to her friends. It was the salvation of Joppa---for many believed in the Lord, because, like Lydda and Saron, they saw the *hand* as well as heard the *word* of the Lord in the person and labors of Peter. Dorcas and Tabitha, in Syriac and Hebrew, mean the same thing--indicating personal beauty. But the moral excellence of Tabitha and her spiritual charms, and not her personal beauty, made her the happy subject of this glorious miracle. We find that Peter, having vanquished Joppa by the sword of the Spirit, takes up his residence in the vanquished city, and sets things in order amongst the new converts. What an example to all evangelists who are successful in taking cities and in making such mighty conquests. They ought, like this great Apostle, hold the conquests they have made, by raising a garrison and placing over it a proper ministry as its staff and its shield.

A. C.

MISSTATEMENT CORRECTED.

BUFFALO, October 1, 1846.

Bishop Alex. Campbell:

Dear Brother—I perceive, by a late number of your Harbinger, which a friend has just sent me, and in which you have published an account of your late visit to this city, and the Sabbath you spent in it---that you labor under a little mistake in relation to *one* item, at least, and which changes, somewhat, the complexion of the whole affair of which you complain, so far as *myself* is concerned. The gentleman you are pleased to designate as "*Elder Tucker*," chanced to be the Rev. *James N. Granger*, Pastor of the First Baptist Church in Providence, R. I., who kindly offered to occupy my pulpit in the morning, while I supplied that of an absent Presbyterian brother at the same time.

In the *afternoon* I learned that the note you have published had been sent to the desk in the morning during my absence. I then made diligent search for you, but without effect. Neither could I learn with whom you came in the morning, or where you were staying. Though by no means endorsing

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your peculiar sentiments, yet, in the exercise of that charity which "hopeth all things," it would have given me very great pleasure to have extended to you, while in our city, and the congregation with whom I worship, that Christian courtesy and attention which your eminent abilities as a scholar, and your moral relation to the church of Christ, as a public Christian teacher, demand.

Should you ever find it in your way to visit Buffalo again, I shall be happy to see you at my house.

With sentiments of esteem, I am, respectfully, yours,

LEVI TUCKER.

I thank Elder Tucker for relieving me from an impression unfavorable to his reputation in my esteem, and for the kind and obliging terms in which he has expressed it. Being an entire stranger to his person, though not to his reputation, I was, on the information of some one, induced to believe that I was listening to him, and not to Elder Granger. I also thank him for his kind invitation to see him at his own house should I ever again visit his city. I shall do so with pleasure, and, I may add, it will be quite a gratification to me should the Elder, in passing through at any time the vicinity o Bethany, find it convenient to make me a visit at my own house, and to address our community on any of the great topics of the common salvation.

A. CAMPBELL.

METHODISTS.

In one of my discourses at Woodsfield, Monroe county, Ohio, during vacation, I alluded to the tendency of making human creeds terms of communion. In illustration of the baneful effects of such devices for preserving union, I stated that Presbyterians had on the Westminster creed divided ten times in two hundred years, and that Methodists had divided some six or seven times in sixty-nine years. Since that time I have been asked for the proof of that assertion. I proceed to give it:—

1st. Wesleyan Methodists. 2d. New Methodists, under the conduct of John Kellum. 3d. Primitive Methodists, or Ranters; principal leader, John Crews. 4th. Bryanite Methodists; leader, W. Bryan. 5th. O'Kelley Methodists; principal leader, Mr. O'Kelley, of Virginia. 6th. New Connexion Methodists. 7h. The Methodist Episcopal Church. 8th. The Radical or Protestant Methodists. To which we might add others called Methodists; such as the Tabernacle Connexion of Methodists; Lady Huntingdon's Connexion; Welsh Calvinistic Methodists; but these last are generally Calvinistic.—There are in Canada some other divisions, but their names are not familiar. These all in some points are the same; but frequently they cross one another's paths and form distinct communities. A very instructive comment on the salutary efficacy of human creeds in the ecclesiastic sense!

A. C.

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HAMPTON MALE AND FEMALE INSTITUTE;

HAMPTON, VIRGINIA.

THIS is on all hands acknowledged to be one of the best schools in Eastern Virginia. Its Principal, JOHN B. CAREY, one of the most accomplished teachers, is a great amateur in his profession. Sixty Students are reported in the last Catalogue. Prices vary from 20 to 40 dollars per session, according to the studies. We are glad to see so many of our well educated young men engaging in the most useful and honorable of all professions—that of imparting knowledge and of forming human character. A. C.

PECULIAR PHILANTHROPY.

GERRET SMITH, Esq., of New York, one of the largest landholders in America, in his benevolence to the African race, and to see what can be done for that unfortunate population in the way of advancement and moral development, has made out some two thousand deeds for from forty to fifty acres each; and proposes to execute another thousand deeds of the same sort, to be conferred on that class of colored persons, from the age of 21 to 60 years, of well attested character or of a fair reputation. If all anti-slavery persons would, according to their ability, display a similar sympathy for that oppressed people, they would not only be a very popular, but a very useful denomination in our land. A. C.

COMPARATIVE POWER OF THE CHIEF NATIONS OF EUROPE.

IN England the number of inhabitants is 28,000,000, on 90,950 square miles, or 368 per square mile; in France the population is 34,700,000, on 154,000 square miles, or 225 per square mile; in Austria there are 37,500,000 inhabitants, on 204,000 square miles, or 184 per square mile; in Prussia the population is 15,500,000, on 80,450 square miles, or 181 per square mile; in Russia, in Europe, the population is 50,500,000, scattered on the enormous quantity of 2,000,000 of square miles, being but 2½ persons to each square mile. At nearly the same period the public debt and revenue of each of these powers were as follows:—

	REVENUE.	DEBT.
England,	£53,400,000	£813,800,000
France,	38,480,000	156,000,000
Austria,	20,880,000	68,000,000
Prussia,	8,320,000	25,800,000
Russia,	17,360,000	61,500,000

Thus England is indebted to the extent of thirteen times its revenue, while France and Russia owe but four times their respective revenues. Austria and Prussia little more than thrice. The relative number of troops kept up in time of peace by each nation, holds about the same proportion, the number of soldiers in the whole British empire being 410,000; in France, 363,000; in Austria, 424,000; in Prussia, 131,000; and in Russia, 1,000,000.

[*Exchange paper.*]

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NEWS FROM THE CHURCHES.

St. Louis, Missouri, July 15, 1846.

On the last Lord's day in May we held a meeting in Franklin county, in a Baptist meeting-house, and received the confession of sixteen persons, and reclaimed one backslider. Our meeting was interrupted by the great rains. The Baptist brethren expressed themselves delighted with the meeting. Brother Thompson, the Baptist preacher, gave me his heart and hand, and bade me God's speed. Brother Taylor, one of our young and zealous evangelists, assisted in the meeting.

I have just returned from a tour of five weeks up the Missouri river. I attended the annual meeting in Lexington with brethren Palmer, J. F. Johnson, Allen, Gaines, and others, the first Sunday in June. On the second Lord's day in June brother T. Gaines and myself held a meeting at Dover eleven miles from Lexington, and received ten confessions: one reclaimed and one by letter. On the third Lord's day I held a meeting in Richmond, Ray county, and received a brother John Morehead, cousin to the Moreheads of Kentucky, who was an immersed Methodist, and a worthy citizen. On the fourth Lord's day in June brother Church and myself held a meeting near Fayette, Howard county, and the week following in Fayette: no additions. On the first Lord's day in July brethren Church, Allen, Wills, and myself, held a meeting in Columbia, Boon: one confession and several by letter united with us. Your visit to our state last fall gave a strong impetus to our cause, and was productive of much good up the Missouri river. There is a religious dearth in the land at present. War and the love of the world have filled the human mind. There is a want of church discipline, family devotion, personal piety, co-operation and liberality among the churches, and regular attendance upon the feasts of God's house.

J. CREATH, Jr.

Euclid, Ohio, September 9, 1846.

Two of the annual meetings for the western part of the Reserve, are past. One was in Elyria, and the other in Euclid. In Elyria six obeyed the word of mercy, and some seven or eight others united with the church. In Euclid seven were baptized. At both meetings we had a good attendance, and a very harmonious and happy time. The brotherhood were much refreshed, and resolved to consecrate more of their substance for the spread of the gospel. We all felt like taking hold with new courage; which may we do, knowing that our labor is not in vain in the Lord.

A. S. HAYDEN.

Watkinsville, Georgia, September 15, 1846.

In my late tour of four hundred and seventy-five miles, in Georgia and Alabama, I have had with me our beloved brother S. C. Dunning, of Savannah, Georgia. We have visited various places, and have endeavored to sow the good seed of the kingdom, and when we found any disciples brother Dunning labored with them very earnestly, entreating them to keep the ordinances as delivered—the order of the Christian kingdom. 1st. The Apostles' doctrine. 2d. The fellowship, or contribution for the poor saints. 3d. The breaking the loaf. And, 4th. The prayers and exhortations, &c. And I humbly trust his labor was not in vain, for he is greatly devoted to the word alone—possessing untiring zeal—well qualified to teach the saints. We had but few additions to the cause, but we trust these were of a noble character.

S. W. SMITH, *Evangelist*.

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Clarence, New York, September 18, 1846.

I wish, in the fewest words possible, to give you an account of a meeting held by myself in South Sodus, Wayne county, New York, in order to show what can be done (contrary to the generally received opinion among the brethren in the South and West) in the East, in the spread of the gospel, when a fair effort is made.

Thursday, September 3d, I commenced the siege, which was to continue for eleven days. There is no church in this place but that of the Methodists, for which reason they have become very proud and haughty. Thursday and Friday evenings there were two, and Saturday and Lord's day afternoon there were five Methodist ministers at my meeting. On every occasion I invited them to reply, either for or against what I had said; but they refused.

I did not extend an invitation for any to obey until the eve of the 12th, when a Presbyterian lady rose, whose husband is an infidel.—Lord's day morning two more, one a Methodist gentleman, the other the wife of a Free-Will Baptist, rose. At 2 o'clock P. M. I spoke in the house of our Baptist friends, where I immersed these three persons. But this is not all. *Ten* of the most substantial and wealthy Methodists of that place, some of whom have left the church, and some of whom are still connected with it, pledged me their word and honor that whenever I returned to organize a church, they would unite. Two of these were converted at 13 years of age, under Dr. A. Clarke's preaching in England. In addition to these there were three of the Regular Baptists, and this Free-Will Baptist brother in connection with two young men who had been immersed, but had not united with any church; who all declared to me their determination to unite whenever a church should be organized. These, added to the three I immersed, and one sister who resides there, would make twenty.

But again: One Methodist said, "I will give one hundred dollars cash for building a meeting-house." Another said, "I'll give fifty dollars." Another said, "I'll give forty." This one is an infidel. Another said, "I'll give thirty;" and another, twenty dollars. Thus you see we can claim twenty members, and two hundred and forty dollars to build a house. Now if this be the result of only fourteen lectures, and that too where no Disciple's voice was ever before heard, why is it that the churches do not say to the evangelists, Go and convert these people! O how soon the world would be converted if this were done! But, says one, "The people in the East do not love the gospel." This, however, is not true. The only thing required is, to make the right kind of effort—stay with them until they are *thoroughly* convinced. The people in the East love the gospel as much as any others; and among the people of "regular habits" is the place I would go to preach the gospel of peace. To the Lord be all the praise! H. K. NEY.

Elkton, Kentucky, October 2, 1846.

Since I came into this country I have seen some increase to several of the congregations with whom I have attended meetings—viz.—Two at Salem, one at West Fork, a few at Elkton, eighty-six at Bowling Green, and three at Bethel. J. J. HARVEY.

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MR. JOHN WESLEY'S ZEAL IN PROPAGATING METHODISM.

Brother Campbell—At a State Meeting in Fayette, Mo., in May, 1844, in urging upon the brethren to contribute money to build a meeting-house in St. Louis, I stated that Mr. Wesley lived upon potatoes two years to save money to establish Methodism; and that I thought our brethren might curtail some of their superfluities to propagate Christianity. A brother Johnson, a Methodist preacher, who was present, took this statement in high dudgeon, calling me to an account for it on the street, in the presence of a number of our brethren, and said I had slandered Mr. Wesley, and wished me to recall the statement. I told him I could not do it till I was convinced the statement was erroneous; and promised to have it published in the Harbinger. I sent it to you once before: you failed to publish it. Please to let this appear *forthwith*, as it will show who was mistaken—I or brother Johnson. Sermon 130, vol. 2, page 487, on the danger of increasing riches, from this text, "If riches increase, set not your heart upon them." Psalm lxii. 10—he says, "Beware of forming a hasty judgment concerning the fortune of others. There may be secrets in the situation of a person which few but God are acquainted with. Some years since I told a gentleman, 'Sir, I am afraid you are covetous.' He asked me, 'What is the reason of your fear?' I answered, 'A year ago, when I made a collection for the expense of repairing the foundry, you subscribed five guineas: at the subscription made this year you subscribed only half a guinea.' He made no reply: but after a time he asked, 'Pray, sir, answer me a question: Why do you live upon potatoes?' (I did so between three and four years.) I replied, 'It has much conduced to my health.' He answered, 'I believe it has; but did you not likewise do it to save money?' I said, '*I did;* for what I saved from my own meat will feed another that else would have none.' 'But, sir,' said he, if this be your motive, you may save much more. I know a man that goes to the market at the beginning of every week: there he buys a pennyworth of parsnips, which he boils in a large quantity of water: the parsnips serve him for food and the water for drink the ensuing week. So his meat and drink cost him together only a penny a-week. This he constantly did, though he then had two hundred pounds a-year to pay the debts he contracted before he knew God. And this was he whom I had set down for a covetous man."

J. CREATH, Jr.

OPPORTUNITIES FOR SCRIPTURE DISTRIBUTION.

Never since the first printed copy of the sacred scriptures was issued, have there been such openings in divine providence for circulating the word among the destitute. While the arch enemy of mankind is instigating the anti-christian church to extraordinary efforts for suppressing religious knowledge, and preventing the Bible from being used in places of public instruction, He that sitteth in the heavens and laugheth at the machinations of his foes, is awakening the nations of the earth to a sense of their famishing condition, and prompting them to seek after the bread of life.

Whoever has carefully examined the facts collected in this periodical, will not need argument to be convinced that at the present period there is an uncommon demand for the holy scriptures, and a corresponding opportunity for usefulness in their dissemination. It is a principle of Christianity that responsibilities increase in proportion to opportunities for usefulness, and it thence results that there

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is now an increased obligation upon believers to contribute of their means, and to put forth their most vigorous exertions, to furnish the word of grace to the destitute.

This is especially true in respect to the supporters of the *American and Foreign Bible Society*. No preceding period in the history of this institution has been so replete with interest. Before it lies outstretched a widely extended and most inviting field. In addition to the Baptist Asiatic missions, embracing those in India, Burmah, Arracan, Siam, and China, for all of which it is accustomed to make annual appropriations according to their necessities, broad openings for active operations are presented in Germany, France, Hayti, the British possessions in America, the United States, Central and South America. In Germany six colporteurs are already employed, and the facilities for usefully distributing the word of God in that country are almost daily increasing. The earnest appeal for aid, in the interesting letter of brother Oncken, ought to meet a cheerful and fervent response in every Christian bosom. The churches of Christ have been praying for ages that God will convert to the truth the members of the great anti-christian apostacy. Lately the notes of alarm have been sounded through all the borders of Zion, that the enemy was hourly increasing in numbers and in power, and was coming in like a flood to overwhelm all the fairest portions of God's heritage. A species of panic and consternation has been manifested by some of the elect, and they have been almost ready to abandon efforts for the conversion of Romanists, from the conviction that the case was hopeless, until the great Captain of our salvation, in some signal and unprecedented manner, interposed to arrest the progress of the foe. But Jehovah Jesus delights to work through his people. While he leads them on to victory, he wishes *them* to fight. And he now revives their hopes and encourages their efforts, by creating a diversion among the enemy. The ranks of the latter are giving way, their ramparts lie broken, exposed, and defenceless, and he summons his followers to enter the breach and strike home upon the foe. There are no stronger bulwarks of Romanism than ignorance of the scriptures, and that prejudice and bigotry which forbid their use. These barriers against the truth have already partly yielded, and it now depends upon Christians to force their way in and take possession in the name of Jesus, and by the aid of his word and Spirit. Every one who reads brother Oncken's letter, and bears in mind that he speaks as well of Romanists as of Protestants seeking the truth and receiving it in love, and contemplates the effects of Ronge's present movement in Germany, in breaking down the barriers of prejudice and superstition in the minds of hundreds of thousands of the inhabitants, and thus opening the way for the reception of the word of God, must feel convinced that *this* is the time, the *very* time, for those who love the Lord and the souls of men, to contribute freely for the distribution of the Bible among the countrymen of Luther, the numerous reading population of Germany.

But it is not only in Germany that we need assistance. The French scriptures are in the progress of preparation for the press, and, when issued, we wish to distribute them in France, Hayti,

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Nova Scotia, and the Canadas. From all these quarters we have applications, and some are couched in terms of earnestness that compel us to early and efficient action.

We likewise wish to prepare the Spanish scriptures for circulation in Central and South America. In Central America, especially, we have facilities for scripture distribution, which it appears to us decidedly wrong to neglect. With respect to this we refer the reader to the letter of brother Henderson, who has personally made known to us his anxious desires that we would furnish for distribution an evangelical version, instead of the Romanist translations, which he has hitherto been obliged, for want of better, to employ.

But with all these wide and inviting fields spread out before us, the Society is at this very time *entirely destitute of pecuniary means.* We have *not a dollar in the treasury.* The last appropriation to Germany has been delayed for the space of two months, only on account of the want of funds. This state of things has originated from two causes. The calls upon us have been greater of late, and for nearly a year no special and urgent appeal has been made to the friends of the Society. During the early part of this period the missionary operations of the Baptist denomination were regarded as in a perilous condition, and, as extraordinary exertions were being made to rescue them from danger, it was urged upon this Society not to push its efforts for the collection of funds. Upon the state of partial inactivity thence resulting, the spring and summer months have supervened, a season not most favorable for collections in many of our best fields. The consequence is that we are now obliged, most solemnly and pressingly, to call upon our friends to render us early and effectual aid.

The heathen need the Bible. They cannot be evangelized without it. Any attempt permanently to diffuse among them the blessings of the gospel without imparting to them the word of God, must prove abortive. Such attempts have often been made by Roman Catholics, and the result has been a disgusting mixture of heathen superstitions and popish abominations. Upon the absolute necessity of the printed word in evangelizing the heathen, the remarks of brother Sutton, missionary in Orissa, are most impressive. "The usefulness of our scriptures is indisputable. We could do nothing efficiently without them. Their influence resembles the showers of heaven and the glorious sun in maturing the fruits of the earth. However difficult it might be to assign to each influence its distinct result, there can be no difficulty in perceiving what would be lost by their withdrawment. Our scriptures and books are as much the means of intelligence and fruitfulness, in the hands of the Spirit, to our rising churches and schools, as the sun and clouds to the teeming earth."

Thousands and tens of thousands of Roman Catholics in Germany and elsewhere, are ready to receive the Bible at our hands. It depends upon the members and friends of this Society to furnish the means of tendering it to them. We have already colporteurs in the field who need support, and we wish to employ more. Shall we have the funds requisite for such a purpose?

The British and Foreign, and the American Bible Society, are ex-

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tending the transfer, or truth-concealing, principle over the world. Shall we be enabled to prosecute vigorous measures for extending the translation, or truth-revealing, principle! Shall such perversions of scripture as those described in brother Buel's letter, be permitted to go unchecked, or shall the American and Foreign Bible Society be furnished with the means of publishing and disseminating pure versions of the oracles of God!

In closing this appeal for aid, we ask those who love the Bible, if, when they read its blessed pages and enjoy its delightful promises, they can feel contented not to contribute, according to their ability, to extend these glorious privileges to others! When they reflect how small a sum is required to furnish a copy of the sacred scriptures to a fellow-mortal, who otherwise may be for ever destitute, can they enjoy the peaceful calm of a good conscience, unless they assist to disseminate many copies among their brethren in iniquity, whose only hope of salvation is through the knowledge of the true God and of his Son Jesus Christ, as revealed in his word!"

REMARKS.

I regret the want of room to lay before my readers the premises, or that view of facts presented in a "*periodical paper*," issued by the American and Foreign Bible Society, New York, for October last, from which the preceding appeal is but a natural consequence.—Never before, it appears, was there such a providential opening for the circulation of the Bible in the four quarters of the world as at present. In Papal Europe the demand for it, and the opportunities for distributing it, never before were so flattering as at present. In Germany, France, and England, the way is open for great exertions. Asia, too, is opening her arms and stretching forth her hands to receive the word of the Lord. Africa, also, as well as Central America, say, 'Come over and help us!' Will the true philanthropists, the family of Christ, not listen to their call, and impart to them the precious deposite entrusted to their keeping! I trust our brethren, who are pre-eminent in their attachment to the word alone, will be every where foremost in this good work. A. C.

ON MAKING A WILL.

Does not your present parsimony towards the objects of Christian benevolence justify the fear that the amount which you have *devised* for such purposes is most disproportionably small! And yet, such as it is, it is your WILL. In discharging your testamentary duties you naturally remember those persons and objects which hold the dearest place in your affections; your supreme friend is Christ, and yet that he should be put off with that insulting pittance, is your WILL. You make your testamentary arrangements in the prospect of leaving,

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what you properly designate, a world of misery; much more of your property might be left to the alleviation of that misery, but that it shall not be so appropriated is your WILL. You make those arrangements in the prospect of being received into perfect blessedness; you entertain the hope that while survivers are inspecting, for the first time, the distribution which you have made of your property, your emancipated spirit will be enjoying the happiness of the just made perfect—but that next to none of that happiness shall arise from the right employment of that property is your WILL.

This robbery of the Christian cause, remember. is your *will;* not a mere passing thought, not a precipitate unconsidered act; but an act which you formally preface with saying, that you perform it "being in sound mind;" in a word, it is the deliberate act of that sovereign part of your nature, your WILL. After having defrauded the cause of Christ of your property during life, you take the most effective measures to perpetuate the fraud after death; and you do this with the full consent of all the powers of your mind—you impress it with the sovereign seal of your WILL. Yes this is your *will*, which you are content to have for a dying pillow, and on which you propose to rest your dying head! Your *will*—and therefore a part of your *preparation for death!* Your *will*—avowedly prepared, (monstrous inconsistency!) that the subject of your property *may not disturb you in death!* that you may be able to think of it *with peace!* Your *will*—made, partly, as a preparation for the awful moment when it shall be said to you "Give an account of thy stewardship;" made on the way to that judgment seat, where one of the first inquiries will relate to the use which you have made of your various talent! Christian professor be entreated. What your death-bed would have been had your attention never been called to this subject, it is not for man to surmise; but should you allow your will to remain unaltered, now that your conscience has been admonished, do not wonder if you find your dying pillow to be filled with thorns. Retrieve at once your guilty error, by augmenting your bequests to the cause of mercy; or better still, become your own executor, and enjoy at once the luxury of doing good; or last of all, do both—if the nature of your property permit, *do both.—Harris' Mammon.*

BOOKS PRESENTED TO BETHANY COLLEGE.

OUR library has received a valuable acquisition in a present of Books from brother Wallis, of Nottingham, England; consisting of a full set of the 'Christian Messenger,' in nine neatly printed volumes; a reprint of the 'Christian System,' now in the third edition; and a reprint of the Debate with Robert Owen on the Evidences of the Christian Religion. Brother Greenwell, the Evangelist of the Nottingham congregation, has also presented our library with a handsome copy of 'Gibbon's Decline and Fall of the Roman Empire'—for all of which they have our kindest acknowledgments. A full set of the 'Christian Messenger' is valuable to us, as the source from which a connected veiw of the rise and progress of the reformation in England may be drawn. The work is still in progress, and, under a new series, is greatly improved in size and execution. Brother Greenwell is now associated in the editorial department, and contributes liberally by his pen to its interest and usefulness. Brother Wallis would be highly

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gratified by an occasional article from any of our best writers, and the cause generally would not only be promoted by a judicious word now and then from America, but the brethren also encouraged and cheered by such intercourse. Every sincere Christian feels an interest in the prosperity of the kingdom every where, and we doubt not that many of our writers will gladly send over occasionally a word of encouragement to our brethren in Great Britain. May the Lord keep them in peace and greatly multiply them! W. K. P.

OBITUARY.

From the London Christian Messenger, July, 1846.

Death has been here and borne away a brother from our midst—one whose devotedness, whose meekness. and whose Christ-like spirit, not any thing that I can write can give you an idea of---one who must be known to be appreciated, and whose presence would cast an air of sanctity around the family circle.

I trust you will insert this feeble communication, notwithstanding it may be rather longer than is usual, seeing our departed brother moved in a sphere of no common kind, and that while we raise no marble pillar to testify his worth, we desire the name and excellencies of GERARD STOCKFIELD to be engraven upon the fleshly tables of our hearts.

The subject of this notice was a native of Germany, born in the year 1794, and perhaps it will be well if I give a brief account of his life written by himself:—

"At an early age I commenced my studies, and continued thus engaged until I entered into the ministry of the gospel. In the year 1808 I went to the Donsborg College, where after three years my confirmation was performed by the very learned and pious Pastor Hermann, whom I can never forget. From the year 1813 to 1815, I was a student at the —— University in Holland, and where I had the most celebrated Professors of that day for teachers. Provided with the best testimonials, I left the University and passed the examinations at Mews and Cologne, and soon after found a situation as assistant Pastor over a congregation of about three thousand souls. In the year 1819 I became preacher at Hoch Emmerich, where I lived as a very popular preacher of the gospel. * * * * * After which I was appointed by the king of Holland as preacher in Urmond: there, as every where, I attended to the duties of my office; and having given some well deserved rebukes to one of great influence in the congregation, he raised a persecution against me, and I was obliged to resign my office, and resolved to make for two or three years a voyage to America, where I expected to find in New York a large field for activity; but upon my arrival I found every thing different to my expectation, and could not, nor would remain. I travelled therefore over the Alleghany mountains into Armstrong county, and found a congregation vacant. There I remained one year, preaching to seven congregations, journeying sixteen miles twice every first day; but that was too hard, I could not stand it, and leaving for Covington, I obtained a situation as assistant teacher of ancient and modern languages, receiving only board and lodging. The year following I spent at New Orleans, where I made my living by giving private lessons; after which I spent some time in Cincinnati, Louisville, and other places; and making preaching my principal business, but always embracing every opportunity to proclaim the gospel. I have suffered much, had many hardships during my pilgrimage, but religion has sustained and held me upright. The latter period of my time in America I have spent very agreeably, and, I doubt not, usefully, as teacher of Hebrew, &c., in Bethany College, Virginia. Where the Lord, during the remainder of my life, will use me, I

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leave to him; but wherever the Lord gives me an opportunity, I will be diligent, faithful, and zealous; and I hope under his blessing will the aged tree become fruitful."

This devoted follower of truth heard the proclamation of the entire gospel sometime in the year 1844, and recognizing that the entrance into the kingdom was by immersion, and that breaking the loaf every first day, with the mutual exhortations of the brethren, were parts of the ancient order of things introduced by the Apostles, and taught by them in every church, determined to lay down his clerical standing and unite with those followers of the Lamb who call no man Rabbi, and who take the New Testament alone as their only rule of faith and practice. Writing upon this subject in February, 1845, he observes:—

"Had I been acquainted with the principles of the church of the Disciples as I now am, I would, while at Covington, have become a member with those whose end and aim is to restore primitive Christianity as built upon the only true foundation—namely, the sacred writings of the Apostles and Evangelists. To become a Christian, such as the primitive Christians were, has long been the desire of my heart. I aspire to the highest attainments of Christian perfection, and wish to consecrate the remainder of my life to Him who died for me, seeing the Lord in his wonderful providence has separated me from those who are nearest and dearest to me; and has brought me to America that I may come nearer to him.

In his Testament I find the following entry:—

"Since January 20th, 1845, I have spent some days delightfully in the kind, friendly, and pious family of * * * * *,—*days never to be forgotten*—which in my hard pilgrimage have much refreshed my weary body, my drooping soul, and fainting spirit. I will never forget the beautiful valley of Buffalo Creek, and * * * * GERHARD STOCKFIELD."

From Bethany he came to England, and bearing letters of recommendation from brother Campbell, as well as testimonials from other exalted characters, I received the pilgrim into my house, where he remained some months, and mingling in the family circle, I had opportunity to mark his conversation and observe those exalted traits which prove God's power (the gospel) to be sufficient to give to erring man the mind that was in Christ; so that I can well understand brother Campbell when he says. "We have received a very great gift from the Lor in receiving this truly excellent brother into our community." Some four or five months since he commenced a work into which his whole soul appeared to have been thrown—namely, proclaiming the gospel to the German population in and near London---preaching to, and visiting them, occupying his entire time. But an increasing weakness coming over him he was obliged to take to his bed, from which he was removed to the German Hospital, and where on the 21st of June, 1846, he sweetly fell asleep in Jesus. I was with him the previous evening, and also on the previous Tuesday, when, by his request, we broke the emblematic bread, and drank of the cup, in remembrance of Him who was stricken, smitten, and afflicted, and by whose stripes we are healed. He then informed me he could not recover, and giving his books, &c. into my keeping, desired some of them to be possessed by the church here, and the bulk of them to be reserved for his family. He has a wife and several children in Germany. The following is a translation of part of a letter he commenced writing to his brother in German, but he had not strength to finish it:—

"*My only dear and much loved brother,* * * * I am ill---ill unto death. I stand on the verge of the grave, and at the gate of eternity. Often glimmers a spark of hope, but it soon extinguishes again. Yet I am in the hand of the Lord. He may do what he pleases. Hitherto he has

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helped me. I hope and trust he will help me further. I would be thankful to him to spare my life a few years longer. I have much to arrange concerning my papers. I know not what will happen if I must die now. I should also wish to do something for my two youngest sons; and also some time longer to labor in my important work * * * I must lie down again. I cannot sit up long. I am quite exhausted."

D. King.

OUR CORRESPONDENTS.

In the present number, as well as in some former numbers, communications appear which are valuable and useful in their moral character and tendency, which are not in all respects consistent with sound philosophy. It is not, for example, necessary that all the alleged philosophical causes of facts and events in nature propounded in the valuable essays on "*God in every thing*," be in harmony with the science of the present day in order to the utility of the views and conclusions exhibited in them. The reasoning may be good and the conclusions useful, although all the causes assigned may not be scientifically correct. So in many other subjects. We, therefore, do not hold ourselves responsible for the science or for the facts alleged by our correspondents; but for the sentiments, the general truth, and the moral tendency of their communications. In matters, indeed, relative to the character of persons and news of the day, we are not governed by the expediency or tendency of reports, but by their truthfulness and matter of fact character. A. C.

TERMS OF THE MILLENNIAL HARBINGER.

Each number contains sixty pages, for the most part original matter. In advance, or within the first six months of the year, two dollars pay for the volume; after the first six months two dollars and fifty cents are required. Discontinuances are required to be transmitted to us one month before the end of each volume. Much is lost to us if our agents do not timously notify discontinuances. New subscriptions during the year very much transcend the discontinuances. The great expense of such a work, executed as this is, abounding in original matter, requires a large patronage. There is not only a great amount of editorial labor, but also a very great outlay in the form of printing-presses, type, materials, and human labor. We ought to have a very large list of promptly paying subscribers to defray all the expenses incident to the work as now enlarged and conducted. Its friends and patrons can, with a little exertion, much extend its usefulness. No doubt they will do it. A. C.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. III. BETHANY, *DECEMBER*, 1846. No. XII.

TRACTS FOR THE PEOPLE.—*No. XIII.*

BAPTISM—No. VI.

THE great question of fact, so long before us, is, I trust, by this time, almost, if not altogether, satisfactorily disposed of. I need not inform the attentive reader, that this question is, *What action* did the Author of the Christian religion ordain and establish in commanding his disciples to be *baptized?* Did he command them to be *immersed* in water, or did he command water to be *poured* or *sprinkled* upon them? This being a mere question of fact, like all such questions, it must be determined by testimony. We have, therefore, been employed in summoning witnesses, in listening to their testimony, and in examining it.

The witnesses, summoned in this case, have been distributed into *ten* distinct classes. We have been rather liberally supplied with their depositions. Their testimony has, however, been considered principally with respect to one point, which, indeed, embraces the whole matter. The meaning of the precept, "BAPTIZE THEM," has almost wholly engrossed our attention. Still their testimony has not been fully developed as yet; nor have the points, so amply proved and illustrated in it, been specifically noted or clearly pointed out. To these, then, it is our duty more particularly to advert, that we may more distinctly comprehend the full nature and importance of the extracts which have been selected from their respective depositions.

In the first place, then, *twenty-five lexicographers*, the most respectable in European and American colleges, have, on the authority of all the Greek classics, sacred and profane, affirmed the proper and unfigurative meaning of the precept, "*Baptize them*," to be, "*dip*" or "*immerse them.*" Their testimony has been sustained by all the particles in the Greek language connected with the word *baptize*, in no case having *on* or *upon* prefixed before the subject of the action; but always the particles *in* or *into* connected with the element in which it is to be performed.

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To these we have added the testimony of *seventy-two* Hebrew-Greek translators of the Old Testament, and forty-seven translators of the New Testament, appointed by king James, deposing the same fact. With these also agree the translators Wickliffe, Tyndale, Beza, Luther, Cranmer, Campbell, Macknight, Doddridge, Wesley, with the French, Spanish, and Rheims version. *Of these one hundred and thirty translators,* NOT ONE HAS TRANSLATED THE ORIGINAL PRECEPT BY THE WORDS SPRINKLE OR POUR, *or by any other term indicating such actions; but always by words intimating or implying immersion.*

To these lexicographers and translators we have added more than one hundred of the most distinguished critics, commentators, Greek and Latin fathers, and historians, in the annals of the world, asserting the same facts and conclusions. From such a weight of evidence who can rationally or safely dissent! Could the bare possibility of extorting from the remote and figurative usage of any word of this family, any meaning at all favorable to aspersion or affusion, satisfy the conscience of any sensitive or sensible man in a matter of such transcendant importance as that of obeying a divine requisition, so intimately connected with the divine approbation, and the sanctification and salvation of the believing subject, as to have elicited from the Lord of all this solemn and all-important declaration. "He that believeth and is baptized shall be saved"!

So far, then, as the first point,—indeed, the essential point, embraced in the testimony of our witnesses, is concerned, may we not, with Professor Charles Anthon, of Columbia College, New York, one of the ablest of American Greek Professors, as well as the most distinguished of American Editors of classical literature, and an Episcopalian too, say, that "*the primitive meaning of the word in discussion is to dip or immerse, and its secondary meaning, if it ever had any, all refer to the same leading idea. Sprinkling, &c. are entirely out of the question.*"*

But the second point embraced in portions of the testimony before us, greatly confirms the conclusions of the lexicographers and philologists. That to which we allude is *the places* where this ordinance was celebrated. Of these the river Jordan is the most ancient and the most conspicuous. Within the banks of this consecrated stream the harbinger of the Messiah baptized multitudes of the citizens of Jerusalem and the circumjacent country. So that it was said, "All Judea and Jerusalem went out to him, and were baptized by him *in*

* Mr. Anthon's Reply to Dr. Parmley, of New York, as published in the Campbell and Rice Debate, p. 172.

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the Jordan, confessing their sins." It does not say, 'With a portion of its water,' but "In the Jordan"—in the stream itself.

That the Messiah himself was baptized in the Jordan, is one of the plainest statements in the Bible. We are told that Jesus travelled even from Galilee to the Jordan to be baptized by John, and soon as he "went up out of the water" the Spirit of God descended *upon* him. That he was immersed in the river, is as certain as that he came from Galilee of his own accord to the Jordan. But this is a point conceded by Greeks, by Romanists, and by Protestants,—not only in word, but in deed and in truth." The head of the Church of England, Queen Victoria, as well as many Protestant Princes, and Romanist Emperors and Kings, have borne a most decided testimony to this fact in sending for small portions of the water of Jordan for the aspersion of their babes. This, indeed, is not confined to Kings and Princes, nor to ages and countries less enlightened than our own; for even the Episcopal aristocracy of some States of this Union (as we have heard) have imported bottles of water from the Jordan for the baptismal sanctification of their own dear babes. Now what does this prove, except their faith in the immersion of our Lord in that river! For manifest to every one of any reflection it certainly must be, that if the Lord had been sprinkled with a handful of water carried out of the stream, neither the river nor the rest of its waters could be consecrated or made virtuous by that handful *which was taken out of them!* Nothing but personal contact with the river in the ordinance, on the part of the Redeemer, could give any ground for such a superstitious reverence for it.—This is, therefore, a strong testimony to the universal belief of the immersion of Jesus in the Jordan.

Still the philosophy of those dignitaries is as much out of joint as their theology. Had the Messiah been immersed in the Jordan a thousand times, and hourly in contact with its waters, that contact could have imparted no enduring virtue or efficacy to its present waters, any more than his contact with the atmosphere of Judea could give to that climate an eternal salubrity. Had our Saviour's immersion in the Jordan imparted to it any spiritual blessing, that blessing, with the drops that composed the ancient river, had long since taken to itself wings and fled to heaven. It is now as likely to be found in the Amazon or the Ohio as in the waters composing the present Jordan. Every drop of the ancient Jordan has, in the form of vapors, mists, and snows, been all round the earth oftener than the globe has been circumnavigated. So that in all truth we may say, that there is as much of the ancient Jordan in the diamond

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dew drop that glitters on the fringe of the rose-bud, as in any one drop of water that rolls along its channel from its fountain in Lebanon to its disemboguement in the waters of the Dead Sea. This is just as true of the virtues of the pool of Siloam, the lake of Galilee, on which our Saviour walked, or the brook Kedron, through which he passed on his way to his last agony in the garden of Gethsemane.

Our allusions to this superstitious reverence for the Jordan, are not in disrespect to those unfortunately enslaved to it, whose credulity manward is as remarkable as their incredulity Godward; but to show how deep and universal is the conviction of the immersion of our Lord in the hearts of those whose lips and whose lives repudiate it.

Places somewhat favorable to immersion were, indeed, numerous. Jerusalem had its baths, its pools of water, and its brook Kedron. Jordan was not in all places alike favorable. It had its Bethabara, or house of passage, opposite to Jericho, where the river, on one occasion, became refluent, and its waters were piled up in heaps at the bidding of Joshua, till Israel passed through. This celebrated ford, formerly called *Bethbarah*, was, because of its accommodations, a place at which John often immersed. Enon, too, situated between Shalim and the Jordan, because of its "much water" or its many rivulets, is also a place celebrated as a confirmatory witness of the import of the precept "immerse them."

Even the desert, when it became a place of baptism, is made to attest the same fact: for before the Treasurer of Ethiopia could find a burial, he had to find a grave. They came to "*a certain water*," not to a cup full, but to *a certain water*, at which he sought and found immersion. The water was so deep that the administrator with the subject descended into it before he could baptize him. So frequently are we informed of this, that even in the case of the Jailor's baptism we are incidentally assured that the parties went out of the house to find a place favorable to baptism, and to the washing of the stripes of the administrator and his companion.

Thus the New Testament in its allusions to the places where this institution was celebrated, and the remarks made upon them, greatly corroborates the testimony of the critics, philologists, and lexicographers, in representing this word as specifically indicating immersion as the precept inculcated by the great Lawgiver. Next to these, the most ancient and veritable of the first apologists for the Christian religion, Justin Martyr, deposes that "when faith was professed and promises of amendment of life were given, then we bring them to some place where there is water, and they are baptized." Apostles, historians, and apologists, jointly attest that only certain

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places were suitable for baptism, which clearly intimates that the subject was at first carried to the water, and not the water to the subject, as some yet practise under the name of baptism. Many centuries, indeed, pass away before we read of any cups, or basons, or instruments for containing water, appended to pulpits or other places, for, as Selden would say, "baptizing a priest's fingers."

The witnesses presented also affirm a third fact of much value. They affirm that the Greek church, the most ancient of all the present national churches in the world, has always practised immersion. This, because of their yet retaining substantially the same dialect, is no weak evidence in proof of this ancient custom. If any church on earth has authority more than another, rightly to interpret the Greek scriptures, that privilege would seem to belong to the Greek church. The fact that, in their specifications of reasons why they could not commune with the Roman church, they allege the defection of the Roman church from apostolic authority and example, in that they have substituted affusion for immersion, and thus made void the commandment of God by their tradition, is an unanswerable refutation of the Roman plea, both for their affusion and for their high original antiquity. Professor Stuart, of Andover, says, "They call the Western or Roman churches '*sprinkled Christians*,' by way of contempt, and regard them as a sect separated from their communion by a solemn excision."

The evidence given by all the church historians that have at all noticed this subject, is highly important as a fourth specification. To quote the testimony of F. Brenner, a very learned Roman Catholic, sustained by all competent and impartial historians, Romanist and Protestant, "*thirteen hundred years was baptism generally and ordinarily performed by the immersion of a man in water, and only in extraordinary cases was affusion permitted.*" This new method of sprinkling was, indeed, "called in question and prohibited."

A fifth fact attested by our witnesses worthy of much consideration, is, their ability to name the first person who had water sprinkled upon him, and the action taken thereupon. He lived exactly at the middle of the third century. His name was Novatian. He had been seized with some distemper, and, according to Eusebius, was in the immediate prospect and fear of death, sprinkled by having water "poured all over him" in a couch. But because of the alleged invalidity of his baptism, he and all such persons were judged unworthy of official honors, and repudiated from the bishop's office. What more striking proof of its being then regarded as an unreason-

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able and unauthorized innovation upon sacred and apostolic usage and authority!

A sixth fact equally evident in the preceding testimony, is, that pouring and sprinkling were, *for the first time*, canonized and authorized by an ecclesiastical council called in France in the year 1311, at Ravenna. This council not being general, did not constrain, but only permitted aspersion or affusion. It consequently travelled slowly into public favor, even in France. While in England immersion continued to be practised till the close of the seventeenth century. So that the two first Protestant sovereigns born in England were, with their courts, immersed and not sprinkled. Of such recent origin is affusion and sprinkling! To this all ecclesiastic historians bear witness.

A seventh fact, almost unanimously affirmed by the preceding witnesses, is, the apostolic allusions to baptism under the figure of a *burial* and a *resurrection;* commemorative, too, of the burial and resurrection of Jesus. This admitted allusion to Christian baptism by our most eminent translators, commentators, and critics, of last and present century, forms no weak or inconsiderable evidence of the truly ancient and apostolic practice. No one, it is universally confessed, can see either a burial or resurrection in pouring water upon, or in merely bedewing with water, the face of an infant or an adult. But no one is so blind as not to see a burial and a resurrection in the immersion and emersion of a disciple through the medium of water. But who can say of him who has been merely sprinkled with a few drops of water, that he has either in fact or in figure been buried with the Lord by baptism. Almost all learned commentators on the Epistles so understand this allusion; of whom the two greatest of the living age, Tholuck and Chalmers, are decidedly with us.

But an eighth fact of much importance must be noted as implied in, and growing out of, the declarations and concessions of this so highly reputable cloud of witnesses. There seems to be not only a suppressed feeling, but an occasional utterance of the conviction, that the sprinkling of water upon a person, Jew or Greek, was never commanded by God in any age or dispensation of his religion. Under the law of Moses there was "the water of purification," which was, indeed, to be sprinkled on the unclean. But this was not pure water, or water alone. It was water mixed with the ashes of a burned blood-red heifer to be combined in a peculiar way and for certain specified cases. Num. xix.

But the sprinkling of water upon persons and animals "in the name of the Father, Son, and Holy Ghost," is a papistical institu

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tion. The Romanists took the rite of sprinkling holy water from the Pagan Romans, as they have borrowed from them numerous other rites.

Indeed, some of them confess that they have borrowed the sprinkling of water from the Pagans. The Jesuit La Cerda, quoting a passage in Virgil where sprinkling holy water is spoken of, very candidly says, "Hence was derived the custom of the Holy Church to provide holy water at the entrance of their churches." The Pagan and Papal holy water is a mere combination of a portion of common salt with water, and their sprinkler, (called *aspersorium*,) is made after the exact model of the Pagan sprinklers. On the 17th day of January, at the festival of St. Anthony, the priest, with his sacerdotal vestments, holy water, and sprinkler, "sprinkles in the name of the Trinity, horses, mules, and asses, which, through the merits of St. Anthony and this aspersion, are to be preserved for one year from famine and danger, from sickness and death."*

Such, I am truly sorry to state, is the origin of consecrating water to be sprinkled on persons, animals, and things, in the name of the Father, Son, and Holy Ghost, in the Papal Church; from which, doubtless, Protestants have borrowed it, as Romanists did from the ancient Pagans.

It is, however, no great matter whence it came, seeing it has not come from any precept or example within the pages of Apostles or Prophets. It is most certainly, so far as the Bible is evidence, an uncommanded and an unprecedented observance; for which no one can give better authority than is assigned for the Papal innovations.†

From these developments on the part of our Pedobaptist witnesses, can any one reasonably doubt, for a moment, the meaning of the precept, "*Baptize them*," or the peculiar character and form of the action which Jesus Christ commanded. Suppose, however, there was a bare possibility that the word *baptism* might, in some very remote and figurative acceptation, imply sprinkling, of which there is not one single competent witness in all antiquity, neither in the history of the language, nor in the usage of the primitive church; still, I say, suppose there might be, in some minds, a lingering apprehension of a mere possibility that sprinkling might be admissable, who, of good understanding, of a tender conscience, of love to the Saviour, of reverence for his authority, and respect for the mem-

* Dr. Middleton remarks, that being present on one of those great baptistical occasions, he had his horse sprinkled for his safety, for the trifling sum of eighteen pence sterling.

† See a full account of this in Dowling's History of Romanism, pages 116—120.

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mory of the saints and martyrs of ancient times, could prefer such uncertainty to certainty—such bare possibility to probabillity—absolute doubt to a full and perfect assurance! Who, in any other affair of moment, would choose the doubtful rather than the certain, the weaker rather than the stronger evidence!

But we have yet remaining a mighty host of witnesses decidedly with us, not one of which has been permitted to appear in this inquiry. There is but one exception to their testimony. That exception ought to be a commendation of it; but society has sometimes been so sophisticated and deluded as to make its chief excellence a reason why it should not be regarded. It is that of those who were once our opponents. If they had continued so their testimony would have been good and valid against us; but soon as convinced and induced to change sides, the very fact of the consistency of their conduct with their principles, in the judgment of our opponents impairs their testimony in our favor.

A change of one's position to a party often changes the value of his testimony. Whenever the change is such as to attach any shade of suspicion as to the sincerity of the witness, the weight of his testimony is most certainly diminished. But it is equally demonstrable that there may be changes in our denominational relations which rather strengthen than weaken our testimony. It requires no very great discrimination to appreciate the proper value of testimony in such cases. When, for example, the change is manifestly to our temporal advantage—as in the case of the renunciation of the tenets of a weak, poor, and unpopular party, for those of a rich, reputable, and powerful one,—suspicion is immediately awakened, our motives are impugned, and our testimony impaired, if not wholly rejected. Such testimony, indeed, is in all cases of little value. But on the other hand, when the change is from a rich, a powerful, and respectable community, to one that is poor, and weak, and contemned, the testimony of such a one increases in its claims upon our assent just in the ratio of our conceptions of his sincerity as developed in the magnitude and importance of the sacrifices he has made. True, the talent, the learning, as well as the sincerity of a witness, is always to be taken into the estimate of the value of his opinions upon any subject.

It is because of our conviction of the truth and correctness of these criteria of testimony, that we affirm that our best and most credible witnesses have not in a single question, as yet, been permitted to speak. We have not inducted into the arena, or placed before the bar, that enlightened host of different classes, represented by such

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men as Gale, Evans, Stennet, Roger Williams, President Dunster, Thomas Gould, Robinson, A. M'Clean, the Haldanes, Carson, Cox, Ballantine, Merril, Judson, Rice, Robert Hall, Dr. Gill, and John Bunyan.

What names can be arrayed in the advocacy of the positions we impugn more worthy of credit on account of their talents, their learning, or their genius, than these; and who more evidently sincere in their convictions and affirmations? The odium which some of them endured, and the sacrifices which they made, constrain our homage, our veneration, and our belief.

If, in our wars with infidels, we argue that those of their class who have abandoned them and become Christians, are more credible than those who continue with them; and if, when as Protestants we remonstrate against Romanists, we allege that the testimony of a Luther, a Calvin, a Melancthon, or a Zuinglius, is, in any literary or ecclesiastic question, more credible than that of their opponents, because of the risks and the hazards, the tribulation and persecution which, on account of their position, they were called to endure; certainly we may affirm our conviction that the testimony of learned and gifted Baptists, who, because of their sincerity, conscientiousness, and regard for truth, renounce a more opulent, honorable, and powerful community, for those in comparative poverty, weakness, and contempt, is more worthy of our confidence and esteem than that of those who have not endured such contradiction of opponents and persecutions.

I am aware that it may be said that all distinguished Baptists of the present and past ages have not been martyrs or subjected to prisons and pillories. In our own country, indeed, despite of the whippings and scourgings of the colonial age of Virginia and New England, in which Baptist preachers were imprisoned and whipped, the denomination of "DIPPERS," as they were very properly, but not very elegantly nor courteously designated, have risen to very considerable *worldly* respectability; but, as is usually the case, without, indeed, improving the spirituality or the non-conformity of the profession. In Old England, too, the offence of the cross has ceased, and with it the John Bunyans have also ceased to preach through iron windows, to write pamphlets on tea-paper, and to publish them without a name.

It may be also said that we are not strictly correct in assuming that our witnesses, whose depositions have been read in evidence, were all taken from those who oppose our views;—that the Greek Fathers, for example, and some other great men that have appeared

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on this occasion, were properly *Baptists;* for they practised immersion, and immersion only. This also may be conceded, provided only, that those who advance this objection will allow us to call the entire Greek church a Baptist church, and the Roman church, down to the fourteenth century, a Baptist church, as in theory and practice for the most part it was a Baptist church.

Indeed, I think both the Greek and Roman sects have been just as worthy of the name BAPTIST, as the great majority of those who now glory in this partizan cognomen. If to be an Immersionist is to be a Baptist, then, indeed, the Greek church and the ancient Roman church were Baptist churches; for, in theory and in practice, they allowed no other canonical baptism than immersion. Open communion Baptists they, indeed, were; for they sometimes gave the eucharist to those who had been in sickness: or, in imminent peril of death, rantized; just as the open communion Baptists, while preferring immersion and canonically practising immersion, and immersion only, admit into their churches as proper members those who have been sprinkled, and only sprinkled.

If, then, I am allowed to call the Greek and Roman churches Baptist churches, I will confess that my witnesses have not all been of the party opposed to us. But if they are not so regarded by those who may take exceptions to our classification, then I will maintain my ground and place my ten classes of witnesses, enumerated in a former essay, as opponents to my position. Candid opponents, indeed, they were,—conceding the truth while advocating error.

Other proofs of the superior evidence on our side of this great practical question, might easily be produced. I shall now mention but two; one of these is found in the fact, that aspersion, in the judgment and experience of very many of its friends and advocates, fails to give full satisfaction to those who have received it. I speak within bounds when I say that five hundred that have been sprinkled afterwards seek for immersion, for one that seeks sprinkling, who had before, on his own application, been immersed. According to my reading and observation, the disproportion might more truly be set down as a thousand rather than as five hundred to one. But I desire to avoid in this question every thing that has the appearance of an extreme position.

Immersion satisfies all reflecting persons—all Bible readers. No one ever came to me, nor to any one of my aquuaintance, that has communicated to me his experience, expressing dissatisfaction with immersion; while great numbers have avowed to me their dissatis-

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faction with sprinkling and affusion, and have sought and obtained immersion. I have heard of two, or, at most, three immersed preachers, who, Peter Edwards like, sought for sprinkling; but, unfortunately, with it they also sought for worldly preferment, either in Church or State, or in both. Nor did they seek in vain. Hence none of their congregations were reported to have gone with them; while, on the other hand, I have known a few congregations almost unanimously to follow their preachers into the water, to renounce their sprinkling, and to bury their doubts and their fears in that watery grave, from which, when they emerged, they felt that they had been buried with Christ in baptism, and had also been raised with him to walk in a new life.

The other proof to which I allude appears in that timidity and dislike to discussion so uniformly manifest on the part of the advocates of affusion and aspersion, compared with the courage and confidence of the advocates of immersion. This timidity and dislike manifest themselves in the private circles of social intercourse as well as in the manner in which this question is treated in public assemblies. With the advocates of aspersion it is little less than an unprovoked attack, or an offence against good manners on the part of an immersionist, without a very ample apology, to introduce the subject either in his public addresses or in his private intercourse with his neighbors; while no immersionist seems to be offended in any case at the introduction of the subject, either in public or in private. This can be rationally resolved into no other cause so uniform and adequate as into the conscious weakness or misgivings of the aspersionists, compared with the confidence and boldness of the immersionists. True, there are confident and courageous advocates of error in all its forms; and, therefore, some may not discriminate between that which is constitutional and individual and that which belongs to a whole community, arising not from constitutional pertness or an overweening conceit, but from a generous and humble confidence and courage, which have always been the unfailing companions of conscious truth and an approving conscience.

It appears, then, that our position in this controversy is perfectly impregnable in all manner of argument and defence. It is so in the judgment of all the Greek authorities, the Greek Lexicographers, the Greek Fathers, and the Greek Church. It is so in the judgment of the Latin Dictionaries, the Latin Fathers, and the Latin Church. It is so in the philological and critical dissertations of the most learned translators and commentators in the modern languages. It is so in the clearly expressed judgment of all the great Protestant reformers.

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It is so in the explicit and numerous declarations of all ecclesiastical historians, from Eusebius down to Neander, the most recent and most candid. It is so in the uniform witness borne to it in the ancient baptisteries, in the controversies maintained in almost every century of the Christian church, and in the decrees of its councils. It is so in the multitudes of its martyrs that have imperilled persecution for it, the loss of their ecclesiastical livings, because of their non-conformity and because of their assertion of its exclusive claims upon the faith and reverence of all enlightened and conscientious persons. It is so in the overwhelming gains from all denominations on every discussion of it. And it is so in the superior satisfaction and peace of mind confessed and evinced by its myriads of annual converts from all denominations, and in the humble confidence and courage of those who have practically embraced it, compared with their former experience under the traditions of aspersion or affusion.

In the wide range of our excursions into the various and numerous departments of evidence on this subject, we have passed over many topics on which others have dwelt with much emphasis, and with some advantage too; but we judge much of this special and particular pleading as wholly unnecessary, and indeed impertinent. We have, indeed, in these Tracts taken more space than is necessary, and introduced more authortty than called for it. We only need prove that one person was immersed by John the Baptist, or by the Apostles, to establish our position. Logic, reason, and the most enlightened conscientiousness demand no more at our hand than one single instance: for if it can be made appear from *the Book* that one person was immersed, nothing but immersion can be Christian baptism, unless there be *two* Christian baptisms. But as long as there is but "one Lord, one faith, and *one baptism*," there cannot be any other than one action so denominated, either as respects the action itself, the subject, or the design.

Could any one adduce only a single case in which an Apostle or Evangelist sprinkled water upon one person in the name of the Lord, I would ask for no further evidence. To the learned and candid we need not say, that we have shown that this is impossible.

But as all men cannot appreciate the full force of all that is said in our previous essays, we have yet a single Tract for those who read no other book than the common New Testament. That shall be, for the present, our last offering on this branch of the subject.

A. C.

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EVANGELICAL ALLIANCE.

[Continued from page 631.]

Fourth Day—Saturday, Aug. 22.

Rev. Dr. BYRTH, Liverpool, presided at the devotional meeting; hymns from Bickersteth's collection; prayers by Rev. Thomas de Vere Coneys, (Episcopal,) Rev. Dr. Church, Rochester, N. Y. (Baptist.)

Sir CULLING E. SMITH in the chair.

The discussion on the 8th Article (relative to the ministry and the sacraments,) was renewed by Mr. HINTON. Rev. Dr. HOBY, (Baptist) agreed with it. Rev. A. WOODHOUSE, of the Established Church, said that on the decision of this question the adhesion of hundreds of the Establishment depended.

On the other side, Rev. Drs. Morrison, Olin, Willis, Beaumont, and Brown, W. Ewbank and Octavius Winslow, (Baptist,) and Adolphe Monod, advocated the clause, and it was finally adopted.

The Sabbath—Aug. 23.

On the Sabbath, about 160 members partook of the communion at the church of the Rev. Baptist Noel. Sermons were preached during the day by fourteen clergymen of the Establishment in various churches in London; by forty-four ministers, Baptist and Wesleyan, in Congregational churches; and by forty ministers, Congregationalist, Presbyterian, &c. in Wesleyan chapels; by twenty-six ministers of various denominations in Presbyterian chapels; by four in Wesleyan Association chapels; by three in German; one in French; and four in the chapels of the Bible Christians. Dr. Cox, of New York, at Craven chapel; Dr. Pomroy, and the Rev. E. N. Kirk, at Wycliffe chapel; Dr. Wardlaw, and Mr. James, at Mare street, Hackney; Dr. Byrth, at Bedford-row—pleaded the cause of Union in a most masterly and effective manner.

Sixth Day—Monday, Aug. 24.

Rev. Dr. Symington presided at the devotional meeting, and prayers were offered by Rev. Octavius Winslow, and Dr. Pressly; Psalms from the Scotch version.

The debate on the 9th Article, relating to eternal punishment, was resumed with great spirit, and any quantity of amendments were offered; but they were all voted down, and the Article proposed, it will be borne in mind, by our American delegates was finally carried. Considering the extraordinary squeamishness which many well known clergymen in England manifested on this vital subject, which discloses an unexpected unsoundness, the American delegates have a right to congratulate themselves on this result. If they had accomplished no other object than to secure this wide and formal testimonial of the Protestant churches to this cardinal truth of revelation, their voyage would not have been in vain.

A supplementary clause was then proposed; but Rev. Dr. Cun-

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ningham, of the Scotch Free Church, moved an amendment, to which Rev. Dr. Cox, of New York, replied. He considered the design of the doctrinal basis as being threefold. First, it was a test of admission to the Alliance. And some such test they must have, or unworthy, troublesome men would find entrance to harass the members, and make the Alliance a tool to subserve their selfish schemes. He would admit the whole world if they would come in by the door; but whoever sought to climb up some other way, him he would exclude. Secondly, the basis was designed as a bond of union between the members, exhibiting the truths in which they were agreed, and uniting them in the defence and extension of these truths. And thirdly, it was intended to be a testimony to all the world of the divine origin, reality and importance of these truths. The clause was referred to a committee, who reported the next day.

Rev. Dr. Raffles, Liverpool, presided at the evening's devotional meeting; hymns from Dr. Lirfchild's collection, and prayers by Rev. Dr. Smyth, Charleston, S. C. and Rev. J. L. Chute.

Rev. Mr. Bickersteth, from the committee on the supplementary clause, reported as follows, which was the first material deviation from the programme of the committee, that was adopted by the Conference:

"It is, however, distinctly declared, First, that this brief summary is not to be regarded in any formal or ecclesiastical sense, as a creed or confession, nor the adoption of it as involving an assumption of the right authoritatively to define the limits of Christian brotherhood, but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance; Second, that the selection of certain tenets, with the omission of others, is not to be held as implying that the former constitute the whole body of important truth, or that the latter are unimportant."

After the passage of the whole creed, Mr. Bickersteth gave utterance to his warm and strong emotions, in ascriptions of "Glory to God," and in congratulations with the brethren in view of the success which had thus far attended their deliberations.

Rev. Dr. Cox, of New York, followed in a similar train of remark, and closed by repeating a beautiful Latin hymn, invoking the inhabitants of the upper world, and beseeching them to contemplate that assembly.

The hymn, "All hail the great Emanuel's name," was then sung, and the meeting adjourned.

Seventh Day—Tuesday, Aug. 25.

Rev. Dr. Urwick, of the Presbyterian church, Ireland, presided at this day's devotional meeting.

At the regular meeting, Rev. Dr. Symington, of one of the Scotch churches, moved:

"That in the prosecution of the present attempt, it is distinctly declared, that no compromise of the views of any member, or sanction of those of others, on the points wherein they differ, is either required or expected; but that all are held as free as before to maintain and advocate their religious convictions with due forbearance and brotherly love;" which was adopted.

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Rev. W. W. Ewbank moved:

"That it is not contemplated that this Alliance should assume or aim at the character of a new ecclesiastical organization, claiming and exercising the functions of a Christian church. Its simple and comprehensive object, it is strongly felt, may be successfully promoted without interfering with, or disturbing the order of any branch of the Christian church to which its members may respectively belong:" which was adopted.

Rev. Dr. Smyth, of Charleston, S. C. (Presbyterian) moved:

"V. That while the formation of this Alliance is regarded as an important step towards the increase of Christian Union, it is acknowledged as a duty incumbent on all its membes, carefully to abstain from pronouncing any uncharitable judgment upon those who do not feel themselves in a condition to give it their sanction."

Rev. Dr. Peck, of New York, (Methodist) moved:

"That the members of this Alliance earnestly and affectionately recommend to each other, in their own conduct, and particularly in their own use of the press, carefully to abstain from and put away all bitterness, and wrath, and anger, and clamor, and evil speaking, with all malice; and in all things in which they may yet differ from each other, to be kind, tender-hearted, forbearing to one another in love, forgiving one another, even as God, for Christ's sake, hath forgiven them; in everything seeking to be followers of God, as dear children, and to walk in love, as Christ also has loved them."

Eighth Day—Wednesday, Aug. 26.

Rev. Dr. Kidston preached at the devotional meeting; hymns sung from the Scotch version; prayers by Dr. Patton, New York, (Presbyterian,) and Rev. Jabez Burns, (Wesleyan.)

At the regular meeting, Rev. James Haldane Stewart, (Episcopal,) moved the following catholic and excellent resolution:

"That inasmuch as this proposal for union originated, in a great degree, in the sense very generally entertained among Christians, of their grievous practical neglect of our Lord's 'new commandment' to his disciples, to 'love one another,' and of the many schisms that rend the church of Christ—in all which offences the members of the Alliance desire, with godly sorrow, to acknowledge their full participation—it ought to form one chief object of the Alliance to deepen in the minds of its own members, and through their influence to extend among the disciples of our Lord Jesus Christ generally, that conviction of sin and short-coming in this respect, which the blessed spirit of God seems to be awakening throughout his church; in order, that humbling themselves more and more before the Lord, they may be stirred up to make full confession of their guilt at all suitable times, and to implore, through the merits and intercession of their merciful Head and Saviour, forgiveness of their past offences, and divine grace to lead them to the better cultivation of that brotherly affection which is enjoined upon all, who, loving the Lord Jesus Christ, are bound also to love one another, for the truth's sake which dwelleth in them."

Rev. T. R. Birks moved:

"That the great object of the Evangelical Alliance be, to aid in

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manifesting, as far as practicable, the unity which exists amongst the true disciples of Christ; to promote their union by fraternal and devotional intercourse; to discourage all envyings, strifes, and divisions; to impress upon Christians a deeper sense of the great duty of obeying our Lord's command, to 'love one another;' and to seek the full accomplishment of his prayer, "That they all may be one, as thou, Father, art to me, and I in thee; that they also may be one in us; that the world may believe thou hast sent me."

Rev. Dr. Baird, of New York, moved:

"That in furtherance of this object, the Alliance shall receive such information respecting the progress of vital religion in all parts of the world as Christian brethren may be disposed to communicate; and that a correspondence be opened and maintained with Christian brethren in different parts of the world, especially with those who may be engaged, amidst peculiar difficulties and opposition, in the cause of the gospel, in order to afford them all suitable encouragement and sympathy, and to diffuse an interest in their welfare."

The Rev. J. A. James moved a resolution defining the objects and future designs of the Alliance. A substituse was afterwards offered by Rev. Thomas Binney, which was referred to a large Select Committee.

Ninth Day—Thursday, Aug. 27.

Rev. W. McIlvaine, (Episcopal) presided at the devotional meeting, hymns from the Episcopal Collection were sung. But little business was transacted in which American readers would take any interest, except a motion by Rev. W. Patterson, that the 5th Article be amended so as to add: "Facts relating to slavery, and the condition of our brethren in bonds in every part of the world." This Mr. P. sustained by referring to the enormity of the sin of slavery, and the bad look it would have to pass it over in silence. The resolution brought up Rev. Mr. Kirk, of Boston, who said that the brethren could bring forward this subject if they saw fit; but that the Americans must be allowed an opportunity to stand up and define their position. The amendment was withdrawn.

Tenth Day—Friday, Aug. 28.

Hon. and Rev. Baptist W. Noel, (Episcopal) presided at the devotional meeting.

At the regular meeting, Rev. J. H Stewart, (Episcopal) from the select Committee on the designs of the Alliance, reported the following:

"That, in subserviency to the same great object, the Alliance will endeavor to exert a beneficial influence on the advancement of evangelical Protestantism and on the counteraction of infidelity, of Romanism, and of such other forms of superstition, error, and profaneness as are most prominently opposed to it, especially the desecration of the Lord's day; it being understood that the different branches of the Alliance be left to adopt such methods of prosecuting these great ends, as may to them appear most in accordance with their respective circumstances, all at the same time pursuing them in the spirit of sincere and tender affection towards those who are subject

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to the unhappy influence of the evils which the Alliance may endeavor to counteract. In promoting these and similar objects, the Alliance contemplates chiefly the stimulating of Christians to such efforts as the exigencies of the case may demand, by publishing its views in regard to them, rather than accomplishing these views by any general organization of its own."

Rev. Dr. F. A. Cox brought up the subject of a periodical to be conducted under the sanction of the Alliance; but it failed of course.

Rev. Dr. Schmucker, of U. S., (Lutheran) moved the following:

I. That the Alliance shall consist of those persons, in all parts of the world, who shall concur in the principles and objects adopted by the conference, it being understood that such persons adhere as Christians in their individual capacity.

II. That the members of the Alliance be recommended to adopt such organization in their several countries as in their judgment may be most in accordance with their peculiar circumstances. And that in furtherance of the above plan, it be recommended, for the present, that a branch be formed for each of the following districts, viz:

1. The United Kingdom of Great Britain and Ireland, exclusive of the British colonies.
2. The United States of America.
3. The Kingdom of France.
4. The north of Germany.
5. The south of Germany and German Switzerland.

And that additional branches be from time to time recognized as such by the concurrence of any two previously existing branches.

III. That an official correspondence be maintained between the several organized branches; and that annual reports of their proceedings be mutually interchanged, with a view to co-operation and encouragement in their common enterprise.

IV. That any member of the Alliance, on his removal to another country, shall be entitled to the privileges of membership, in connection with that branch of the Alliance existing near his new residence.

V. That the Alliance shall meet in Conference every seventh year, and oftener if deemed necessary, at the call of two branches, one on each side of the Atlantic. The time and place of the regular Septennial Meeting to be authorized by the previous Conference, and in case of Special meetings, by mutual consultation. The first meeting to be held (D. V.) at in the year

VI. That the Septennial Conference shall consist of all members of the Alliance specially appointed by the respective branches and their auxiliaries.

VII. That each Conference shall elect its own officers, viz: a President, Vice Presidents, Secretaries, Treasurer, and Committees; and may form such bye-laws as it shall deem proper, which shall not however, be binding on any subsequent Conference.

VIII. That no alteration shall be made in the constitution of the Alliance at the time when such alteration is proposed; nor until, at a subsequent Conference, it shall be determined by a majority of three-fourths of the members present.

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The Rev. J. H. Hinton moved, and the Rev. J. V. Himes seconded:—"That in the first clause, after the words 'those persons,' the words 'not being slaveholders,'" be inserted.

Mr. Hinton remarked, that he regretted the necessity for bringing forward this subject. But he was not responsible for its introduction, or for the calamitous results which might follow. Those were responsible who were connected with this abominable system, and who, while being more or less implicated, had been admitted as members of this organization. He greatly feared that if the amendment which he proposed was not adopted, some slaveholders would find their way into the Alliance. And as such, he could not receive or extend to them the right hand of fellowship, or recognize them as Christians. He advocated the adoption of the amendment from what had been already done by the Committee in the preliminary meetings. He referred to the resolutions adopted at Birmingham, and the subsequent proceedings, and insisted that consistency required that they should persist in their resolution to exclude all slaveholders. In the second place, the pledged position of a large portion of British Christians demanded it. Their deep-seated abhorrence of the system, and the resolutions adopted in various ecclesiastical bodies, rendered it impossible for them to have any fellowship with slaveholders. And, in the third place, the attitude of slaveholders themselves required it. Slaveholding was man-stealing; and when he could acknowledge a sheep-stealer as a Christian, he could acknowledge a man-stealer as one. He should, doubtless, be told that slaveholders were in peculiar circumstances, and that many of them are good, kind, hospitable, &c. All that went for nothing with him, so long as the fact remained that he was a man-stealer. Will you admit the man-stealer with all his guilt, and exclude the man who does not believe in water-baptism? I may be told (said Mr. Hinton,) that we should leave this subject to our American brethren, who understand the circumstances better than we do, and to whom it belongs to remove the evil. I have seen American brethren before to-day, and am not wholly ignorant of this subject. I have heard the opinions of men as able and worthy as our brethren who are members of this Alliance. We have but a part of the American church here. The Abolitionists are not represented in this body. And if we are going to prop up American slavery by this Alliance, I consider it a most unfortunate movement.

Mr. Himes, who seconded the motion, is a disciple of Mr. Miller, whose theory respecting the end of the world created some excitement in the United States a few years since. He spoke of the corrupting influence of slavery, and the importance of preserving the Alliance in its purity from all contamination with it. He expressed his strong sympathy for the slave, and his anxiety that the Alliance should give no countenance to this worst of abominations, but should bring the whole weight of its influence to bear upon the system.

Before any further remarks were made, Sir Culling called the attention of the audience to the silence and calmness manifested by by the American brethren, and expressed his admiration of the grace of God, in enabling them to listen to remarks which must have cut them to the heart's core, with so much Christian meekness.

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Rev. Mr. Brainerd, of Philadelphia, made a few observations. He was sorry that this subject had been introduced to disturb the delightful harmony which they had enjoyed. He did not wish to make a speech. He would leave that for older and cooler heads. But he hoped if the discussion must come, that it would be conducted in a proper spirit.

Dr. Cox, of New York, also expressed similar regrets, and remarked that he would wait for others, though he was prepared to speak.

The Rev. Mr. Pomroy, from Maine, United States, alluding to a remark of Mr. Hinton, that the abolitionists were not represented in the Alliance, remarked, that he believed he had been considered an abolitionist for twelve or fifteen years past. He would refer the brethren to men well known, (naming five or six leading abolitionists of England,) of whom they could learn whether he was or not. He believed, also, that he was not the only abolitionist who was a member of the Alliance. He divided the Americans, with reference to slavery, into three classes. There was first a very small and decreasing number in the slave States who advocated the propriety of slavery. There was a second class, which embraces a large majority of the population, particularly those in the northern states, who are not technically abolitionists, and yet are decidedly opposed to slavery. They do not belong to any Abolitionist Society for various reasons, and yet are sighing and crying to be delivered from this evil. Besides these, there are a class techically known as Abolitionists. He hoped that this state of things would be borne in mind in speaking upon the subject. He insisted, also that we must make a distinction between the system and the individuals included in it. And though he had never made an apology for slavery, he was deeply anxious that the subject should be kept in abeyance for a short time, and not be suffered to rend the Alliance.

Dr. Smyth, of Charleston, South Carolina, opposed the introduction of the subject. First, it was unnecessary to introduce it. The question was not of such a character as to oblige any one to thrust it upon us just at this time. In the second place, it was inexpedient. You hazard the existence of the Alliance by doing so. You implicate France as well as the United States. You introduce a subject that is essentially political in its nature; nay, a national question which will awaken all the low, vulgar feelings of political animosity. It is a subject respecting which you are divided amongst yourselves. It is one altogether inappropriate to the objects of the Alliance, which seeks to unite us in Christian love. It conflicts with some of the fundamental principles which we have just adopted; such as a disavowal of any attempt to define the limits of Christian brotherhood, and an acknowledgment of the right and duty of private judgment in the interpretation of the Scriptures. It opens a door for the admission of a multitude of other distracting subjects. With equal propriety might we introduce the topic of Church and State, or intemperance, or any other crying sin.

Dr. Patton, alluding to a remark of Mr. Hinton's respecting the responsibility of introducing this agitating subject, spoke of the time when the resolutions respecting slavery were received by the

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American brethren. It was after they had made all their preliminary arrangements for leaving home to attend the meeting. Some of them had embarked, others were on the eve of departure; and it was too late to attempt any alteration, or enter any protest. He could assure the brethren, that if the resolutions had been received earlier they would have prevented the attendance of members who are now present. The brethren felt embarrassed on receiving them, and did not know what to do. But since they had only been adopted to the Aggregate Committee, and could be altered when all were assembled, they had concluded to attend. Such being the facts, he submitted the question, Where the responsibility of introducing this subject rested! They had crossed the water to attend the meetings of the Alliance, at considerable expense, and some of them with much suffering. And it was not to witness the birth of a British child, or form a mere local organization, but an alliance of the world. Before he left it had been said, 'The Alliance would be a great anti-slavery society;' but he said, 'No.' He offered no apology for slavery. He often had colored people at his table, and walked with them in the Broadway. The providence of God moved against slavery. The products of free labor were becoming articles of trade, and thus the price of the slave was lowered. He thought letters might be written urging and arguing; but never let it be a test of admission. If it were, the Alliance would be a great glorification meeting, and would end in nothing. The Anti-State Church question might with as much reason be introduced. The American Church had less power than it was supposed. Individual States must be worked upon to effect this change.

The Rev. Dr. Wardlaw said they stood on critical ground; but to him the position was firm; all were of one mind in opposing slavery. He believed it sinful, and to admit the slaveholder would be to sanction great moral evil. He suggested an amendment, which would express their abhorrence of the system, but would not make it a test of admission.

The Rev. Alexander Monroe wished to follow the spirit of the New Testament, which would lead them to remain silent. Who knew but in less than seven years all the evil would be banished! But this effort would make of one, three Alliances—English, American, and Continental; and why should this be!

The Rev. Dr. Patton moved, and the Rev. A. D. Campbell seconded the adjournment; and the Rev. J. Tod Brown having engaged in prayer, the assembly broke up.

The *Patriot* says:—"The scene at this time is most exciting.—The combatants have laid aside their armor, they have risen from the conflict, but it is only for a time. Groups are collected together; knots of disputants are talking loudly and decidedly; the hard words and not softer blows in Conference seem to have created the desire for keeping up the skirmish, and the words "our laws," "freedom," "colonization," "color," "public opinion," are heard on every hand. Close to me stands an American patriarch, (Doctor Beecher,) whose eyes are moist with tears: 'Brethren, you are too warm. Remember the work you have to do, and be wise.' Whatever else may have characterized the opening discussion, there is

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most evidently, on the part of our transatlantic brethren, a firm resolve to throw themselves into a full and fair inquiry; and most nobly have they sustained the rough usage which, in the case of some speakers, they have met with. The whole of their body, about sixty, have just retired, (while the other members are dining,) that they may spend the interval in prayer."

On the re-assembling of the Conference, at 5 o'clock, a great change might be observed. The absence of the Americans from the dinner-table had created at first some surprize, but when the cause was known a solemn feeling seemed at once to overwhelm the assembly. The effect was good—a purifying influence had been at work—there was a meekness of deportment, gentleness of tone, and charity in the look that told it. The men who went out to pray as those cast down, and saying from the bottom of their hearts, "Lord, we know not what to do, our eyes are up unto thee," returned with a firmer step and more cheerful countenance. The Rev. Dr. F. A. Cox presided over the devotional exercises, and Mr. Hargrove and Professor Lorimer engaged in prayer. The Chairman then addressed the Conference upon the portion of scripture contained in Rev. v; after which,

Sir Culling Eardley Smith took the chair, and the discussion of the amendment of the Rev. J. H. Hinton was resumed by the Rev. Dr. Patton, the mover of the adjournment. The discussion commenced with all vigor, and was throughout conducted most dispassionately and courteously. It is impossible to enumerate the speakers, much less the substance of their remarks; but there were some who were very conspicuous in the discussion. The Rev. W. Ewbank's remarks were most decidedly in favor of the admission of slaveholders; it was not systems so much as men that they were to attack. If the system of slavery was to be denounced, and by men who directly or indirectly participated in the system, what would become of him as connected with a system of religious worship which "destroyed more souls than it saved!" Mr. Pringle, Dr. Urwick, Dr. Patton, Professor Emory, and Dr. Wardlaw followed. The latter contended strongly against the omission of this test to membership, and spoke with that calm and imperturbable dignity which so strikingly characterizes him. Professor Emory, with those deep feelings which showed the sincerity of his heart, urged most pointedly the insertion of the resolution. The excitement of the discussion was then growing intense, and the same determination was evinced by both parties to yield nothing of their respective principles. To check this, however, the amendment was, with the consent of the Conference *pro tem.* withdrawn, and the motion and amendment were referred to a special committee.

Eleventh day—Saturday, August 29.

During a large part of the morning service, the Slavery Committee continued in session. Rev. Dr. Church, of Rochester, New York, moved that all Christians be requested to make Christian Union a subject of family and private prayer, at least once a week; and recommended Monday forenoon as an appropriate time. And that the week beginning with the first Lord's day in January each year, be

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observed by the members and friends of the Alliance throughout the world, as a season for concert in prayer on behalf of the great objects contemplated by this Alliance.

In the afternoon, Rev. F. A. Cox, from the Slavery Committee, reported the following Minute, which was adopted:—

"In respect to the necessity of personal holiness, the Alliance are of opinion that it is recognized in the Article of the basis—on the work of the Spirit; and in reference to various social evils existing in countries within the circle of this Alliance—such as the profanation of the Lord's day, intemperance, dueling, and the sin of slavery; they commend these and similar evils to the consideration of the branches, trusting that they will study to promote the general purity and the Christian honor of this confederation by all proper means. And in respect especially to the system of slavery, as every other form of oppression in any country, the Alliance are unanimous in deploring them, as in many ways obstructing the progress of the gospel; and express their confidence that no branch will admit to membership slaveholders, who, by their own fault, continue in that position, retaining their fellow men in slavery, from regard to their own interests."

Rev. John Nelson moved that no slaveholder be admitted to the Alliance; but it was negatived.

The Rev. Mr. Bevan, who was long Secretary to the Anti-Slavery Society, rejoiced in the issue now before the Conference. He trusted this report would be unanimously adopted, and go forth as a truthful, honest, and solemn testimony to the world, on a subject which had excited so much attention and anxiety on the part of the Conference. If the force of this deliverance were not weakened by division, he believed it would hasten the largest consummation their anti-slavery hearts could desire, when not only the oppressed shall go free, but the oppressor also shall participate in the benefits of an issue the Conference so much desired. The motion was carried, two or three hands only, that we ceuld see, being held up for the amendment. A hymn on Christian Union was sung; after which the Conference remained a short time in silence. Prayer being offered up, and the benediction pronounced, the Conference adjourned.

Thirteenth day—Monday, August 31.

Hon. Justice Crampton moved that that part of the Minute respecting slavery which expresses disapprobation of the system, and recommends the exclusion of slaveholders, be rescinded. This was referred to a large select committee.

Thirteenth day—Tuesday, September 1.

The special committee on slavery reported again, and inasmuch as the American delegates refused an inch of compromise, the clause respecting the exclusion of slaveholders was *formally rescinded* by a small majority. The Patriot, speaking of this result, says—

"The result is most unfortunate. The Alliance has been compelled to retract its condemnation of slavery, and to refer the whole subject of the admission of members to a future meeting of the Alli-

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ance, to be held at such time and place as may be agreed upon hereafter, leaving the American branch to admit or exclude slaveholders as they may think proper, and the British to consider and determine in the meantime whether they can consider the point."

The Conference having nothing more to do after this decision, formally adjourned on Wednesday, September 2d.

OUR VOYAGE.

EVERY traveller it seems is expected to tell something of the sights he has seen—to keep a journal or diary and note down, with chronological accuracy, the happening of every event, whether commonplace or strange, which may transpire on his way. The time one rises, breakfasts, dines, sups, and retires, are all matters of moment, and the tourist who has not regularly tabulated these topics is scarcely a traveller: is ignorant of the true threads of discourse and gives irrefutable evidence that he has not studied the canons of the good and erudite Dr. Kitchiner. But we humbly trust we may not be tried by so time-serving a rule. Indeed, the sick have a right to claim exemption from regular duty, and for some half dozen days after we loosed cable at Halifax, who can deny that we were in a condition peculiarly and emphatically *sick*. The busy tools of seven or eight carpenters, in the course of twenty-four hours, had repaired the damage of the Britania occasioned by the accident, before alluded to, and on the morning of the 20th July, we found ourselves making to sea most gallantly. Gradually and one by one sunk the blue hills in our horizon, top after top going down as beneath another flood, till we stood in the midst of the mighty waters, a solitary speck upon the great expanse. Far as the eye could reach the white caps were curling, and even beyond our horizon imagination would stretch out their circles till it was lost in the depths of the infinite space, and finding no resting place, returned, as the dove, to its little ark to await the dawn of another day, when verdure which may never fade shall spring, and new heavens and a new earth open fountains of contemplation and thought from which we may drink to fulness forever.

On, on we glided, farther and farther into the heaving ocean, gazing into its beautiful green depths, and watching the white spray as it played its dallying eddies about us, when lo! in an instant, round —round go the vessel, the sea, the heavens—every thing above, around, beneath, whirling, and bowing, and dancing like the *personæ* of an opera;—companions turn pale, then blue, then green—bow-

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sprit bows to ocean, mizen mast courtesies to the sky, and the very vessel seems sinking into the bosom of the waters, till, O misery! up comes, heaving and hooping the genius of the change, and staggering and retching, clinging here to a railing and there to a rope, we tumble on to our berth, and plunging head foremost into bed, hug the phantom of despair and give up forever. Ah, but this is sickness! who that has ever had real, genuine, unsophisticated sea-sickness, will shrink to grapple with tartar emetic or presume to call *lobelia inflata, deadly!* The bursting of boilers, the howling of storms, the portentous visions of a watery grave, all are thoughts of consolation and relief; yea, pitching overboard comes as the prescription of an anodyne, in the dull, dreadful, death-like despair of this direst dose. But extremes work their own cure, and so with the over-dose of this never-to-be-forgotten prescription. We cannot tell the hour nor the day when, but so it was, we got better, got out of bed, got up on deck, and once more looked around us, a free-seeming denizen of the wave.

Our company consisted of a few over a hundred passengers, besides the crew, in all about eighty more, and though made up of strangers from almost every nation, we found much pleasant society among them. Along, were several ministers of the Methodist Episcopal church, and one Lutheran, all of whom we found pleasant gentlemen and pious Christians. They were wending their way to the great World's Convention, or Evangelical Alliance, and some of them, I see, were conspicuous in the discussion of the slavery test proposed to be adopted by Elder Hinton, and seconded by Mr. Himes, the Millerite, of Boston. Garrison, too, the fanatical leader of the most ultra and disorganizing portion of the abolition agitators, was one *among* us, though scarcely one *of* us. He seemed to have no sympathy with any body on board, but in gloomy retirement, meditated upon his schemes of revolution and chaos, as the only food adapted to the cormorant appetite of his depraved and misguided ambition. Our ministers, all I believe antislavery men, avoided him, as unworthy the noble benevolence of emancipation, and it was not till near the end of our voyage that we had an opportunity of hearing from his own lips, some of the absurd and infidel principles upon which his system of operations is based. Insulting, dogmatical, and coarse, he seems to have discarded the authority of the Bible, except as a collection of apt adages with which to illustrate and enforce *reason*, the assumed basis of his fabric and to have exalted *nature*, (of the true definition of which he showed himself utterly ignorant,) as the only true and rightful potentate of earth. The clergy, the mer-

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cenary and time-serving clergy, and the blood-thirsty, man-stealing, throat-cutting slaveholder, are the unwitting butts of his ferocious, not satire, but grimace, whilst *union* of every kind, political and domestic, is to be disruptured and torn, ground into powder and suspended in a rational *solution*, that the affinities of nature may have unresisted sway and the great elements of society recombine, according to his newly discovered law of political proportions. We looked keenly for the test by which we like to judge abolitionists, that is some evidence of a really kind and benevolent heart, but in vain. The very elements of his nature are gall and wormwood—and combined, as they are, with a scheming, but little and bigoted mind, they make him the most unfit of men to minister about the altar of benevolence, or co-operate in any thing involving the high gifts of an exalted moral nature.

There is no place, perhaps, a more perfect platform of equality than aboard a steam-ship. All distinctions are merged in the common fare and mutual danger, and whilst, of course, kindred spirits will, out of fellow-feeling, group together and form little companies of greater intimacy, there is ever a free and unrestrained intercommunication between all. It is a little society, or rather a large family confined to the *house* for some two weeks or more, composed not of brothers and sisters, but strangers and foreigners;—and as it might be difficult for so large a collection of human beings all of one ancestry, to sojourn so pent up so long without some disagreeable collision, it is not to be marvelled at, that in so mixed an assemblage, on some occasions national and sometimes personal prejudices and misunderstandings arise to break, at the same time, the monotony and the peace of a voyage. Indeed, it is scarcely prudent to coop up in so small a compass for the period of a passage, men and women so diverse in their education, standing, and habits, and reduce them all at once to the common level which necessarily obtains on board a steam-ship. Hence, we learn it is by no means uncommon to encounter not only the raging of the sea, but the fiercer fury of the human passion aroused to conflict and to strife. We were so fortunate, however, in our passage over, as to escape every thing of so unpleasant a character, and though we were debarred the privilege of religious exercises on the Lord's day, by the instructions under which our captain professed to act, we enjoyed much in the society of Christian friends, and in meditating upon the magnificence and wonders of the mysterious deep. Especially do we remember the pious intercommunion we had with the most amiable and trustful Mrs. Sem-

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ple, of Pittsburg, whose unfaltering faith was made known to us in her conduct when we struck, and whose piety was manifested in all she did.

But the Christian need never be alone. If he is a lover of nature —and every Christian is—he has always about him silent but eloquent tongues, speaking in strains sweet as heavenly harmony, of the wisdom, power, and goodness of God, and lifting the spirit by their mysterious power, to admire and praise the author of so much loveliness and beauty. What a store-house of blessings is the ocean!—No man can comprehend, much less count its purposes in the deep economy of our mundane system.—But we may admire even when we cannot explain and enjoy the visible, external displays even of unsolved mysteries. But this for another sitting. W. K. P.

CHRISTIAN UNION.—*No. V.*

ELKTON, KY. July, 1846.

BROTHER CAMPBELL:

My dear Sir—I have patiently read your remarks and criticisms 'No. I.' on the subject of Union among Christians, touching my letter to yourself and others, on that highly important topic. And in as much as you promised "a few more words on the union of the Pennsylvania *Christian* conference with the Bostonian Unitarians, and on the general aspects of the case," I have been deferring my review of your 'No. I.' till I might have the pleasure of seeing your number two. But as your 'full moons' connected with this subject have been long rising, I will without further delay, proceed with what I feel called upon to say in reply to your remarks published in the Millennial Harbinger of April last. I sincerely desire to treat this subject as it deserves, with candor, and in the spirit of the gospel; for we all know, that when Christians speak or write otherwise, they do more harm than good. I regret that you had not time to notice my letter at an earlier day, and that when you did introduce it with your remarks, you neglected to publish the preamble and resolution under which I wrote. These are important to the proper understanding of my letter, and not to lay them before your readers in connection with your strictures is, to say the least, not in accordance with your usual fairness of publishing both sides.

You have in former times said many excellent things on union among Christians, and a few years ago made a proposition in the Millennial Harbinger, for a convention of suitable persons representing the different denominations, in order to consider and discuss the subject, and asked, 'Who would second the motion!' and I wrote you immediately on seeing your proposal and gave it a second, and there that motion and second rest until this day, as far as I know. And it strikes me I have just as good reason to expect a 'second' to the recent move in Pennsylvania from you, as you had to expect a

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second to your proposition alluded to above, for you have long since and do now acknowledge yourself an "advocate of Christian Union upon Christian principles," and I cannot see wherein my letter proposes anything but "Christian Union on Christian principles." Will brother Campbell have the goodness to show me wherein his proposition for a 'convention' to consider the subject of Christian Union, is more strictly "upon Christian principles" than mine! I cannot discover the difference, if there be any, between the spirit and sentiment of brother Campbell's articles (as far as I have seen them,) in the "Christian Baptist," on this subject, and the spirit and sentiment of my letter. I only ask that Christ may be heard, understood, believed, and obeyed, and then enforce upon such obedient followers that co-operation and union prayed for by the Saviour. I propose this union to all who profess to take the Bible alone as authoritative in all matters of religion, and if I apprehend your former writings on this point, they declare you as occupying this position, and if this be the case, I cannot understand your remarks 'No. 1.' Do you mean to make opinion the ground either of union or an objection to the proposed union! So it would seem. I have not said any thing about Trinity or Unity in this discussion, but you have introduced both, and *appear* to favor the one and discard the other, and object to the proposed union among Christians, because the Unitarians think favorably of, and are willing to encourage it, for the reason, (as it seems to me,) simply because they are Unitarians. Now I cannot discern any more moral excellence in Trinitarianism than Unitarianism, nor Unitarianism than Trinitarianism. Hence I have made character the test of Christian fellowship, and not opinion.

Suppose I know the Unitarians to hold some truth and some error, what then is my duty! Why to fellowship them in the truth they have, and by kind associations with them, teach them the way of the Lord more perfectly. This was the practice of ancient Christians. Acts, xviii. 26. "And Christ himself ate and drank with *publicans and sinners,* in order to instruct them in the good and the right way." He never condemned any before he gave them an opportunity to hear and understand. Has my good brother Campbell given the Unitarians a fair hearing! Has he by a kind intercourse with them endeavored to lead them to the light of the glorious gospel of Christ! If not, I am at a loss to know upon what principle of the gospel he rejects them, for he has most eloquently plead, "that there are Christians among the sects." Now if this be true, let me ask how did such become Christians! Not by being sectarians, nor for the reason that they belonged to the sects; but because they had heard, understood, believed, and obeyed the gospel of Christ, at least, to a certain extent. Upon the same principle, I dare say, brother Campbell will find Christians among the sect called Unitarians, if he will go to Boston and form a personal acquaintance with them. When Christ entered upon his ministry, he asked a hearing, for the purpose of being understood, and this is what you ask on any and on all occasions, and for the same purpose. "I am not aware that the Bostonian Unitarians" ask any thing more. We ought to remember always, that "as we would have others do unto us, we should do even so unto them."

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In order to express my views of Christian union, I deemed it proper to say who I esteemed a *Christian*. But I did not make that definition '*a basis of union*,' as you strangely infer. Such an inference "appears to me extremely imaginative and inapposite." Having the capacity to hear, understand, believe, and obeying with all the heart, that form of doctrine delivered by Christ and his Apostles, anciently constituted men Christians, without regard to opinions; and I supposed the same, and nothing more, was required now. But you say you "should not have expected any effort on my part to prove such a proposition," and soon after you say you "know of no good reason for making a man's capacity to obtain a knowledge of the doctrine of Christ a part of the definition of a Christian; for," say you, "the question is not about *capacity*, but about *character* and *relation*." Well, has *capacity* nothing to do in the formation of character and sustaining of relation? If not, why not immerse infants and idiots? Can either of these entertain a proposition, act upon it, and thus form character and relation, and maintain the one or the other? Surely not.

In the next place, I will notice your criticism on my quotation from Solomon. I hope you will not think me speaking harshly when I say, in all kindness, that in this you appear to manifest a spirit of fault-finding, when there is no just ground for it. You will observe that I had just intimated that Christ was God's constituted teacher, and that to hear, believe, and obey him, would secure the divine approbation, and with this idea in my mind, I quoted Solomon's remark that, "to fear God and keep his commandments is the whole duty of man." And I meant to intimate, and do now clearly say, that the spirit of Solomon's remark is applicable to us who live under the New Dispensation, as it was to the people of any former time. And I think the translation given of this passage by George R. Noyes, D. D., Professor of Hebrew, &c. in Harvard University, will support my position, namely, "Fear God and keep his commandments, for this is the duty of all men."

I did not quote Solomon as speaking of the Christian doctrine, but as expressing a moral sentiment, the spirit of which was infused into the teaching of Jesus Christ. And now, I ask, how shall a man become a Christian, or continue to be a Christian, without fearing God and keeping his commandments? Will brother Campbell be so kind as to tell me? And if this is the way to become, and continue to be a Christian, are we not authorized, yea, commanded by Christ and the Holy Twelve to urge, in the strongest terms, all those who do "fear God and keep his commandments," to unite with the Apostles, and each other, to carry forward the light and the truth, in order to the conversion of the world?

I do not deem it necessary, nor would it be profitable for me to notice all you say about Sabellians, Calvinists, Arminians, Socinianism, Neologism, Materialism, Arianism, semi-Arianism, German Rationalism, Arminian Pelagianism, Speculative Calvinism, Metaphysical Trinitarianism, nor Unitarianism, for I claim to be neither Trinitarian nor Unitarian, but simply a Christian. This is all the gospel requires of me; and I would say, in love, that I do not recognize in you, the right to ask any thing more. But the following

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question you ask, now requires a passing notice, viz:—"Is not an agreement in the doctrine concerning Christ, or a *declaration of our faith in the person, mission, and character of Jesus Christ*, essential to Christian union—indeed, to admission into any Christian community?" To this I reply affirmatively, provided always the *terms* of such union and admission "into any Christian community" be NONE OTHER than such terms as are proposed in the language of scripture. And herein is the peculiar characteristic of the Reformation of the nineteenth century. It requires nothing in order to Christian union and fellowship, but faith and obedience. And be it known to you, and all the world, that I believe this to be "Christian union on Christian principles," and there can be no other Christian union. In these few lines I dispose of all you say in the several times you introduce "the Reformation of the nineteenth century." You will, therefore, observe, that we who adhere to the principles and spirit of the present Reformation, do not propose a union upon "the most chimerical project, that a Christian is a *saint*, nor upon affirming that Jesus Christ was a great and good man," for we should think "a centaur or a sphynx, or any other chimera, is quite as rational and as natural an imagination for a system of Christian union, as one founded upon the "Tyranny of Opinionism," against which you have formerly plead most admirably.

I have but room to add, that my only object in laboring for union among Christians has been, and now is, the conversion of the world in accordance with the prayer of our divine Lord, as recorded in the seventeenth chapter of John's testimony.

Yours to serve in the truth.

J. J. HARVEY.

REPLY.

ELDER HARVEY:

My dear Sir—YOUR communication, above published, fell into my hands on my return from my tour to New England about the 1st of September. Its time to be read and considered, as numbered according to my files, has at length arrived. I, therefore, give it to my readers with only a few remarks for your and their consideration.

Your regrets about a certain preamble and resolution not having appeared in connexion with my full publication of your letter and Dr. Dewey's reply, and various other matters connected with your correspondence, I do not understand, as I have no copy of them, nor any recollection of them.

You speak of it as a failure, on my part, to give both sides, as my custom is. But, really, I did not know we had got two sides, or any side, at that time. I had instituted no controversy with you, or any one else, on the subject. Hence the meaning and relevancy of so much of your letter as treats of that subject, are to me incomprehensible and without interest.

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I publish and republish just such communications, or parts of communications, as I deem of interest to my readers. In controversy I give both sides; but having no controversy on hand, I do not think it either expedient or obligatory to fill up space with matters of no general interest to my readers.

Your allusion to my call for a convention on the subject of union, and your remarks upon it, are also so irrelevant as to be of no interest. I was not commending my project, nor condemning yours. These are not the points at issue. I have neither time nor inclination to discuss them. I will only say, that I have been, and still am, the advocate of union amongst Christians, and will always attend to any thing upon that subject which comes in my way, so far as I can. I am, therefore, pleased with every overture of that sort. But, with me, it must be *union in truth—union in faith, hope, and love* and not union in opinion—not union in outward forms and ceremonies.

You ask me but one important question relevant to the point in hand; and for the sake of answering that question, I have published your whole communication. It is, "*Do you mean to make opinion the ground either of union or an objection to the proposed union?* So it would seem." You conclude, "Hence I have made character the test of Christian fellowship, and not opinion." Instead of *test*. I presume you mean the ground or basis of Christian fellowship.

Now this involves a question of great interest; and because of your interest in it, and that of the public, I will devote to it my special attention for the present. Every thing else in your epistle is subordinate: this is supreme.

In pleading the cause of Christian union, I have always been thinking of the *union of Christians*. This, of course, must always involve a very radical question—viz. *What constitutes a Christian?* We plead not the union of Jews, of Romanists, of Presbyterians, of Baptists, or of Methodists; but the union of Christians. Were it the union of Jews, the question, '*What is a Jew*,' would be essential; or were it the union of Baptists, the question would be, '*What is a Baptist*.' What, then, is a *Christian?* He is not a mere *character*, nor a believer of any thing or every thing called Christianity. *He is one that believes that Jesus is the Messiah, the Son of the living God, and submits to his government.* This is the central truth of the Christian system. It is a truth which is connected with every other truth in Christianity that reveals God and developes man. Jesus said that he would build his church upon Peter's confession, not upon Peter's person. Paul said, "Other foundation can no man lay

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than that is laid, which is *Jesus the Christ.*" Of course these words have one and only one true and proper meaning; and that meaning, and not the words themselves, is in the understanding, the conscience, and the affections of every one that says he believes.

One, indeed, may confess his belief that *Jesus is the Christ*, and in his works deny him. Of course we then must deny him. He may also deny him in his opinions; and in this case, too, we must also deny him. And here my dear sir, allow me say, is the point you seem wholly to misapprehend. That I may make this plain, I will again quote your words. You ask me, "Do you mean to make opinion the ground either of union, or an objection to the proposed union." Here is an unequivocal development of your misconception of the proper basis of Christian union. I do not make opinion the basis of union; but I would, in some cases, make it an objection to union. You would not: for you make opinion, so far as union is implied, a perfect nonentity. Whether good or bad, with you it is no objection to union. Now, with me, there is a clear, broad, and well defined difference between a union not founded upon opinions, and a union that cannot be dissolved by any opinion whatever. No wise man would build his house upon the sand, and yet a house may be demolished by sand. He that asserts that because a house is not built on sand, but on a rock, it cannot be demolished by an avalanche of sand, is quite as well skilled in architecture, as he in Christianity who imagines a church founded upon a profession of faith, cannot be dissolved by a profession of certain opinions. True, in ecclesiastic architecture the case is more striking; for in this case we have only a profession of faith in the rock, instead of the visible rock on which the mason builds. The difference, then, is all in our favor; for did a man build on Christ instead of a profession of faith in him, he might be deluded by false opinions practically to renounce him.

Your quotations of scripture are exceedingly unfortunate. By way of proof that we should associate in church relation with those who hold all sorts of opinions while professing one faith, you bring up the case of Aquila and Priscilla instructing Apollos more perfectly in the way of the Lord, (Acts xviii. 26.) and that of Jesus eating common food with publicans and sinners, in order to instruct them in the right way. Hence you would eat with publicans and sinners the bread of life in its symbols, to instruct them in the right way! This, to me, would, indeed, be instructing them in the wrong way rather than in the right way. Paul would not have an industrious Christian to eat a common meal with a lazy, sponging, indolent

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Christian, and you would have him to eat the Lord's supper with every professor of a fair morality, while expressing any opinion whatever!! 2 Thess. iii. 10.

But to come more directly to the capital mistake, as it appears to me. You seem to think that a professor should not be refused Christian fellowship on account of any opinion whatever; while I admit that there are some opinions which affect not the foundation of the Christian church; you argue that there is no opinion that can impair it. Such is your position, but I hope you did not reflect upon it, and will immediately retract it. The Apostle takes quite a different ground. He supposes that a man immersed into the true faith may hold opinions of such injurious tendency as to amount to a denial of the faith, and to make Christ of no effect. Such was an opinion held by certain Judaizers. They held that the Gentiles ought to be circumcised in order to the perfection of their righteousness. They professed that opinion, and were zealous for it. How did Paul regard them! Did he say, it is but an opinion, and you are all of one faith! Nay, truly. He told them that acted upon that opinion, that 'Christ should profit them nothing;' that all who sought righteousness by such observances had 'fallen from grace.' Surely, then, those professors that annihilate the sufferings of Christ as an atoning sacrifice, and reduce him to a mere man, or a mere angel, or some other kind of creature than THE WORD *that was God and became incarnate*, are propagating views more fatal to God's corner stone, than the opinion that cirumcision and the law of carnal ordinances ought to be superadded to the gospel to the Gentiles as a proper introduction to the Christian church.

Any theory that degrades my Redeemer to the rank of any mere creature, and his death to that of a distinguished martyr, expresses opinions more subversive of the Christian faith than those which Paul notices as making Christ of none effect,—more injurious than any of the doctrinal opinions with which the Lord upbraids any one of the Asiatic churches,—equal, at least, in their disastrous tendencies to the opinions of those speculators on Christian doctrine whom John the Apostle inhibits from the rites of Christian hospitality.

Your kind mementos of the expediency of giving to the Unitarians at Boston a favorable hearing are duly appreciated, but they are *ex post facto* admonitions. I have long since heard and learned their doctrine. If your hearing of them has determined you to fraternize with them, you ought to give your reasons for your choice and disguise nothing. I have not so learned Christ.

Your definition of a Christian is not the better, but rather the

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worse for having been mended; nor is your quotation from Ecclesiastes either improved or made apposite by the translation of "George R. Noyes, D. D. Professor of Hebrew, &c. in the Harvard University." He has given two words that are not in the Hebrew text, and worse still, the principal one is neither in the text nor the context, nor in the book of Ecclesiastes.—"Fear God and keep his commandments, for this is the duty of all men." *Duty*, and *all*, are not the translation of any words in the text. They are the Doctor's additions or emendations. But the word *duty* is an interpolation which no man who understood the book of Ecclesiastes could supply. It presents the wisest of men in the attitude of a novice, asking one question and answering another.*

You, my dear sir, could prove any thing you please by your rhetorical manner of quoting scripture. But in this, alas! you are not alone. The learned Doctor whom you quote could, in his way of criticism, prove more than king Solomon!

I plead the keeping of the commandments, not to make us Christians, but to keep us Christians, and the true and only way to happiness, temporal, spiritual, and eternal. The great question—What think you of the Messiah?—is of all others the most fundamental; because our views of sin, righteousness, holiness, and redemption, as well as our views of God and of ourselves are affected by them. Just as every one thinks of Christ, he will think of God, of himself, of sin, of justification, of condemnation—of the whole remedial dispensation, indeed, of the gospel of God. I am sorry that in your letter there is no offering to his praise, and honor, and glory, and that you have failed to distinguish between faith and opinion, so far as pertains to the *person*, and *office*, and *character* of the Lord Messiah. He being the only foundation on which God's temple stands, any error here is radical in the superlative degree.

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*The question propounded in the opening of the discussion, chapter 2, verse 3, is about *pleasure* or *good*. The burthen of the whole book of Ecclesiastes is set forth in the Hebrew text under the word, *tooh* or *toob*. It is translated *pleasure* in the opening of the book, chap. ii. 1, and when the subject of the treatise is propounded, verse 3, the same word is translated *good*. It occurs more than fifty times in this single treatise. As a noun it is translated *pleasure*, *good*, *prosperity*. The Septuagint has *to agathon*, the good, and *Junius*, and *Tremellius* has *hoc bonum*, the good, in the statement of the question—What is that *good*, that *pleasure*, that *happiness* which the sons of men should pursue all their lives?—let us then have the conclusion of the matter, the answer to the question—"Fear God and keep his commandments, for this is the *good*, (the happiness or pleasure) of man. *Duty* is not the question propounded, and therefore, it cannot by any rule of logic or philology come into the answer. This is, indeed, a little matter; still it shows forth a great deal.

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In my plea for union among Christians, I begin here. I begin not in protesting against creeds. Errorists of every school have begun in such protests; and yet I am no creed man, and have not been since the one-and-twentieth year of my life. Any one, however, that regards declamations against creeds and a plea for the Bible as alone and all-sufficient for the church, as the Reformation of the nineteenth century, is as ignorant of church history as he is of the millennium. We regard the fact that the church is builded upon Peter's confession, in the exact ideas indicated by the titles "MESSIAH," the "SON OF THE LIVING GOD," and not upon the character of a Christian, or his capacity, or upon our enmity against, or our affection for, Calvinism, Arminianism, Trinitarianism, Unitarianism as one of the capital items of the current Reformation. I have shown that neither the Unitarian nor the Trinitarian, *as such*, rightly understands this proposition in the exact evangelical import of it, and I may possibly again and again demonstrate it. At the same time I cheerfully admit, and I rejoice in the admission, that an innumerable multitude of persons scattered up and down, do believe in the Lord Jesus Christ, not as Nicodemus did, before he was born again, and as you say some Unitarians do—"a TEACHER sent from God," or as you perhaps more clearly expressed it—"God's constituted teacher."—So was Moses, so was Paul, and so was Peter. Was Jesus of Nazareth no more than "God's constituted teacher! !!" Multitudes, I say, have a greater, a larger, and more divine faith in Jesus of Nazareth than this. They regard him as '*Emmanuel*,' as '*God with us*—the only begotten Son of God,' as 'he who was *in the beginning with God*, and who WAS GOD,' 'who was *before all things*,' '*by* whom and *for* whom *all things were created and made*.' The ALPHA and the OMEGA, the BEGINNING and the ENDING, the FIRST and the LAST, whose name is JEHOVAH OUR RIGHTEOUSNESS, the 'I AM' that was before Abraham. '*Who had all glory with the Father before the world was*'—who was both the ROOT and the Offspring of David. The LORD GOD OF SHEM, 'David's son, and the LORD OF DAVID.' '*Jehovah said to my Jehovah*, sit at my right hand.'—'And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands—they shall perish but thou remainest——thy years shall never end.' 'This is my friend and my beloved, O ye daughters of Jerusalem!' 'This is my Redeemer, my Mediator, whose blood cleanseth from all sin, the brightness of the Father's glory and the express image of his person.' Now, *my dear sir*, confessing this faith in the fair, candid, full, and literal import thereof, lays a firm foundation on which to build our hopes, and because of which to love one

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another with pure hearts fervently. May I call you my brother in this faith, and love you and co-operate with you for the truth's sake which shall be in us and with us forever? If so, we can soon agree in all matters implied in the foundation of Christian union and co-operation. Sincerely and faithfully in this hope, yours,

A. CAMPBELL.

ACTS OF APOSTLES.

SECTION VIII.—CHAP. X.

Analysis of chapter X.

An angel visits Cornelius, a Roman centurion, while Peter was at Joppa. Peter's vision. His introduction to Cornelius. The assembly of relatives and friends at the house of Cornelius. Peter's discourse to the assembly. The descent of the Holy Spirit on the whole congregation. The gift of tongues conferred on all the auditors. The baptism of the household and connexions of Cornelius.

THE ANNUNCIATION OF THE GOSPEL TO THE GENTILES.

1 Now there was a certain man in Cesarea, named Cornelius, a
2 centurion of that called the Italian Band, a man of piety, and one that feared God, with all his house; giving, also, much alms
3 to the people, and praying to God continually. He evidently saw, in a vision, about the ninth hour of the day, a messenger of
4 God coming in to him, and saying to him, Cornelius! And having fixed his eyes upon him, he was afraid, and said, What is it, Lord! And he said to him, Your prayers and your alms are
5 come up, as a memorial before God. And now send men to
6 Joppa, and bring hither Simon, whose surname is Peter: he lodges with one Simon, a tanner, whose house is by the sea
7 side. As soon, then, as the messenger, who spoke to Cornelius, was gone, he called two of his domestics, and a pious soldier, of

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1. "*Cesarea.*"—This was Cesarea of Canaan, called also Sahtos Tower. The Roman governor had his residence at this place, and was attended with a band or company of Roman soldiers.

"*A centurion.*"—Amongst the Greeks and Romans a centurion was the captain of one hundred men. The Roman cohort, or regiment, consisted of six hundred and twenty-one men, of whom sixty-six were cavalry, and five hundred and fifty-five infantry The Roman legion consisted of ten of these, about six thousand men. The Italian Legion was a celebrated legion, and is mentioned by Tacitus.

The character of Cornelius is worthy of special notice. He was pious—one that feared God, and governed his family with much care. His piety was as rational as ardent: for he gave much alms to the poor. Piety and humanity are intrinsically inseparable.

3. He had a vision about 3 o'clock, afternoon, that being the ninth hour.

7. He was fond of good company. He called two of his household servants, and a devout soldier who always attended him, and sent these as his angels to Joppa.

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8 of them that waited upon him: and having related to them all
9 these things, he sent them to Joppa. On the next day, while
they were on their journey, and drew near the city, Peter went
10 up to the top of the house to pray, about the sixth hour. And he
was hungry, and would have taken a little refreshment; but
11 while they were preparing, he fell into an ecstacy: and he saw
heaven opened, and something descending like a great sheet,
12 fastened at the four corners, and let down to the earth; in which
were all sorts of things, even four-footed animals of the earth,
13 and wild beasts, and reptiles, and fowls of the air. And there
14 came a voice to him, 'Rise, Peter, kill and eat. But Peter said,
By no means, Lord; for I have never eat any thing which is
15 common or unclean. And the voice said to him again, the second
time, Those things which God has cleansed, do not you call
16 common. And this was done three times, and the sheet was
taken up again into heaven.
17 While Peter was pondering in himself, what the vision, which
18 he had seen, might import; behold the men, who were sent from
Cornelius, having inquired out the house of Simon, stood at the
door; and calling, they asked if Simon, whose surname was Peter,
19 lodged there. Now, as Peter was reflecting on the vision, the
Spirit said to him, Behold, three men are inquiring for you:
20 Arise, therefore, go down, and go with them without hesitation;
21 for I have sent them. Then Peter went down to the men, who
were sent to him from Cornelius, and said, Behold, I am the man
22 whom you seek; what is the cause of your coming? And they
said, Cornelius, the centurion, a righteous man, who fears God,
and has a character attested by all the Jewish people, has been
instructed, by a holy messenger, to send for you to his house, and
23 to hear words from you. Having, therefore, called them in, he
entertained them, and the next day set out with them: and some
24 of the brethren, who were of Joppa, went with him. And the
next day they entered into Cesarea; and Cornelius was waiting
for them, having called together his relations and intimate
friends.
25 Now, as Peter was coming in, Cornelius met him, and pros-

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9. Peter retired to the housetop to pray. This was a very suitable place of retirement at noon.

10. He fell into a *trance*. An ecstacy fell upon him. He was transported out of himself in admiration and worship, so that he was no longer sensible of any outward object. In this high state of pious abstraction a symbolic representation of things corresponding with his new mission appears to him. Heaven opens to his view, and from it descends a collation of animated nature, clean and unclean, with an oracle commanding him to untie the sheet, kill and eat.

16. Thrice was this scene made to pass before him, and finally the whole repast was taken up into heaven. Peter at this instant awoke, and the messengers from Cesarea arrived.

22. "*To hear words of thee.*"—The angel referred Cornelius to the words of Peter—"He shall tell thee what thou oughtest to do"—and the version of this by the messengers is here given to Peter, intimating that he was to *bring words* to their master.

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26 trating himself at his feet, made obeisance. But Peter raised
27 him up, saying, Arise, I also am a man. And discoursing with
28 him, he went in, and found many gathered together. And he said to them, You know that it is unlawful for a man that is a Jew to join with, or to come into the house of, one of another nation; nevertheless, God has shown me that I am to call no
29 man common or unclean. Wherefore, when I was sent for, I came without debate: I ask, therefore, on what account you have
30 sent for me! And Cornelius said, Four days ago, I was fasting till this hour; and at the ninth hour I prayed in my house; and,
31 behold, a man stood before me in bright raiment, and said, Cornelius, your prayer is heard, and your alms are remembered
32 before God: send, therefore, to Joppa, and call hither Simon, whose surname is Peter; he lodges in the house of one Simon, a tanner, by the sea side; who, when he is come, shall speak to
33 you. Immediately, therefore, I sent to you, and you have done well in coming. Now, therefore, we are all here present before God, to hear all things which God has given you in charge.
34 Then Peter, opening his mouth, said, Of a truth, I perceive
35 that God is no respecter of persons; but, in every nation, he that
36 fears him, and works righteousness, is acceptable to him. This is that message which he sent to the children of Israel; pro-

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26. Cornelius received Peter with a respect too profound, regarding him as an angel of God. Peter informed him that he was but a man, hereby intimating that to men, sinful men, such homage was not due.

27. Peter had a new revelation. God, said he, hath shown me that I should not regard any man as common or unclean as respects the gospel. Peter now, for the first time, learns that the gospel is good news to *all* people—not to the Jews only, but also to the Gentiles.

33. "*To hear all things*"—to obey all things "that are commanded of God." The conscience awakened seeks for the voice of God. It has no ear for the commandments of men touching its duties to God.

34. "*God is no respecter of persons.*"—Sermonizers often give to these words an extent not logically in them. They respect *persons*, not *characters*. God does not respect a son of Abraham because he is a son of Abraham; nor reject a Greek because he is a Greek. He chose Peter, however, to be his Apostle; and he chose him to be his Apostle to the Gentiles; and he chose him to hold the keys of the kingdom of heaven, not because he was a fisherman, nor the brother of Andrew, nor the son of any particular father; but because of considerations founded in his own wisdom and benevolence.

35. "*In every nation he that fears God, and works righteousness, is accepted of him.*"—It is, then, *character*, and not nation, condition, or person, that God respects.

36. "*The word which God sent,*" &c. Waiving all criticism on the form of this sentence, of which there is sometimes evinced more apparent than real learning, we only remark that Peter lays before his audience the message of peace, or the doctrine of reconciliation, proclaimed through Jesus Christ, whom he emphatically, though in the form of a parenthesis, represents as LORD OF ALL—a very proper view of him now that he is about to receive all the world (Jew and Gentile) into his family without respect of persons or nations. He gives a short but clear history of the message sent by Jesus Christ. The time and the place of its commencement, and the extent of its proclamation, are very properly noted.

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claiming the glad tidings of peace by Jesus Christ, who is Lord
37 of all. You know the report there was, through all Judea, which
began from Galilee, after the immersion which John preached,
38 concerning Jesus of Nazareth; how God anointed him with the
Holy Spirit, and with power; who went about doing good, and
healing all who were oppressed by the devil; for God was with
39 him. And we are witnesses of all things which he did, both
in the region of the Jews, and in Jerusalem: whom they slew,
40 hanging him on a tree. This very person God raised up, on the
41 third day, and granted him to become manifest; not to all the
people, but to witnesses before appointed by God, even to us, who
42 have eat and drunk with him after he arose from the dead. And
he has given in charge to us to proclaim to the people, and to
testify that it is he who is appointed by God, to be the Judge of
13 the living and the dead. To him all the Prophets bear witness,
that every one who believes on him shall receive forgiveness of
44 sins by his name. While Peter was yet speaking these words,
43 the Holy Spirit fell upon all who were hearing the word: and
they of the circumcision, who believed, as many as came with
Peter, were astonished that the gift of the Holy Spirit was poured
46 out upon the Gentiles also: for they heard them speaking in di-
47 verse languages, and glorifying God. Then Peter answered,
Can any one forbid water, that these persons should not be im-

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38. "*How God anointed Jesus of Nazareth.*"—The anointing by the Holy Spirit, represents his being authorized and empowered to act in the name of God, in the capacities assumed by him as a Prophet, a High Priest and a King. His moral and admirable character is appealed to in proof of his good doctrine. He went about doing good, healing by divine power all that were oppressed by Satan: for God was with him.

39. "*We are witnesses of all things which he did in Judea and Jerusalem.*" The gospel facts are here stated—his crucifixion, death, burial, and resurrection.

41. The nature and extent of their testimony is presented through the opportunities which they enjoyed to know him and to attest his pretensions.

42. The message which they were commanded to announce is here most simply and powerfully set forth, and the other proofs advanced which the Prophets gave of him and his mediation—"Ordained to be the Judge of the living and the dead;" and through his name remission of sins is to be announced to all nations.

44. While Peter yet was delivering these words, they were sealed upon the consciences and the hearts of the auditory by the visible display of the Holy Spirit, through the gift of tongues. This was, indeed, a new Pentecost. It was the Gentile Pentecost, and is so regarded in the next chapter.

45. They of the circumcision were astonished not at the descent of the Spirit, so much as its descent upon Gentiles; for the Jews had an adage that the Shekinah, or the Holy Spirit, never rests upon a Gentile.

47. "*Can any man forbid water*"—inhibit baptism. The Jewish brethren that accompanied him, of whom there were six men, are here appealed to. Though Jews and strangers to such an event, they were silent. Then Peter commanded the Gentiles to be baptized in the name, or by the authority, of the Lord. Doddridge thinks that Peter chooses to have the brethren who accompanied him perform this baptism rather than do it himself, that by this means the expression of their consent might be the more explicit. It is quite evident that the Apostles did not baptize many by their own

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mersed, who have received the Holy Spirit as well as we?— 48 And he ordered them to be immersed in the name of the Lord. And they entreated him to stay with them several days.

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hands, nor were they at all fastidious about having "ordained ministers" to do it. Whoever they appointed, or the church appoints, seems to have all authority necessary to the proper administration of the ordinance.

To be baptized *in* the name of the Lord, differs from being baptized *into* the name of the Lord, or into the name of the Father, the Son, and the Holy Spirit. The phrase, "baptize in the name," *εν τω ονοματι*, differs in form as well as in sense, from *εις το ονομα*. The former always means by the authority of—the latter indicates participation with, or an introduction into, a new relation to the Messiah.

PRACTICAL THOUGHTS AND REFLECTIONS.

The calling and introduction of the Gentiles into the kingdom of the Messiah is the most transcendently interesting event in the records of the nations of the earth. It was the blessing of the nations of the earth promised to Abraham more than two thousand years before. The Jews, Samaritans, and a few Jewish proselytes had already sat down together in heavenly relations under the new administration of the universe; but no pure pagan of any other nation had as yet been permitted to participate in this the most honorable and blissful citizenship.

As much depends, in any great enterprize, upon a proper commencement, and as, in the administration of heaven, piety and moral excellence always take precedence, so in adopting the Gentiles into the family of God, a family of the highest eminence for all that does honor to human nature in the way of intelligence, piety and humanity, is made the first fruit of the gospel of Christ amongst all the nations of the earth. Cornelius the centurion had no superior, indeed, no equal in the heathen world. Having obtained the knowledge of the true God, probably while residing in Judea, through the Jewish scriptures, he is, with all his family, habitually devoted to the worship of Him whom Abraham and the holy Patriarchs worshipped and adored. Thus God honors them that honor him. Cornelius is the first fruit of the uncircumcised nations, and the beginning of the Gentile Christian church.

Peter having the keys of the kingdom of heaven entrusted to him, receives a new mission for which he needs a new revelation. To this distinguished Apostle the extension of the gospel to the Gentiles was an event as unlook-for as the message to Cornelius could possibly have been. Although so often foretold and so clearly expressed by many of the Jewish prophets, it seems never to have occurred to this most favored of the Apostles until it was made to him the subject of a special communication. A striking proof, indeed, of the impotency of the human mind to advance far into the unknown, even by the aid of prophecy, without the special openings of divine providence or the illumination of the Holy Spirit. A proof, also, of the power of the Jewish prejudice against the Gentiles, because of the exclusiveness of their national form of religion.

The special call of Peter to this work is also a fact of much practical importance. To him the Messiah gave a promise that to him especially and alone the honor of opening the two-leafed gate of the kingdom of heaven, or of the Christian church, should be committed. He admitted the believing Jews on the day of Pentecost some seven years before this time, and now he admits the Gentiles.

The power of dispensing pardon, of binding and loosing, of forgiving and retaining sin, is most satisfactorily explained by the fact that he commanded Jews and Gentiles, to be baptized by the authority of Jesus into the name

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of the Father, and of the Son, and of the Holy Spirit, for the remission of all their past sins.

When we reflect upon Peter's ecstacy and vision, and upon the visit of an angel to Cornelius, with all the attending circumstances of the whole affair, we cannot but see in this event a very extraordinary dispensation of grace. Yet with all this evidence to authorize Peter to proceed, he takes with him six Jewish brethren to be his companions and to share with him before his Jewish brethren the responsibility. What remarkable prudence and respect for the brethren and their judgment is exhibited in this case by this great functionary of the Lord Jesus. Whether to admire more the humility or the prudence of the Apostle on this occasion, I presume few of us can decide; but from his example we should all learn not to take too much responsibility upon ourselves, nor, however superior we may judge our attainments to be, to disparage the wisdom and the counsels of our brethren.

The solicitude for his family, relatives, and friends, exhibited by the pious and benevolent Cornelius before his admission into the kingdom of the Messiah, is strongly indicative of the influence of divine truth upon his own mind. As we understand and appreciate the blessings of the gospel, the more interest we shall both feel and manifest for the salvation of those related to us by blood and a common ancestry. Not to feel this would be unnatural, not to display it would be unkind.

No men seek honor less than those who deserve it most. Peter was unwilling to receive from Cornelius any outward respect undue to him in his esteem, or at all humiliating to him who paid it. How unlike this great Apostle those Right Reverend gentlemen who love and seek for the demeaning adoration and homage of their fellow sinners. And how superlatively unlike "the Prince of Apostles" is that Right Reverend Pontiff, who, as Peter's successor and the Lord's vicar, has made kings to stand at his gate like beggars and to kiss his toe like dogs!

No passages in the New Testament more clearly demonstrate the preaching of the gospel to be the declaration of facts and the proving of them, than the sermons of Peter and Paul. In the words addressed to Cornelius by which he was to be *saved*, there is nothing but a history of the life of Jesus Christ, his sayings and doings, his death, burial, and resurrection as attested by the Prophets, and witnessed by the Apostles.

Their character as witnesses, and the peculiar intentions of their ministry are also set forth by Peter in the use he makes of himself and his associates in the apostleship. He details the evidence on which their faith rested, and appeals to the fact of their having eaten and drunk with the Lord Jesus after he rose from the dead, and of their having been witnesses of all that he did in Jerusalem, and in the land of the Jews, Judea and Galilee, from the baptism of John to his ascension into heaven. This is to produce faith where it is not, and to increase and confirm it where it is. How unlike the preaching of abstract spiritual influence and the vociferous appeals to men's ignorance and animal feelings, so popular amongst many in our times, falsely called the preaching of the gospel of Christ?

The discourses of Peter and the first preachers furnish us with the best practical definitions of faith. They show it to be the belief of well authenticated testimony, and to consist in the assurance and understanding of the gospel facts. It is not a grace mysteriously wrought in the heart, but a conviction of things not seen by the eye, and a confident expectation of things to be hoped for, as revealed and promised by God. The Apostles sought to produce faith according to their views of it; and, therefore, we legitimately arrive at their views of what it is, and how it is to be produced, by their own efforts to produce it.

After the descent of the Holy Spirit, and the baptism in the Spirit, to show that this is not all that is necessary to the enjoyment of the Christian salvation, the Apostle asks his companions whether they could now object to the

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baptism in water, of this auditory, as the Holy Spirit had already vouchsafed to them his miraculous powers. There is much point and force, as well as of triumph in the peculiar form of the expresion "*can any of you forbid water?*"—(not to be carried here, as some vainly imagine, but rather as Erasmus would have it,)—"Who can forbid that these should be baptized in water, seeing they are now sealed by the Holy Spirit?" If they have the communion of the Spirit, may they not have communion with us by admission into the kingdom!

How clear and forcible the refutation of many false theories of Christian baptism! The society called Quakers repudiate water baptism, and go for spiritual baptism, while Peter demands baptism *in water* for those who had received more than the Quaker spiritual baptism, for they could speak with foreign tongues by the suggestion of the Spirit!

The time, too, when the Apostle challenges objection to their baptism is worthy of remark. He had just quoted these words—"To him give all the Prophets witness that *through his name* whosoever believeth in him shall receive remission of sins." At that moment the Spirit fell visibly and sensibly on them. It was then that the Apostle called for the *name* of the Lord to be put upon them, that they might enjoy this long promised remission of sins. Baptism is, therefore, 'a seal of pardon' to those who believe the gospel. So that when Peter had showed and told the word of the Lord, by which the angel said Cornelius should be saved, he commanded him to be baptized according to the word of the Lord—"He that believeth the gospel and is baptized shall be saved."

Christianity being immutably the same thing, as it began, so it is. Like its author, it is the same, "yesterday, to-day, and forever." Those who desire to understand, believe, and enjoy it, must receive it from the word of our Lord and his Apostles, and neglect no precept nor ordinance of Christ by which the blessings of pardon and acceptance are tendered and secured to them. For yet we have but one faith, one Lord, and one baptism of apostolic and divine authority.

We must seek all our models of things spiritual and divine in the Christian scriptures. There is no other book to which we can appeal as ultimate in authority but to these inspired writers. The Old Testament contains the gospel in type, and promise, and prophecy; but the New developes and reveals it in its doctrine, its precepts, and its promises. Those who would feel themselves safe and happy must, therefore, have the faith, the repentance, and the baptism which it commands and which it expounds, and not the substitutes for these, which the wisdom of men or their carnality may have recommended to our acceptance. The Lord Jesus is now our king, our lawgiver, and as Peter here announces, he is ordained to be the judge of the living and the dead. Before his tribunal, on our faith and obedience, we must all stand or fall forever.

A. C.

THE PRESENT—FOR THE FUTURE.

M——, Ky., October 24th, 1846.

Messrs. Editors—Many a year has rolled by since first we began to drive a pen, and experience with its fruits has brought us some wisdom. Still we do not know as much as we would like, and feel many a touch of awakening regrets that hours so precious have passed unimproved, or, if improved at all, not to the best advantage. We are but frail creatures, though at best, and it is a source of sweet consolation to feel, that, not according to

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our own merits only shall we be judged, for in this case none of us could be justified; but in our deepest humiliation and sense of unworthiness, we can look unto another with a sustaining trust, and as we drop the tear of sympathy and gratitude at the spectacle of Calvary, raise also the shout of triumph and joy in anticipation of the glorious array which shall soon burst upon us from the clouds, when the King of kings shall come, and the graves shall be opened, and the faithful dead come forth to mingle in the sacramental host.

We are but a sojourner now. Many of the fond dreams of our morning have gone before the noon of our riper years, and we are feeling the truth—oh! how true!—"*There is nothing true but heaven;*" and the more we are brought to its experience, the more we sigh to be delivered. Ah! what a joyful day it will be, when the King of kings comes! and with him the bright spirits we thought to make a part of our being on earth, and had linked so fondly to every loved vision we sent forth into the dark inscrutable future. God be praised, though they are gone, by faith we can contemplate them in their higher, better, purer being; and as often as we sit down to listen to the far-off music of the heavenly choir, and give our souls up to the swelling strains as they fall from angel harps, we can fancy them as praising too and making part of that bright band, who forever cry, Holy, holy, holy, Lord God Almighty!

This is a precious privilege, for it gives immortality to the love we would not have to die, and clothes in grandeur and loveliness inexpressible, the beings we would, even on earth, fain have believed perfect. But it comes through the blood of Christ, and leads us therefore to him as the full fountain of every joy. We will cherish, then, the memory of the dead, and the hope of meeting them again in another clime; for this is to love Christ, who has given us this hope, in bringing immortality to light and showing us in himself life, even beyond the tomb; and in this will we manifest our love, by keeping his commandments.

We have said we many times feel regret that we have done so little in our days that are past; and we may add, as often does conscience remind us, that in the hours which are passing, we are but indifferent stewards of the rich gifts conferred upon us. We deplore more than we make efforts to amend, and thus it is we look on the ravages of our Master's foe, and too often turn away with a sigh of regret indeed, but without one struggle either to avert it from its victim or to sooth the wound it inflicts. Many things there are in which we might work to a better advantage, and direct the energies of the church to the accomplishment of a greater result. Our opportunities for observation have been to us the means of some information on many points of interest to our cause, which we would humbly trust may not be deemed altogether useless. If a plain man may speak his mind in love—and, praising where he can, blame where he must, we offer, as our leisure may allow, to give your numerous and well informed readers an occasional word by the way, and, taking to ourselves the admonitions we tender to others,

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stir up their pure minds to the remembrance of many things which seem to be forgotten.

Age gives license to be garrulous; but though we may talk with the freedom and plainness of an old man, we promise to avoid his prolixity. Half a century ago we were not so well trained in the cunning arts of rhetoric as now, and though scanning with some little taste the hexameters of the Latins, we are unpractised in the *ore rotunda*, the full-flowing cadence of poetic prose. Homely, then, may be our style, and artless the web we spin; but if it be strong and to the point, accomplishing the result of working together for *good*, we shall not fail of the reward for which we would ever labor. "He went about doing good," was the sententious narrative of my Master's course, and I aspire to nothing more. O that we were all more possessed of this only worthy motive! "Well done" is to be the password into the heavenly joys; and he who minds not this, may be startled to hear, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." Oh! what a dream will that be to awake from! Many shall say to me in that day, Lord, Lord, we have eaten and drunk in thy presence, and thou hast taught in our streets. But then will I tell you, I know you not whence you are; depart from me, all you workers of iniquity. Let us, then, work righteousness and labor to secure the approbation of Him who is to be judge of quick and dead. It is worse than vain to trifle with eternal things. They are the only interests worthy of our unceasing and never-tiring toil; and if we neglect them, soon, very soon, to many of us, must come the hour of regret; but yet too late for reformation, and therefore too late to profit us.

Thus, Messrs. Editors, we have presumed to introduce ourself to you, and through your paper to your readers. If we stop not at the threshold, you shall hear from us again soon. Meantime we will labor on as ourselves in the common hope, both of your and your brother in Christ,

TIMOTHY WEST.

QUERY ON THE MARRIAGE COVENANT.

Brother Campbell—I WISH your opinion on a case which I will state, as the individual is desirous of uniting with the church. He and his wife are separated; he has put her away, not for adultery, or any thing of that kind, for he believes her to be perfectly virtuous, but for uncongeniality of disposition. He says "she is incapacitated for managing his domestic affairs, is exceedingly contentious, wants to rule, stirs up the children to disobey their father, shows no affection for her children, and will not even afford them or him the necessary attention they require; he has tried every means but all to no purpose. He is willing to make provision for her support as far as his means will allow, but declares it is impossible they can ever live under the same roof again." Both belonged to the Methodist church, he was a class-leader among them, he is a man of intelligence and

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tolerable education, a very peaceable and well disposed citizen and neighbor.

Does not 1 Corinthians, 7th chapter, 10. 11. verses, apply to this case? The case of the husband is not so full as that of the wife, but are we not allowed to complete the sentence by these words—"But if he put her away, let him remain unmarried, or be reconciled to his wife." Again, in Mark, x. 11. 12. "Are we to consider the putting away as a separate act from the marrying, or the whole to have been confined to the one act, namely, that he must not put away, as well as not marry, except on the conditions specified?" H.

ANSWER.

On such a question I speak with much diffidence. A private answer to the query has in this case been solicited, but we have had several such cases propounded, and therefore, suppressing the names of all connected with the question, I will at once give my opinion, and let him that cannot receive it, reject it.

The two passages which most expressly refer to this case are referred to by the querist. They are 1 Corinthians, vii. 10. 11. and Mark x. 12.

The passage in 1 Cor. 7. reads as follows—"And to the married I command, yet not I but the Lord, let not the wife depart from her husband; but if she depart let her remain unmarried, or be reconciled to her husband, and let not the husbaad put away his wife." The Apostle refers to a precept given by the Lord; we shall, therefore, hear him, Mark x. 12. "Whosoever shall put away his wife, except it be for fornication, (whoredom,) and shall marry another, committeth adultery against her." On these words, reported by Mark, our Saviour makes the commission of adultery consist in marrying again, and not simply in putting away his wife. But a question arises—May he not separate from her or put her away, and remain unmarried, as in the case of which Paul speaks; and especially because Paul allows the wife to depart from her husband if she cannot live in peace and amity with him, without the charge of adultery, on condition that she does not marry again. I confess, from all the premises before me, I see no good reason why the husband should, any more than the wife, be thus bound. If he cannot live in peace with her he may depart or separate from her on condition that he does not marry again; but should he marry again, then he falls under the condemnation of the Lord, according to the fair construction of Mark x. 11. 12. Our brother will see that we agree with him in our construction of 1 Cor. vii. and that we think the supplement he alleges would be justifiable on principle, as fairly implied in the precept of the Apostle. A. C.

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THE CROSS.—BY WM. BAXTER.

Symbol of shame! on thee, my Lord,
The mark of hellish malice hung,
While keen reproaches, bitter taunts,
Were hurl'd by Jew, and Roman tongue;
Yes, there he bore the shame for me,
While fiends and angels wond'ring stood,
To see the meek and Sinless One
Rais'd high on the accursed wood.

Symbol of suff'rings! As he hung
Tears flowed from his beseeching eyes;
And 'mid his agonies arose
To heaven his mild entreating cries.
His hands, his feet, his wounded brow,
Pour'd freely forth the crimson tide;
Yet by thes· sorrows we are heal'd—
We live, for he was crucified.

Symbol of faith! We rest our souls
On Him, who, on thy rugged wood,
To save us in our lost estate,
Paid our great ransom with his blood.
Thou art the sure foundation laid,
The firm, the changeless Corner Stone;
For there Christ died, and in his death
We place our trust for heaven alone.

Symbol of hope! A starless night
Seem'd round our hapless race to close,
To fold us in its gloomy pall;
When, joy to man, the Cross arose!
It rose, and in the human heart
Hope sprang to chase that fearful gloom,
And by its sweet and cheering light,
Dispel the darkness of the tomb.

Symbol of love! God's love to man
Was never known, till rais'd on high,
The world, upon the Roman cross,
Saw God's own well beloved die!
O! may that love constrain our hearts
To count all earthly things but dross—
To lay all other boasts aside,
And glory only in the Cross!

MISCELLANY.

CAPITAL PUNISHMENT.

Andrew Howard, who was recently hung at Dover for the murder of Phebe Hanson, said just before his death, that he thought the punishment for murder was imprisonment for life. Had he known that he should have been hung, if detected, he should never have committed the deed. This is an expressive comment on the proposed abolition of capital punishment.

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THE AUSTRIAN EMPIRE.

The *Subian Mercury* publishes the following statistics relative to the Austrian monarchy: "The Austrian monarchy covers an extent of 120.104 square miles, containing 36,293,957 souls, inhabiting 713 towns, 2468 burghs, and 64,298 villages. The clergy is 65,565 individuals, and the church revenue, without including Hungary, Transylvania, and the military frontier, exceeds 7,000,000 of francs. Austria exceeds all other states in the number of primary schools, in which more than 4,000,000 of pupils are educated at an expense of 4,000,000 of florins.

THE PENALTY OF DEATH.

THE fear of sudden and violent death conveys more terror than any which enters the human heart.

> "The weariest and most loathed worldly life
> That age, ache, penury and imprisonment
> Can lay on nature, is a paradise
> To what we fear of death."

It startles and shocks the sovereign instinct of nature; inprisonment does not. It excludes earthly hope; in the solitary cell Hope sits by the prisoner, and makes his lot a cheerful one. Pardon, revolution, a thousand incidents may open the door of the prison, but not of the grave.

Nay, why is it that punishment is opposed by a puling philanthropy? *Because it is terrible.* For this very reason all who would not light the torch and whet the knife of the midnight murderer—all who would not have the dark form of murder bending over the couch of innocence, and its fear mingling with every moment of the life of weakness—desire to see it retained. It is better that guilt should die than that innocence should bleed. God makes death the wages of sin; and the piety that would repeal that law is unwise, if it be not guilty.—*N. American.*

THE VATICAN.

THIS immense pile of buildings is beyond imagination. I was told its extreme length through the apartments, and not duplicating a single room, was 79,000 feet, or nearly fourteen English miles. It has 4000 rooms, and 2000 flights of stairs. This immense pile contains most of the antiquities of Rome, as well as most of the celebraced statuary and paintings of the early as well as the modern artists. There you will see Raphael's immortal Transfiguration, as well as the great fresco, of the Last Judgment, with an immense number of highly meritorious paintings. The sculpture is also great, the inimitable (so called) Apollo Belvidere, and the truly great Dying Gladiator, with 10,000 more, some very fine, and others common; all the Cesars, and all the Roman Emperors, Presidents, and Senators, as well as all the Senators and Poets, and a host of gods of sea, land and air. In fact, if a person was to visit the Vatican once or twice, he only sees the building. It will take him thirty days to get fully nto the routine, so as to understand the road from room to room,

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without a valet. The whole is a world of fine arts, on a much greater scale than any other city can boast of—in fact, than all the cities in Christendom together. The library apartment, when all the doors are thrown open, gives a single view of 1500 feet, and the gallery which you first enter, where all the inscriptions in Latin are plastered on the walls on each side, is immense. There you will see thousands of inscriptions, with the names of the persons who were merchants or shopmen in the early ages, giving a list of their articles, and the quality as well as price. Many of these were from Pompeii, and some from the ruins of Herculaneum, and very many of them from the baths of Caracalla, the palace and baths of the Cesars, and from Adrian's palace, commonly called the Villa; and also from the Pantheon and temples of Minerva and Jupiter, and other gods and goddesses, making a number almost incredible.

CURE FOR A BONE FELLON.

Any person or persons who may be visited with the above unpleasant and obstinate disease, will no doubt find relief, by applying the following remedy, to wit:—Take of whole flies (Cantharides) which may easily be obtained from the Apothecaries, (say one dozen) and bind them carefully over the affected part, or if there be great inflammation cover the whole finger and let them remain two or three hours; in which time the patient will find almost entire relief, take off the flies and apply a soft plaster of suet or other healing salve as in common blistering.

Marion, Twiggs County, }
June 22d, 1846. }

This is to certify that my wife was recently afflicted with a Fellon on her finger, which produced excrutiating pain, and from inflammation it was much swollen for two or three days; we applied many things to it, but found no relief until we applied the above remedy, which arrested the progress of the disease and afforded almost entire relief in two or three hours, after which time the flies were removed and the finger dressed in simple ointment and was soon well.

—*Christian Index.*] LEWIS SOLOMON.

EFFECT OF WAR ON LIBERTY.

Let us learn wisdom from the past. If we look back over the wreck of former republics, we shall find scarce one that did not fall a victim to its war-spirit. Did not the soldiers of our own Washington urge him on one occasion to assume the sceptre! Look at the republics south of us. Well did a distinguished officer in our last war say, "We have escaped from one war with a crippled constitution;—the next will probably destroy it." Still more distinctly did Madison forwarn us. "Of all the enemies of liberty, war is the most to be dreaded. It is the parent of armies; from these proceed debts and taxes; and armies, and debts and taxes are the well known instruments for bringing the many under the dominion of the few. *No nation could preserve its freedom in the midst of continued warfare.*"

The suicides in Paris the last year were over 3000.

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WAS SIMON MAGUS A BELIEVER?

THE note on Acts viii. 13, on the baptism of Simon the sorcerer has called forth some sensible and shrewd remarks from two very respectable correspondents. Not having room for both their communications we publish the most elaborate of the two:

To the views of the editor of the Harbinger touching "Simon the Magician," as expressed in his notes on the 8th chapter of Acts, I object, and would, with unaffected respect and deference, state the ground of my objection. The conclusions objected to, are substantially set forth in the following quotation—

13. "*And Simon himself, also believed.* He believed the report concerning the miracles, death, and resurrection of the Messiah, but seems to have regarded the Messiah in the light of a greater magician than himself. Evident it is, that Simon Magus was not in any sense interested in the gospel; his heart was not changed; he had not in his soul submitted to the grace of God."

Now it seems to the writer, that the *facts* of the case warrant conclusions at variance with the above, and such as are more in harmony with the apostolic commission. What then are the facts!

1. Philip preached to Simon "the things concerning the kingdom of God, and the name of Jesus Christ." The right things, undoubtedly.

2. He believed these things——"*concerning the kingdom of God and the name of Jesus Christ.*"

3. He was baptized.

Now, had no farther mention been made of Simon, would any one have questioned the genuineness of his conversion! The sacred historian does not intimate, and thus far gives us no ground to conjecture that Simon's faith or obedience was in object, kind, or degree, different from the faith and obedience of the Samaritans. The record being veritable, then, he is saved, for "he that believeth and is baptized shall be saved." But—

4. Some time after his baptism—*how long is not stated*—Simon is found to have misconceived the nature and design of spiritual gifts, and in consequence of this misconception, he proposed to purchase the power of conferring them.

5. He is rebuked by Peter; declared to be in the gall of bitterness and bond of iniquity; declared to have neither part nor lot in this matter, and commanded to repent and pray for forgiveness of a *thought* of his heart.

6. He desired Peter to pray for him.

Here, then, are six facts, four of which—1, 2, 3, and 6—justify the conclusion that Simon was really interested in the gospel—that he was truly converted. Can the other two facts be made to consist with this conclusion! Let it, then, be noted particularly—

1. That Simon's thorough reformation must have been peculiarly difficult, owing to his having, for a long time, enjoyed a most intoxicating and profitable species of notoriety and influence. It is quite within the limits of probability, that from the time "he believed and

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was baptized," until the arrival of Peter and John, he had been laboring to lay aside "the sin that so easily beset him."

2. It is perhaps certain, that he was but very partially instructed in righteousness. The circumstances seem to force this conclusion. He could not have been otherwise.

3. This misconception merely, of the apostolic function exercised on the occasion, would not, it is thought, of itself, necessarily cut him off from the mercies of that covenant into which he had entered. The command to repent, and pray, is, indeed, evidence that it did not. Or, concluding otherwise, what becomes of Peter himself, the Corinthians, and others? "Had Simon properly understood the character and claims of Jesus, as the Messiah," says the editor of the Harbinger, "he could not possibly have imagined that the power of imparting the Holy Spirit could be purchased with money." It is not always easy to account for the imaginations of the human heart. But may it not be said, that if Peter had *fully* understood the character and claims of Jesus, as the Messiah, he could not possibly have imagined that the benefits of the gospel were, by divine ordination, to be confined to the Jews! Simon is declared to be in the gall of bitterness—Peter is said not to have any taste for the things of God—the Corinthians are called "carnal." No one doubts the conversion of Peter, or the Corinthians. Why then doubt the conversion of Simon!

4. I desire the very particularly specific character of Peter's words to be noted—"Thou hast neither part nor lot in *this* matter, viz: the conferring of the Holy Spirit," for that was the thing in question, and not the Christian religion—"Repent of *this* thy wickedness." Why not repent of the sins of thy whole life! Pray that *the thought* of thy heart may be forgiven thee." Why not that all the sins of thy life be forgiven thee, unless it be because he had believed the "things concerning the kingdom of God, and the name of Jesus Christ," and had been baptized for remission! I will add, that his requesting Peter to pray for him is, to my mind, conclusive evidence of his sincerity. "It does not appear," says the editor of the Harbinger, "that Peter prayed for him." And surely the reverse does not appear; nor can I conceive why Peter should not have prayed for him, seeing he commanded him to pray for himself.

It is admitted that "there is no belief of a proposition, or an assenting to the truth of a proposition, without realizing the things set forth in that proposition." Yes, truly, a man may profess hearty faith when he has no faith of any kind, and affect a repentance he does not feel—a man may be a hypocrite; and yet it is believed that Simon was sincere—that he was really converted.

It is not uncommon for the opposers of the apostolic administration of the gospel, to take refuge in the case of Simon Magus, from the facts of which this administration is ascertained. It is a great relief to such opposers, when pressed by the case of the Pentecostians, the Ethiopian treasurer, and by similar cases, to cry—"Alas! poor Simon Magus, he believed and was baptized, and *yet* was in the gall of bitterness and the *bonds* of iniquity." It is but a few hours

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since I was served with a dish of such profound logic. It ought to suffice such reasoners to know, that if there was a failure in the case of Simon, it was the fault of the man, and not the fault of the means. The way to be saved, is to believe what the Apostles have said concerning the kingdom of God, and the name of Jesus Christ, and to be baptized—that is, if the Bible be true. Admitting, therefore, that Simon was not pardoned, in the obedience of faith, his case only proves, what every body admits, that he who would efficaciously receive the gospel, must receive it in singleness of heart. P.

Midway, Ky. Nov. 1846.

This is a very ingenious and respectable analysis of the passage under consideration, and developes much acuteness and penetration on the part of its author. My greatest objection to it is its ingenuity and elaborateness. The intention of the writer is to show that Simon was a true believer, a converted man, who had actually been forgiven his sins, through faith, repentance, and baptism; but was led away from the path of rectitude by "the intoxicating" influence of a "very profitable species of notoriety and influence."

But why this labored effort to prove that Simon was a *believer?* To stop the mouths of gainsayers who are wont to respond to all arguments in favor of faith, repentance, and baptism in order to actual and express remission of sins, by alleging the case of Simon as a clear refutation of the whole doctrine, whom they allege, was a true believer, and baptized, and yet unpardoned—nay "in the gall of bitterness and in the bond of iniquity." Our correspondents strangely agree with them in all the premises, and differ from them in the conclusion. They agree with them in the premises that Simon was a true penitent believer, and was immersed. But they differ from them in the conclusion, that his sins were pardoned after he had been immersed, or in consequence of his faith, repentance, and baptism. Both parties also agree that the blood of Christ is the meritorious cause of forgiveness in all cases. My correspondents, as it appears to me, of two difficulties, strangely assume the greater. Their opponents assume that Simon was a true believer, and they assume that he was a true backslider or apostate. Now in my calm and deliberate judgment of the whole premises, both are at fault. He was neither a true believer, nor a true apostate. He never was in grace, and never fell from it. He professed to be a believer, and was addressed merely as such. I have, therefore, only to prove that in the New Testament it is by no means uncommon to call persons as they call themselves, to name individuals as they choose to name themselves. In his epistles, Paul usually calls the communities he addresses *saints*, because they were so by profession. He so address-

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es the Corinthians. Yet, in the conclusion of his letters to them, he exhorts them to "examine themselves whether they were in the faith." He addresses the Galatians as churches of Christ, as "brethren," and in the sequel says to them—"I stand in doubt of you." In addressing king Agrippa, he says that he knew, he believed the Prophets; and yet, had he believed the Prophets, he must have believed in Christ, for, says Jesus, "Had you believed Moses you would have believed me, for he wrote of me." Agrippa professed to believe the Prophets, and Paul so addresses him, "King Agrippa believest thou the Prophets, I know that thou believest!" John informs us that "many believed in the name of Jesus, when they saw the miracles which he did. But Jesus would not commit himself to them, because he knew what was in them." This is just the case with Simon. He believed in the same way, when he saw the miracles which accompanied the preaching of Philip; but Peter, when he came down to Samaria, saw what was in him. I need not elaborate a point which all my readers admit, that men are generally addressed according to their profession.

Men too often believe what they do not understand. Many believe in mesmerism and phrenology, who do not understand either of them. Our Saviour admits that some believe for a while, and some believe what they do not understand. But it is he that believeth and "understandeth the word" believed, that shall be saved. Jesus says, "He that believeth *the gospel* and is baptized shall be saved," for such is the passage in its context. "Preach the gospel—he that believeth it," &c.

Now, then, in this case, why choose the harder side? Why assume that Simon was a true believer of the true gospel. There is no necessity for such an effort. Our cause neither needs it nor approves it. We never taught that every one who says he believes and is baptized is pardoned.

We need not assume that—"the gall of bitterness and the bond of iniquity," means no more than not "savoring the things of Christ," than being "carnal" in our feelings or behavior. Who ever read in THE BOOK a command to men not "savoring the things of Christ," or being attached to fleshly rites or usages to pray to God, "if *perhaps* the thoughts of their hearts might be forgiven!" To what true believer did an Apostle ever say—"Thy money and thyself go to destruction, because of what is in thy heart." It would require a new law of interpretation, as well as extraordinary ingenuity to make such language comport with the state and character of a true believer.

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Again, I ask, why choose the harder side! Leave Simon to his destiny, and claim for the sincere and honest believer, only the promise of pardon and acceptance with God.

"Thou *hast* neither part nor lot in this matter," is very different from "thou *canst* not have either part or lot in this matter." Now, this last form of speech would have been apposite to the question proposed by Simon, had the term *matter* referred to the purchase of the power to dispense miraculous powers. But, "thou hast not part nor lot in this matter," was the thing that Simon knew, and desired to have changed. It was because he had neither part nor lot in this matter, that he offered money. The presumption is, also, in this particular, as in all others, against the assumption that Simon ever had any part or lot in the Spirit.

"Repent of this, thy wickedness, and pray," was the only thing that Peter could say to him on his own premises of assumed faith in the Messiah. But his request to Peter is, itself, a proof, when all the attending circumstances are considered, that he had not faith to pray for himself. And so, this case, without note or comment, on the part of the historian closes. The last question of Simon is, in the judgment of the historian, enough to show the state of his mind. He only desired that Peter's malediction might not come upon him. "Pray ye to the Lord for me, that none of these things which *you* have spoken" (against me,) "come upon me." Had Peter taken back this malediction—"thy money go to destruction with you," I think Luke would have told us, for Peter's sake as well as for Simon's sake. But as it yet stands recorded against him, let no one presume to release him from it.

Our much esteemed and beloved correspondent, from whom I am sorry to differ, even in an opinion, upon any subject, says—"The sacred historian does not intimate, and thus far, gives us no ground to conjecture, that Simon's faith or obedience was in object, kind, or design, different from the faith and obedience of the Samaritans." True. But neither does he say that they were the same. He leaves it to them to show their faith by their works; and he informs us, they made a very different development. His faith and his understanding essentially differed from those of the Samaritans, and between these, in such cases, no wise man will discriminate.

Can any one suppose that a mere difference in one thought would have authorized Peter to say—"I perceive that thou art in the gall of bitterness and bond of iniquity!" The bond had, doubtless, never been loosed, and the gall of bitterness never dislodged from his heart, in the judgment of this great Apostle. We do not teach that every

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one who *says* he believes any thing, or every thing, and is baptized, shall be saved; but that he that *does* believe the gospel preached by the Apostles, and is baptized, shall be saved.

I fear there are multitudes of baptized infidels in the present day, who believe something which they call the gospel, but whose lives show that it is a very different gospel from that which works by love, purifies the heart, and overcomes the world. A. C.

BETHANY COLLEGE.

At a called meeting of the Board of Trustees of Bethany College, on the 14th inst. a scheme of a permanent and immediate endowment of the Institution was submitted by the Faculty, by which a full collegiate course of instruction will not cost more than ten or fifteen dollars—some two or three dollars per annum—and which is confidently expected to enlarge its means of doing good on an extenned scale, by greatly augmenting the number of students, and improving the system of education. Measures, also, were commended and sanctioned by the Board, for reducing the expenses of boarding, and all incidental expenses, by increasing the society of Bethany, and by having a more immediate competition between merchants, mechanics, as well as between the keepers of boarding houses.—The Trustees enjoined the necessity of a sale of a few lots in the village for this especial purpose. and this recommendation having been acceded to by the proprietor, a sale will take place, on the premises, on Tuesday the 29th of December.

The present standing and character of the College, with the whole community, is confessedly such as to warrant the hope of a greatly extended patronage on the foundation now being laid. As the scheme will soon be submitted to the community by our agents, we shall not occupy any farther space on the subject at present. A. C.

GENIUS OF CHRISTIANITY.

Brother Comings, editor of the "Genius of Christianity," has been at all commendable pains to obtain a respectable number of readers, and to instruct them in their duties and obligations to him. He has, also, for my benefit, no doubt, but more especially for his own benefit and that of his readers, bestowed on me and some of our fellow laborers, a very protracted and especial attention. I see in his last number that his special letters addressed to me have already reached the *fourteenth*. These public letters are, it is presumed, a profitable article in his magazine, and designed for general edification. I begin to fear, however, that for his own reputation, and for the good of the cause, he has been paying me too much attention; and more especially, since I learned that the few sheep which once met with him in Boston, have all been scattered abroad; so that we now have not the name of a church in the great city of Boston, the especial theatre of his labors in the gospel. The brethren, also, begin to fear that he is doing me too much honor. I thought so my-

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self, indeed, many months since, and, therefore, that I might not be obliged to return any compliments for so much polite attention, I have not, so far as my recollections reach back, read more than some three or four of these fourteen complimentary epistles, and these, too, were rather of an early date.

There are two sorts of communications sometimes laid before the public in some of our periodicals, which I neither read, nor care to read. They both concern myself. One is too full of commendation, the other too full of censure. Did I indulge in reading the former, I might become too flattering; did I read the latter, I might become too accrimonious in my responses. I, therefore, prefer to stand aloof from temptation. Not being ordained by earth or heaven to become an eulogist or a cynic, I leave these occupations to those who presume they are so called, and that they can show their commission. Our brother Comings seems to feel that he is specially called to take cognizance of myself and some others, and that he is providentially raised up to instruct, to commend, and to censure us. If so, he should abide in his calling, and let the churches take care of themselves. We cannot, however, admit his claims. A. C.

PRIZE ESSAY.

A BROTHER proposes a premium of one hundred dollars for "the best short, practical treatise, showing the *true scriptural doctrine* as to how far a Christian may resist injury, whether attempted to be inflicted upon him personally, or on any other connected with him by blood, affinity, friendship, or any other tie. In other words, whether war, individual or national, defensive or aggressive, is justified by the precepts of Christ and his Apostles; and if so, when, and how far!"

The essay desired is for practical purposes; and to be so, it must be clothed with authority entirely satisfactory to the conscience of an enlightened Christian. Those who desire to furnish such an original essay, shall have till the 1st of April next to forward it, sealed, with a private mark at the end of it, to this office, postage paid. When here, these essays shall be subjected to his order, who solicits them, for any committee whom he may please to appoint, here or elsewhere. The business of said committee will be, I presume, to decide whether any of them is worthy of the premium, and if any, which. It is expected that our elders, wise men, and scribes, who have leisure, will give to this great subject their most concentrated thoughts, if not for the sake of the prize, at least, for the importance and practical utility of the subject. A. C.

TO CORRESPONDENTS.

NUMEROUS communications from correspondents are laid over for next volume, with my essays on war, on Christian Union, on the Evangelical Alliance, &c. &c. We must be more or less governed by circumstances which no one can so well comprehend as those who guide the destinies of a periodical press. A. C.

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ERRATUM.—On page 672, second line from bottom, instead of "86," read 6 or 8.

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